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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

The William Ainslie Memorial Lecture has a special interest of its own, both for its name and for the eminence of those who have held the Lectureship. William Hume Ainslie came to London from Haddington as a boy and for many years was man-servant to Bishop Winnington Ingram at Fulham Palace. A meeting with 'Dick' Sheppard led to his service of Mr. Sheppard as valet. Later he became verger of St. Martin's, and on each Armistice Day he carried the Processional Cross at the service held at the Cenotaph. He was known to and loved by many for his character and his devotion to the Church. The Lectureship founded in memory of him has been held by Archbishop Temple, Lord Eustace Percy, Professor C. H. Dodd, Dr. Gorton, the Bishop of Coventry and the Bishop of Goulburn, New South Wales.

The latest lecturer is the Rev. J. S. Whale, M.A., D.D., Headmaster of Mill Hill School, and as well-known as any of the others. His subject was *Common Ground, A Study of England's Religious Heritage*.[1] He sets out brightly by quoting Parson Thwackum's famous pronouncement (in 'Tom Jones'): 'When I mention religion, I mean the Christian Religion; and not only the Christian Religion but the Protestant Religion; and not only the Protestant Religion but the Church of England.' And he approves of this for its definiteness. There is no ambiguity here, no peculiar or private piety, no vague religiosity. As a Christian he has received something, something handed down to believing multitudes across the tragedy and corruption of the human centuries. His bigotry may be indefinable, but his stand for objective fact is not.

The Christian religion cannot admit that it is merely one philosophy among the many to which the world is invited to give its attention. Because it claims to know the truth about the nature and destiny of man it bids for the undivided loyalty of man's heart. Therefore you may not toy with the gospel. In all times of renewal the Church has testified to the objective authority of that Word of God which makes it what it is. 'I cannot get away from the fact that this sense of Objectivity—of something Done and Given in history—alone explains the conviction, the witness, the propaganda of the Church as it marches down the centuries. We do well to remember that here is common ground upon which all stand.'

'Though it is a matter of history,' says Dr. Whale, 'that there is, broadly speaking, a twofold witness, a dual heritage, in the central, classical tradition of our Christian faith and practice, and though we label its component elements "Catholic" and "Reformed"—we should realize more readily than we do that these terms are ultimately complementary rather than antithetical; they represent a difference in emphasis rather than a material difference; and as this Ainslie Lecture was founded for the defence and confirmation of these given elements in our common heritage, I invite you to look at them from the vantage point of history.'

First, our Catholic Heritage. If we look at notable crises in the history of the Faith it is clear that those to whom we to-day owe most in the distant past were men of precise notions. Look, for example, at three of those determinative crises. The first is for ever associated with the great name of St. Paul. Broadly speaking, he is the living embodiment of that astonishing assurance which we find on every page of the New Testament. The New Testament is many things, but it is never wistful. Religion in its pages is never a problem but the solution of all problems.

Look, again, at the much-abused fourth century when the Faith had to fight for its life against paganism. And look at its great figure, Athanasius. He does not rank among the greatest theologians, but he stood for what was essential 'against the world.' He was a man of precise notions and stood for what cannot be taken away without destroying the Faith. It is not merely a Newman who

[1] Longmans; 2s. net.

testifies to his essential witness for the Faith. Thomas Carlyle said, 'If Arianism had won, Christianity would have dwindled into a legend.' And Gibbon saw in him 'a single mind inflexibly applied to the pursuit of a single object, surmounting tremendous obstacles and finally producing a great and lasting effect.'

And look, once more, at the sixteenth century. Dr. WHALE does not select as its great figure either Luther or Erasmus but John Calvin. 'For in that Reformation age, when Erastianism was born, and Lutheranism was swimming with the current which was everywhere bearing the absolute ruler to port—there rose up one man of genius, strong as iron in his certainty of the majesty, the sole causality and the glory of the living God: and he left his mark, not only on the doctrines but also on the institutions of that pure and reformed part of Christ's Church in Switzerland, France, Holland, England, Scotland, and New England with which all of us have indubitable kinship. Mark Pattison was right—Calvinism saved Europe. And it is not too much to say that we to-day owe more than we know to the fact that this great doctor and prince of the Church was a man of precise notions, refusing to let the stream of evangelical High-Churchmanship be lost in the sands of subjectivism.'

The note of objectivity, the transcendent majesty of God and our creaturely insignificance in face of it; the absolute sovereignty of the grace of God—these are the notes that sound out from the Church's crusading song whenever the Church is really on crusade. There is no sectarian exclusiveness here. 'I hear these notes in the Canon of the Mass; I hear them throbbing in the hymns of the Evangelical Revival, proclaiming not what I ought to do but what God has done.'

There is, of course, personal response to God's act, but this religious experience is never a merely individual thing. All Christian experience must be in the long run ecclesiastical experience. And a Christian cannot have the Christian experience to which the centuries bear witness without the visible Church which is its necessary vehicle and abiding guarantee. A religion which is one's own private and peculiar luxury is not the Christian religion as believing men have known it. There are so many experiences irreducibly different from each other and their result is often chaotic subjectivism. The certainty of salvation is grounded in the Word of God, uttered and made actual in history, and shown forth continuously to needy men through the preaching of it in the Church, and in the two gospel sacraments which bring it to a living, burning focus.

Such is our Catholic heritage. Dr. WHALE t from this to our Reformed heritage know Puritanism. He draws for us the caricature noble system that has been so often presente the Puritan faith, and has no difficulty in sho how false this is; and particularly how Purita has been hated because of its challenge to natural man in all of us. And in a really r passage he speaks of the Puritan intransigent l Churchmanship and of 'that iron in the ma which enabled Huguenots in France, Begga Holland, Independents in England and Covena in Scotland to assert the crown rights of Redeemer in the teeth of civil and ecclesias tyranny.'

What was it that our Puritan forefathers wa so much that they braved persecution, impr ment and death to get it? Dr. WHALE says i first a pure Church and second a free Church. also is part of our heritage complementary t Catholic witness. The problem of Church State is notoriously difficult. It is perhaps i uble here on earth where the redeemed of the are still in the body, still subject to vanity corruption. But this difficulty does not alte fact that a Church pure and also free to bea witness to the world is part of the heritage w has been bequeathed to us by saints and he Nor must it be forgotten that this double her of which Dr. WHALE writes so nobly does act unite us in the bonds of truth and charity, that for all who are loyal to the truth the 'common ground.'

In a very suggestive book, *The Social Gospe examined*,[1] Mr. F. Ernest JOHNSON raises r interesting questions, and his treatment of will repay close attention.

Half a century ago 'the Social Gospel' wa may recollect, 'all the rage.' It soon be evident, however, that the phrase was ambiguous. Some who preached it had enough of a 'Gospel' message. They dealt notorious public wrongs and defects in nation municipal administration not obviously different way from what a newspaper edi might have done and frequently did. preached social reform sometimes with little 'religion.' They thought it sufficient, when were religious, to find their sanction just in Fatherhood of God and the *consequent* brother of man.

[1] James Clarke & Co.; 8s. 6d. net.

Mr. JOHNSON points out with truth that in reality there is not very much distinctively Christian in that proclamation. While Jesus emphasized Fatherhood in our essential thought of God, other religions were not blind to it. As for the brotherhood of man, that has been eloquently preached and often practised by men who violently discarded religion altogether.

It is Mr. JOHNSON'S twofold contention in this book that a vigorous social ethic is vital to orthodoxy and that liberal social Christianity needs to rediscover its roots in the historic Christian faith.

He points out that the 'ecumenicity' of our time brings into friendly counsel widely divergent groups of Christians sharply divided in various ways from each other but all at one in their devotion to Christ, all according to their light striving to follow Christ. Jesus Christ, then, is the Gospel. No one can follow Christ without feeling deep concern as to social as well as individual needs.

But when we speak of faith we are immediately concerned with doctrine and creeds ('Confessions of Faith' might be a better word than 'creeds'). Confronted with the imposing mass of doctrine which in all the Churches the centuries have amassed, confronted with this, that, and the other 'theology,' what is our attitude to be?

Not 'scrap the lot,' but try to understand the historical situation which evolved all of them. The 'theologies' of all the great thinkers were produced by the times in which the thinkers lived, the social, moral, and spiritual situation which confronted them. They proclaimed the fundamental timeless faith in terms and with the emphasis which their age with its peculiar needs seemed to demand, and to a great extent they did so successfully. To understand Luther or Calvin or Kierkegaard or Barth one must have in mind what situation in the world around existed, and what their personal experience was.

The trouble has been that 'theologies' tend to become dogmatic and universal. The theologian is tempted to speak as though his situation was permanent and universal, or as though what seemed rightly to him in his day to need special, even supreme, emphasis, will always and for all men have the same significance.

Every 'doctrine' according to our author, must be validated by its ethical fruits. Christianity is 'the way,' not primarily a logical thing. 'Do and you will know,' said Jesus. Of course we are so constituted that we have a deep concern to know as well as act, to theorize as well as practise. But the expressions of the essential faith will vary from age to age and no expression should be regarded as final or sacrosanct.

We have noticed in another column the appearance of a reprinted posthumous work on *The Inspiration and Authority of the Bible* by Professor Benjamin B. Warfield of Princeton Theological Seminary. Here we draw attention to the style and content of the addition to the earlier volume given in the reprint, namely, the Introduction written by Professor Cornelius VAN TIL. The style of it is abstract and general, the content upholds with Warfield the high Protestant doctrine of the Bible.

Here is how Dr. VAN TIL states the issue between the basic principle of interpretation of human life and experience that comes to expression in modern theology, philosophy, and science (with which interpretation he finds himself in disagreement) and that which comes to expression in the idea of an infallible Bible as set forth by Warfield (with which interpretation he is in full agreement): 'In the Christian view of things it is the self-contained God who is the final point of reference, while in the case of the modern view it is the would-be self-contained man who is the final point of reference in all interpretation.'

Now at first sight at any rate one would think that in his opposition to the modern view Dr. VAN TIL would find support not only in the high Protestant orthodoxy that goes back to Luther and Calvin but also in Romanism and the neo-conservative Protestantism, as expounded by the so-called dialectical theologians of our day. But no. He would utterly separate himself both from the Romanist and the dialectical theologian. The Roman view, as he says, stands closer to the traditional Protestant one, and the dialectical view closer to the modern one; but both suffer from the 'virus' of the modern principle.

The reasons Rome gives for rejecting the idea of the sufficiency and direct authority of Scripture are, to all intents and purposes, the same as those given by the exponents of the modern principle. The idea of the sufficiency and direct authority of Scripture implies the idea of an exhaustive interpretation by God of the whole course of history. But for Rome, as for the modern Protestant theologians, such an interpretation is an abstraction and needs in practice to be made intelligible

to men through the living Church. Thus Rome and modern Protestantism appear to be on the same decline, even if one be near the top and the other near the bottom.

As for the dialectical theology, it is also infected by the 'virus' of the modern principle, and in stronger measure than is Romanism. It is here maintained that in every major respect the dialectical principle of interpretation, in which Luther and Calvin are seen through the glasses of a modern critical epistemology, is identical with that of the modern principle. There is the same assumption of the autonomous man as the ultimate reference point for predication, and the same denial of all the affirmations of orthodoxy, if not in word, at least in effect.

It is chiefly against Emil Brunner in 'Revelation and Reason' that Dr. Van Til would measure himself. Brunner, he says, is in line with the modern principle as holding that revelational events must be separated from anything like propositional revelation, and that the real unity of revelation lies beyond and above the uni efforts of logic. Thus the kind of Bible tha with the modern principle is the kind of Bible Brunner recognizes, in which nothing is add our knowledge, and in which are to be found prophetic and apostolic perspectives from w we too may view reality.

To summarize the conclusion reached by uncompromising Calvinist. The view of Scri advocated by Warfield is held by Orth Protestants alone. And only the follower John Calvin have a theology fully consonant that view. Only a God who controls whatsc comes to pass can offer to man an exhau interpretation of history. An evangelical, th a virtually Arminian, theology in admitti measure of autonomy for man weakens its defence of the infallible Bible. But Roma breaks openly with the idea of the Bible as a contained revelation; and the dialectical theo (the theology of crisis), though seeming to s nearer to the orthodox view, makes the experi of man himself the final reference point o meaning.

Doctrine of Man.

Man in the New Testament.

By the Reverend T. Powley Addison, B.A., B.D., M.Th., Manchester.

Amid the problems of this troubled age a return to a consideration of the Doctrine of Man in the New Testament would seem to be a salutary undertaking, if only because it focuses attention upon the fundamental cause of the friction between two diametrically opposed ways of life, one of which will determine the future of every home and state in Europe if not in the whole world. As to which shall in fact be dominant is a question from which no one can or dare stand aloof, and the issue is never more clearly seen than when the nature and destiny of man are considered and debated. The Psalmist's query: 'What is man?' is, in the submission of the writer, the question which to-day divides East from West. There cannot be two answers, there cannot be a compromise. Theology has always been vital, but never more so than now when we may well be called upon to see how the answer to the Psalmist's question divides the human race.

For the writers of the New Testament, as for Jesus Himself, God the Father was the *terminus a quo* in their exposition of the nature of man. was interpreted in the light of the glory of G the Socratic injunction 'Know thyself' possible for them, because they had entered the peculiarly Hebrew experience of 'the k ledge of God.' The Hebrew prophet and not Greek sage provided the moral and spir pabulum of the first generation of Christians. beginning of the New Testament Doctrine of is to be found in the great affirmations of psal and seer, and the continuity of thought is phasised because of, rather than in spite of, fuller and richer content of Christian doct Indeed the unique factor which enabled me interpret man was that they had seen the glor God in the face of Jesus Christ; it was only in light of His personality that the Old Testar teaching could pass on to the final stage. miracles were needed before man could fully k himself—the miracle of the Old Testament the miracle of Christ. However little Pilate me his cry, 'Behold the man,' has provided Chris

thinkers with their most significant and fruitful line of thought; in Christ the early Christians saw man as God intended him to be.

The thought of Jesus is dominated by His revelation of God as Father, this is the unifying principle behind all His teaching and the secret of His own perfect relationship with God. To 'The Man' God was Father, and ideally therefore He is Father to all men and all men are His sons. The unity of the Son with the Father sets the norm for the relationship which God actively desires to have with every man. The Shorter Catechism makes articulate this ideal relationship—'The chief end of man is to glorify God and to enjoy Him for ever.' The Johannine emphasis rests upon the same reality where the ideal is made actual—'This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.' In Christ the Hebrew emphasis upon knowing God is at last fully realized. In this fully realized relationship Christ is the essential mediator, for 'No man cometh to the Father but by me,' and Jesus regards His mission in terms of bringing 'lost' souls into the filial relationship which the Father desires for all His children—'the Son of man came to seek and to save' (see Mk 10^{45}). With God revealed as Father therefore, and as such a Father as seeks His erring children through His only begotten Son, the way is paved for a New Testament Doctrine of Man himself.

Whatever the estimate of man may be, it must do justice to the fact of the gospel, that God is a Father who in His holy love considers man to be worth seeking. In His teaching, Jesus makes this explicit, while the spiritual nature of man is of more value than the whole of the material universe (Mk $8^{36f.}$; see also Mk 9^{43-47}, Lk 10^{38-42}). It is this inward capacity of man for spiritual life which gives to him a supreme and unique value, for it is on this capacity alone that the possibility of his filial relationship with God finally rests. To deny this capacity to man must be the first and foremost consideration of those who seek to deny that human life has a permanent value, without it the answer to the Psalmist's question leaves the human race coffined within the sepulchre of material things, with no inherent rights and without what we are pleased to call the sanctity of personality.

As possessing a spiritual nature, the New Testament emphasises the fact that man has a duty toward God and in that sense a duty toward his ideal self. Obedience, as in the Old Testament, is the corollary of Divine grace. Even in the case of the 'natural' man, unenlightened by the light of the glory of God in the face of Jesus Christ, the writers of the New Testament posit this duty and obedience. Paul in Ro 1 is heavy in his censure of the Gentile world when it 'changed the truth of God into a lie, and worshipped and served the creature more than the Creator.' For Paul there is a light in all men, all men have the knowledge of a duty, and as a result there is the danger to all men that 'their foolish heart was darkened.' With his own particular emphasis the writer of the Fourth Gospel can speak of that true Light 'which lighteth every man.' The 'moral law within' is as ubiquitous as Divine grace, and the duty of the creature to the Creator, of the son to the Father, makes spiritual obligations paramount above all others (Mk 3^{31-35}). Indeed, in the final analysis it is by surrendering all to the imperious demands of God in Christ that a man will find the ideal life for which he was created an actuality. 'He that loseth his life for my sake shall find it' (Mt 10^{39}; see *vv.*$^{32ff.}$). The man who accepts the thesis of his value to God must honour the spiritual obligations arising from that spiritual nature by which alone he may claim to have God's loving regard.

In the great autobiography that Paul wrote in Ro 7 he touches the heart of every man and in so doing reveals the heart of the gospel. It is only to a being with a spiritual nature that such deep self-searching could apply. A sense of complete spiritual impotence in the face of duty toward God emphasises that truth which Paul himself describes as the 'exceeding sinfulness of sin,' but which is the characteristic note of the New Testament throughout. Christ is the source of man's final hope, 'Lord, to whom shall we go? thou hast the words of eternal life,' yet it is the ideal relationship of Jesus with the Father that reveals the sordid imperfections which mar the fellowship between man and God; 'Depart from me; for I am a sinful man, O Lord.' There is unanimity among the writers of the New Testament regarding the universality of sin, and in the prologue of the Fourth Gospel the light of the Word made flesh is set over against the darkness of a spiritually alien world. This characteristic New Testament witness to the fact of sin is the witness to a power in and over human life which is as positive in its own way as is the grace of God.

In the Synoptic Gospels we find a doctrine of sin which lays stress on the inward disposition of heart rather than upon the outward act (*e.g.*, Mt $5^{27.28}$). In the teaching of Christ sin is interpreted in terms of broken sonship (Mt 21^{28-32}), as an inner disposition of lawlessness to deny in practice the spiritual nature which links men to God (Mt 7^{23} 13^{41} 23^{28}). The Old Testament interpretation of sin as rebellion against God is explicitly described by Jesus in His Parable of the Wicked Husbandmen (Mk $12^{1ff.}$) where the duty of man, as a spiritual being, towards God is specifically repudiated. For Jesus, sin working through this active disposition of rebellion, holds men in thrall

and issues in their physical as well as moral hurt (Mt 9[2]). It is against the background of this interpretation of sin that He begins His ministry with the proclamation 'Repent ye,' and accepts as His mission the fulfilment of the prophecy 'thou shalt call his name Jesus: for he shall save his people from their sins.' There is no account in the Synoptics of the origin of sin, Jesus accepts it as a universal fact to be forgiven and finally eradicated, and He has power to mediate forgiveness and restore men to the intimacy of the family of God.

Inherent in the teaching of Jesus is the reality of judgment; rebellion against the Father is to issue finally in that state which He can only describe in the darkest language. He spoke not only of the unpardonable sin (Mk 3[28-30], Mt 12[31]), but of a state wherein there shall be weeping and wailing and gnashing of teeth (Mt 13[42]). The whole passage containing the Parable of the Tares describes in figurative language both the judgment of the Son of man and the difference in the subsequent states of the righteous and the unrighteous. When Paul comes to formulate the doctrine of justification by faith, the day of the great assize is brought forward in the case of the believer, and he stands justified by faith as at the last day. The Johannine witness bears the same emphasis; not only is judgment the corollary of grace, it is, like the gift of eternal life, a present state; 'He that believeth not is condemned already' (Jn 3[18]). It is noteworthy that in the Synoptics as in John, man's final destiny whether for good or ill is determined by his acceptance or rejection of Jesus. The essential and ideal unity between Father and Son is itself the standard whereby the fellowship (or lack of it) between man and God shall be judged.

In Paul the doctrine of sin, of missing the mark (*i.e.*, of falling below the perfect standard of unity with God as seen in Christ) is more completely formulated. The universality of sin is stressed, for both Jews and Gentiles 'are all under sin' (Ro 3[9]). As in the Gospels sin is positive, it is a power which usurps the place that God should have, and holds the will in slavery (Ro 7[14]). This slavery is absolute in its power. 'But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members' (*v.*[23]). It is clear that Paul regards the flesh as the seat and source of sin, a development away from the current of Old Testament psychology, which regarded man as 'an animated body' in contrast to the Greek idea which was dominated by the dichotomy of soul and body, and which regarded man as a being who was a soul and who had a body. Indeed it is a point of discussion as to how far, if at all, Paul was influenced by this Greek dualism. In any event, the idea of the body as the seat of sin caus Paul to modify the doctrine of the resurrection the body, which was a cardinal point in t theology of the Old Testament. His own positi is clear, and repeatedly he contrasts the flesh wi the spirit (Ro 7[5, 6]; see also 8[1] and Gal 3[3] 5[17] 6[Further the Apostle is urgent in his constant pl that men should mortify the lusts of the fle (2 Co 7[1], Gal 5[16] 6[8], Col 2[11]), while the spirit is s over against the body as the principle of li (Ro 8[13], see *vv.*[1-15]). In this connexion Paul co trasts the effects of the solidarity of the race wi Adam, with the effects of the identification of ma through faith with Christ; the perfect sonship Christ is the effective means whereby the spiritu relationship between men and God can be mad In its final effect the inner spiritual fellowship ca only be described in terms of Christ's indwellin the believer, 'I live; and yet no longer I, bu Christ liveth in me.' This is the final position one who could say, 'in my flesh, dwelleth no goo thing.' Death is regarded as a universal conse quence of Adam's sin, yet at the same time a the consequence of the sin of the individual, 'a by one man sin entered into the world, and deat by sin; and so death passed upon all men, fo that all have sinned' (Ro 5[12]). For Paul, howeve no less than for his master, the doctrine of sin one which was formulated for the practical purpos of overcoming evil, and proclaiming salvation b faith in Christ; he can assert the typical teachin of the New Testament regarding sin when h writes, 'where sin abounded, grace did much mo abound.'

The fact that man is disparate in the world the fact, perhaps more than any other, whic is universally acknowledged. Though Paul in famous passage speaks of a universal disparity 'For we know that the whole creation groanet and travaileth in pain together,' it is consonan with his general outlook to stress rather the un supportable position in which man finds himsel when, as a spiritual being he is unable to giv effect to the claims of his deepest nature an honour his duty towards God. In this situatio man is a 'wretched man,' seeking deliveranc 'from the body of this death.' The disparit caused by sin must be remedied by that salvatio which effects reconciliation between man and Goo This is the central message of the New Testamen

The witness of Jesus to His unique position a the mediator between man and God is ubiquitou in the Synoptic Gospels, 'All things have bee delivered unto me of my Father: and no on knoweth the Son, save the Father; neither dot any know the Father, save the Son, and he t whomsoever the Son willeth to reveal him (Mt 11[27], Lk 10[22]). This inner consciousness of H

Divine vocation arose from and was sustained by His own unbroken Sonship, and it was this which gave Him His unique authority. Forgiveness was at the forefront of His teaching, because He revealed God to be such an One as delighted to forgive and welcome the prodigal home. In His prayer which was to serve the disciples as a model, He teaches them to pray daily for forgiveness (Mt 6^{12}), while He describes His own mission as one to call sinners to repentance (Mk 2^{17}). There is joy in heaven over one sinner that repents, but He is stern in His condemnation of those who account themselves righteous, and of those cities which refuse to hear the Word (Mt $10^{14.15}$). The salvation of men is closely linked with His death and resurrection, and we have already seen that a man's attitude towards Him is crucial. It is through repentance and faith towards Christ that salvation is mediated.

The Pauline emphasis is upon the fact that men are powerless to effect their own salvation, for all are included under sin; the work of Christ is necessary before justification can be experienced. The benefits of Christ's work are made accessible to men by the work of the Spirit, by whose energy the usurper sin is overcome and the life of righteousness established; the alienation occasioned by sin is done away, and the spirit of adoption bears witness that 'we are the children of God.' The gift of the Spirit is the distinguishing mark of the emancipation from the law of sin and death and the entrance into the life which is from God. Those who are in the flesh cannot please God. 'But ye are not of the flesh, but in the Spirit, if so be that the Spirit of God dwell in you' (Ro 8^{9}). Through the Spirit is given the power over the fleshly nature of the body which has hitherto been the servant of sin, so that the new life, spiritual in its content, leads to fulness of fellowship with the Father (*v.*^{14}). The radical alteration from the life of sin to the life of righteousness is described in the last resort as due to the indwelling of Christ Himself, 'I live; and yet no longer I, but Christ liveth in me.' This life '*in* Christ' is, in contrast to the old existence, of absolute worth; 'Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord,' for in it the ideal life, for which man's spiritual nature has formed him, is actualized. In order to explain the transition from alienation to sonship Paul uses the figure of baptism. Through faith in Christ baptism is the sign of the believer's death to sin; in that rite the believer is ideally identified with Christ in His death, so that He is dead to sin; 'Therefore we are buried with him by baptism into death.' The miracle of regeneration is likewise explained in terms of identity with Christ, 'that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life' (Ro 6^{4}). Baptism is the symbol both of the spiritual death and resurrection of the believer, whose identity through faith with the crucified and risen Christ is the effectual means through the spirit, whereby the tyranny of sin is overthrown and the new life of sonship is begun and sustained. 'Our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin' (6^{6}). 'Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord (6^{11}). This is the spiritual life for which man was created and for which he has the capacity.

The figure used in the Fourth Gospel to describe the emancipation from sin is that of Life and Light. The coming of the Word is the coming of light into a dark world, and His coming is in itself a judgment on the darkness. Positively, however, the new life which has within it the quality of Christ's own life of communion with the Father, is a present possession, mediated to men through mystic fellowship with Christ, and sustained by His indwelling spirit. This alone is life; without Christ there can be only death.

The present gift of eternal life is one that is confirmed in the doctrine of life after death. The writers of the New Testament all look forward to the fulfilment in a perfect sphere of the life of the spirit known here through faith. At the last, Jesus teaches, the righteous will know the full blessedness of communion with God in the Kingdom where there is both rest and reward, and His coming will announce the end of the present age and the life of the age to come. In the Fourth Gospel the Resurrection is regarded as the completion of the present process whereby the believer passes from death into life, belief in Christ and identification with Him forming the earnest of the blessed hope. For Paul, as we have seen, the final stage in the spiritual nature of the believer is the destruction of the 'body of this death,' which has been the seat of sin, and the appearance of the spiritual body.

According to the New Testament the nature of man is such that he can find his true life only in the life of God. The secret of his blessedness lies not in any doctrine of inevitable progress or perfectability, nor in the mechanical process of dialectical materialism. Rather it lies in the recognition of God as Father calling him to the spiritual ideal of sonship, and in finding that sonship through fellowship with Christ. The supreme dignity and worth of such fellowship are the only factors that can assure him of his real value, a value which, in the New Testament, has within it the promise of life beyond the grave.

Literature.

THE APOSTLES' CREED.

Dogmatics in Outline, translated by Professor G. T. Thomson (S.C.M. ; 12s. 6d. net), is the somewhat misleading title of an exposition of the Apostles' Creed by Karl Barth. Misleading, for it is not (nor does it purport to be) a formal and systematic treatment of Christian doctrine. And yet the essence of the ' Kirchliche Dogmatik ' lies here, and here may also be found in one form or another most of the ideas that Barth emphasizes in his theological teaching. This is not the first time he has ' paraphrased ' the Apostles' Creed. There was the ' Credo ' of 1935 and the ' Confession de la Foi de l'Eglise ' of 1943. The occasion that led to this third attempt was an invitation to lecture at Bonn to the students of all the Faculties ; where in the summer of 1946 in the semi-ruins of the Kurfürsten Schloss he met them between the morning hours of seven and eight. He has in this volume recorded his impression of their ' grave faces, which had still to learn how to smile again.' But they must have been greatly encouraged by Barth's presence and uplifted by his message of Christian hope, all the more so that the lectures were—for once—delivered without a manuscript. And we can imagine with what vigour and intensity they were delivered. Indeed we get a sense of this as we read the lectures, even in translation. For this is no dull translation. Once again, and fortunately, the translator is Professor G. T. Thomson of the University of Edinburgh ; and we must be grateful to him for the precision and clarity with which his skilled and practised pen conveys to us Barth's meaning—not always an easy task !

It looks as though doing without a manuscript (as he was forced to do owing to primitive conditions at the University of Bonn) has served at times to straighten out Barth's meaning. At any rate, to take one example only, his exposition of the doctrine of the Virgin Birth in the ' Credo ' was, if we remember aright, far from easy to follow ; but here he makes his points very clearly. He holds that the miracle of the Virgin Birth is the form of the mystery of the Incarnation, the *unio hypostatica*, the personal union of God and man in Jesus Christ. But we cannot say that the mystery took this form of absolute necessity. All we can say is that it pleased God to let the mystery become manifest in this shape and form. Yet while the Virgin Birth is a sign, pointing to the reality of the Incarnation, it is not a mere sign, which might even be deducted from the mystery. ' Every time people want to fly from this miracle, a theology is at work which has ceased to unde stand and honour the mystery as well.' But the are many Christian theologians who would demu to such a statement. WILLIAM FULTON.

THE WORLD CHURCH.

The emergence of ' the World Church ' into th consciousness of Christians everywhere has mad it clearly desirable that this should not be merel a phrase on men's lips but a reality in their minds To help towards this end the *World Christia Handbook* (World Dominion Press ; 21s. net) ha been issued for the purpose of providing informa tion as to the work that is being carried o throughout the world by this great fellowship The *Handbook* is the work primarily of the Worl Dominion Press, but with it are associated th International Missionary Council and the Worl Council of Churches. Its editors are Kenneth G Grubb, C.M.G., and the Rev. E. J. Bingle, M.A Its aim is, the former tells us, ' to provide a body of convenient data which can be used to supply the proportions and settings of different tasks that the churches throughout the world are engaged upon. No attempt is made to deal with the work of the Roman Catholic Church, and the Orthodox Churches for lack of information have had prac tically to be omitted also. The editors are wel aware of the difficulties that this project has t overcome. They have, therefore, thought it con venient, they say, ' to launch their ship with modesty and equip it with restraint, in the hope that it may bear with it a useful freight of facts and information.'

Inevitably a large part of the book consists o statistical tables and indexes. These have thei value and tell their tale, and they will do so in creasingly as successive Handbooks appear and are compared through the years. The rest of the book—two hundred and twenty-six pages out o four hundred and five—is given to brief and often most revealing accounts by well-qualified indi viduals of the religious situation in the countries of Europe, in America, North and South, in Asia in Africa, and in Australia. These cannot all be mentioned here, but they are by such men as Bishop Ravasz, who speaks for Hungary, Dr. K. S Latourette for the United States, Bishop Chen fo China, and Dr. Sundkler for East Africa. There are thirty-eight accounts in all, and each is ful of interest.

The best commendation of this admirable guid

to the spiritual health of the world would be to quote passages from these surveys. One can say with confidence that this *Handbook*, properly used, should prove of much value.

NICOL MACNICOL.

ARNOBIUS.

It is gratifying that at long last we have a new translation of the *Adversus Nationes* of Arnobius, and for the first time in the English language a commentary upon it. It is one of the volumes in the series 'Ancient Christian Writers,' which is under the editorship of scholars in the (Roman) Catholic University of Washington. The work—*Arnobius of Sicca: The Case Against the Pagans* (Newman Bookshop, Westminster, Maryland; $3.50)—has been done by Dr. George E. McCracken, Professor of Classics in Drake University, Des Moines, Iowa. The extensive bibliography reveals how very little has been the appeal of Arnobius to English-speaking scholars. The Introduction demonstrates how interesting and vital a book Arnobius wrote. Only the first volume of Dr. McCracken's work is before us, but because of the introduction—a model of erudition and first-rate scholarship—this volume, it may be presumed, is the more noteworthy. The translation is excellent, Arnobius is truly reproduced and made to speak crisp English. The notes amount to a commentary, and are worthy of all praise. The introduction deals with Arnobius and this work of his. Arnobius has always been something of a puzzle. His work is unique among early 'Apologies' for such things as its almost total lack of clear references to Scripture and its complete silence as to the Holy Spirit. Was Arnobius a very ignorant Christian? Many have thought so. Dr. McCracken makes the most of the consideration that Arnobius is not expounding Christianity but attacking paganism, and attempting to meet it on philosophical grounds, so that it would have been futile to throw at it Scripture texts. Yet Dr. McCracken candidly admits that on some points the orthodoxy of Arnobius is doubtful. Arnobius' argument, he explains, is far from irrelevant to our present situation; for the ancient apologist is convinced that without God and obedience to His Law, the world is headed for disaster. In fact Arnobius anticipated by many years his great fellow-countryman, St. Augustine. W. D. NIVEN.

STUDIES IN THE CHRISTIAN FAITH.

The Church of Scotland has a notable record in the matter of Bible Class Handbooks. In the older series in the list of authors there occur the names of Alexander Whyte, T. M. Lindsay, Marcus Dods, and A. B. Davidson. In the more modern series there occur the names—to take but two—of Adam C. Welch and James S. Stewart. It can be said with confidence that the latest addition to the series, *Concerning the Faith in Christ: Studies in the Christian Faith*, by the Rev. John Howat, B.D. (Church of Scotland Youth Committee; 3s. 6d. net), is well worthy to rank with its great predecessors.

The book consists of twenty-one chapters on various aspects and doctrines of the Christian Faith. It is by no means an easy, a superficial, or a trivial book. It pays its readers the compliment of working on the assumption that they will be really interested in seeking to penetrate into the deep things of the Faith. There are notably good chapters on Miracles, The Cross, The Resurrection, The Holy Spirit, The Doctrine of the Trinity and the Bible. Mr. Howat is well acquainted with the latest work done on the subjects with which he deals. His own standpoint tends to be, on the whole, conservative, but wisely so.

The book is characterized by extreme lucidity of style and orderliness of arrangement. As an example of this we may take the chapter entitled 'Crucified and Slain,' which deals with the Cross. First three inadequate views of the Death of Jesus are examined—(1) An unfortunate accident; (2) An example of heroic martyrdom; (3) A kind of strategy. Then the question, Why the Cross? is dealt with. The answer is given that the Cross was necessary because of human sin, because of Divine Love, and that it reveals the conflict between these two. Then certain 'facets' of the Cross are dealt with. At Calvary God's righteousness is completely vindicated; men have found their sin forgiven; and there the perfect righteousness and the perfect love of God find their meeting-place. Behind everything there is God, and, therefore, there is no antithesis between a gracious Christ and an angry God. The Cross is not a dramatized sermon but an effective action. All this is dealt with within the space of eight pages in the most concise, lucid, and suggestive way.

This is a rich book. It will be invaluable for Bible Classes and for the purpose for which it was written. But it will also provide the preacher with material for a whole series of sermons, and it will be to the enquiring layman just such a statement of the Faith as he requires.

The book's value is enhanced by a series of questions for discussion and by a very full and wisely chosen bibliography. It is worth noting that few books of two hundred and seven pages are nowadays published at 3s. 6d. This is a book whose permanent value far exceeds its price.

WILLIAM BARCLAY.

BELIEF IN MIRACLES.

This noticeably well-produced book, *The Reality of the Religious Life,* by the Rev. Henry Bett, M.A., Litt.D. (Hodder and Stoughton; 9s. 6d. net), gives a clear statement of the limitations of science and the reiterated conclusion that there is no strictly scientific reason against believing almost anything.

It includes a polished version of the argument for the credibility of the Biblical stories of miracle on the ground that modern science has explained and accomplished many things that to our ancestors would have seemed sheer miracle, and that it is no strain on imagination to believe that there are hitherto undiscovered secrets that might similarly explain all miracles. It does not seem to strike this author that this argument succeeds, as no doubt to some extent it does, simply by explaining miracles away; and it is harmful to put it forward as profound or satisfying.

Surely it is recognized to-day that the cardinal miracles of which a creed has to take account are three. One is unique and generally accepted. One is familiar yet largely ignored. The other forms the basis of Christian faith. The first is Creation, and it gives the standard of what miracle means—an operation of God that is outside time and space and history, and thus beyond scientific investigation or explanation. The second is just the whole complex of facts that constitute spiritual experience; though the fact is under constant observation it is often unacknowledged that there is no scientific explanation of how Nature produces poets or artists or saints. The last is the Resurrection and Immortality, which are matters that cannot any more than Creation be scrutinized from the scientific standpoint.

R. W. Stewart.

Over ten years ago we drew attention to the fine quality of 'High Country,' a volume of sermon-essays by the Rev. Alistair MacLean, B.D., Minister of the small Highland Parish of Daviot. Since Mr. MacLean's death his publishers have found that there was a constant demand for his sermons and several volumes have been prepared from the material that Mr. MacLean left. The latest volume is *The Happy Finder* (Allenson; 6s. net). It has been said of Mr. MacLean's sermons that they all bear 'the impress of wide reading, culture, and common sense, and the teaching is the expression of a life lived in close touch with the Master.' This month we have quoted one sermon (slightly abridged) from *The Happy Finder* so that readers may appreciate themselves the peculiar Highland charm of the addresses. It will be found in 'The Christian Year' under the Twenty-Second Sunday after Trinity.

If any preacher, teacher, or student would like to possess a simple, popular, scholarly, and up-to-date book on the New Testament, then he could not do better than purchase the latest of Messrs. Edward Arnold and Company's Merlin Books—*An Introduction to the New Testament* (3s. net) by the Rev. W. Gordon Robinson, M.A., B.D., Principal of Lancashire Independent College, and Lecturer in the New Testament at Manchester University. The book is designed for use in Secondary Schools but might well be more widely used. In its standpoint it is in line with the modern emphasis on the Bible as the record of God's revelation of Himself to men, rather than as merely a record of man's search for God.

The Kindness of God and Other Sermons (Epworth Press; 4s. net), comes from the pen of one who is described on the cover as 'probably the most eminent elder in the English Presbyterian Church,' namely, Mr. S. W. Carruthers, M.D., Ph.D. He served an apprenticeship in preaching in the wards of the Royal Infirmary of Edinburgh—presumably at the outset of his medical career. He appears to have preached often in the years that followed, and in his seventy-fifth year by reason of war conditions to have taken charge of a congregation. The sermons published in this volume are clear and simple, direct and forceful, and infused with traditional Christian piety.

A commemorative volume has been written by Mrs. Annie Jackson in response to many requests. It is in commemoration of her late husband, a well-known Methodist minister, whose name is linked with the Methodist Mission which he founded in Edinburgh—*George Jackson* (Epworth Press; 7s. 6d. net). The book not only tells of his life and work in Edinburgh, Canada (where he fulfilled a seven years' ministry), and Manchester (where he held a Chair at Didsbury College), but also contains excerpts from his sermons and magazine articles. It forms a fitting memorial of one who served well his day and generation, bearing faithful and enlightened testimony to Jesus Christ and the power of His salvation.

In his latest work, *Morality and God* (Epworth Press; 6s. net), which is No. 2 of the publishers' Philosophers' Library, the Rev. Edward Wales Hirst, B.Sc.(Oxon.), D.Lit.(Lond.), contends that human nature is not autonomous in matters of

morality, but must submit to a final validation by faith. 'The heart of goodness beats in unison with the soul of piety.' In this contention Dr. Hirst moves on ground he has traversed before, but he does so here in view of recent discussions. The line of ethical thought he favours is one that stretches from T. H. Green to Professor H. J. Paton, who advances a theory of goodness as coherence between human wills. On the basis of a theistic interpretation of the universe and with the aid of this ethical doctrine Dr. Hirst formulates here an Interpersonal Theory of the Good which claims to show the dependence of morality on religious faith. The book is written with vigour and clarity.

Still another commentary on the Apostles' Creed. This time it is from the pen of the Rev. J. Cyril Downes, M.B.E., B.A., B.D., a Methodist minister, who while a Padre in Italy in the recent War did good work as theological tutor to men in the Eighth Army who were prospective Local Preachers or Candidates for the Ministry. The book is justly described in the Foreword by Dr. Leslie F. Church as a 'clear and non-technical' interpretation of the Apostles' Creed. A distinctive feature of the book is a number of striking illustrations, eight in all, by an Italian artist and mystic, Professor Paschetto. It is hoped that this commentary, a phrase-by-phrase one, will prove helpful to Local Preachers and Study Circles. The title is *The Facts of the Faith* (Epworth Press; 7s. 6d. net).

Faith Stakes a Claim, by the Rev. Leslie E. Cooke, B.A., B.D. (Independent Press; 6s. net), is a book of always workmanlike and often exceedingly suggestive sermons. They are sermons which have been preached, most of them in the course of a fruitful ministry, some of them on special occasions. They are all on the great central themes of the Christian faith and they are all models of sermon construction. There is, for instance, an excellent sermon on the Elder Brother. 'There are two ways of shutting God out. One is to take ourselves off to a far country; the other is to stay at home to all appearances dutiful sons, yet at heart alienated from the Father's Will and Purpose. The one is to go away; the other is to refuse to go in.' There is another on the Scandal of the Gospel. 'Too long we have been concerned lest our gospel should give offence; it is time we were concerned that it is not giving offence enough. Our condemnation is not that men sometimes oppose the gospel but that so many ignore it. If men paid us the tribute of their antagonism we should have less cause for concern.' The preacher will find this book exceedingly helpful. There are many apt illustrations. There are many seeds and germs which cry out to be developed into sermons. This is faithful and honest preaching and true holding forth of the word of life. There is one rather curious, and indeed careless mistake. The Scottish town of Callander appears in the guise of 'Callendar.'

The Earliest Christian Confessions (Lutterworth Press; 4s. 6d. net) is a translation by J. K. S. Reid of an essay by the Swiss theologian, Professor Oscar Cullmann, in which the prehistory in the first and second centuries of the later Creeds and Confessions is examined. The most important point this writer would make is that the development of the Christological formulas into a final tripartite form (the 'persons' of the Trinity) falsified the exposition of the essence of Christianity. But a falsification only or mainly of the perspective. For faith in Christ must make mention of the Father and the Holy Spirit. The thought of the New Testament is however strongly Christocentric—so strongly so that the order of the 'persons' in the credal formulas should be not Father, Son, and Holy Spirit but Son, Father, and Holy Spirit. Only by using this order do we clearly conserve the truly Christian representation of Christ, according to which one must set out from faith in Christ in order to reach faith in God the Father. In support of this contention appeal is made to the 'Pauline benediction,' in which 'the grace of the Lord Jesus Christ' precedes 'the love of God.' (Perhaps it is worth recalling that 2 Co 13^{13} is probably the earliest passage of the New Testament in which the three 'persons' of the Trinity are co-ordinated.) It is the affirmation of the present Lordship of Christ that is the historical starting-point and dogmatic core and centre of the Christian Confession.

W. H. Aldis (Marshall, Morgan and Scott; 6s. net), by the Rev. Andrew MacBeath, M.A., B.D., is a skilful and loving portraiture of one whose death was mourned by a wide circle of friends, and a host of confidants who—as Bishop Frank Haughton says in the Foreword—were 'encouraged by his sympathy and profited by his counsel.' The following extract from a tribute by the Council of the Keswick Convention, of which he was the late Chairman, gives a rapid summary of his career and character: 'As a missionary in China, as a curate in England, then as Home Director of the China Inland Mission, Chairman of the Keswick Council, President of the London Bible College, and also of the Missionary School of Medicine, he gave himself without stint, and

always with joy and enrichment to those who worked with him.' The writer of the book is to be congratulated on the way in which he has handled the biographical and autobiographical material; he has succeeded in presenting a very attractive memoir.

The name of Professor Benjamin Breckinridge Warfield of Princeton Theological Seminary (where he taught from 1887 to 1921) is still a name to conjure with in Calvinistic circles and that inspires respect outside of Calvinistic circles. He published much during his life-time, and much of his work has been published since his death. In the latest volume to appear under his name, *The Inspiration and Authority of the Bible* (Presbyterian and Reformed Publishing Co., Philadelphia; $3.75), his principal articles on the nature and authority of the Bible have been gathered together. It is a reprint—under a different title—of the volume 'Revelation and Reason,' published by the Oxford University Press subsequent to his death, of which only a limited edition appeared. The change of title is held to be justified by the fact that the content of the newer volume is not exactly the same as that of the older; it also contains an Introduction of sixty-six pages by Dr. Cornelius Van Til of Westminster Theological Seminary, Philadelphia, written in the light of the developments in philosophy and theology since Dr. Warfield's death. 'Only in a return to the Bible,' says this theological scholar, 'as infallibly inspired in its autography, is there hope for science, for philosophy, and for theology.' It is against the Theology of the Word as expounded by Barth and Brunner that he particularly directs his offensive.

The Very Rev. Alan Campbell Don, Dean of Westminster, who was sometime Provost of St. Paul's Cathedral, Dundee, has issued a little volume on *The Scottish Book of Common Prayer 1929* (S.P.C.K.; 6s. 6d. net). It consists of notes on its origin and growth, with illustrations from original documents in the Dean's own possession. In compiling the notes he has, as he tells us, borrowed freely from Dowden's 'The Scottish Communion Office 1764.' The whole makes an interesting contribution to this year's commemoration of the growth of the English Prayer Books. Two points in particular are considered as worthy of mention. One is that the Scottish Communion Office reflects the influence of Eastern Liturgies to an extent that is unique among the Liturgies of the Anglican Communion. The other is that it has itself influenced the structure, in one part, of the Communion Office in the Prayer Book of the Protestant Episcopal Church of America.

The first part of a completely new Catholic translation of the Bible bears the title *The Holy Bible: The Book of Genesis: Translated from the Original Languages with Critical Use of All the Ancient Sources by Members of the Catholic Biblical Association of America* (St. Anthony Guild Press, Paterson, N.J.). The translation is accompanied by brief explanatory notes on more difficult passages, and there is an Appendix of Textual Notes to justify departures from the Hebrew. The critical standpoint is conservative: 'The Pentateuch is substantially the work of Moses.' The language of the translation is simple but dignified, for example: 'But the serpent said to the woman, "No, you shall not die; for God knows that when you eat of it, your eyes will be opened and you will be like God, knowing good and evil." Now the woman saw that the tree was good for food, pleasing to the eyes, and desirable for the knowledge it would give. She took of its fruit and ate it, and also gave some to her husband and he ate.' The second person plural pronoun is used throughout, even when addressing the Deity.

God and Man in the Old Testament, by Mr. George Whitfield, Headmaster of Stockport School (S.C.M.; 8s. 6d. net), is a book with a purpose. Many people have come to believe that the scientific method alone is valid and offers the only rational hope of understanding reality. Yet scientific humanism, based as it is on belief in man and in his possibilities, is being found wanting, since man's greatest hopes have always been frustrated by what seems to be a defect in his own nature. It is time to ask anew whether religion may not be what man is needing. And if we are to speak of religion we cannot neglect the Old Testament, since what is written there was an essential preliminary to God's revelation in Christ.

On the basis of the Old Testament, therefore, Mr. Whitfield seeks to answer six questions: Who is God?, What is the Meaning of History?, What is God like?, What does God want?, How does God speak?, and What is the Relation of this Life to the Hereafter? Mr. Whitfield writes simply and clearly, and he has a way of putting things incisively: for example, 'The greatest of the Greek thinkers, Socrates, is famous for asking the right questions. . . . The great Hebrew prophets are famous for announcing the right answers. . . .' The book may be read through without Bible in hand, since there are long connected quotations from it. There is an index of these Bible quotations, but only a single reference to current literature. This lack of further guidance to the reader is a defect in what is otherwise a good book for those who are seeking a way out of the present moral and intellectual impasse.

Prophet and Craftsman.

By the Reverend William Barclay, B.D., The University, Glasgow.

In one sense it is true that the preacher is a prophet. He may claim that the message which he gives to men is not his own; that he is, in the old phrases, simply a flute through which the Spirit of God breathes or a pen in the hand of God, and that therefore the mere literary technicalities of composition are irrelevant to his task. Yet in another sense it is also true that the preacher is a craftsman. A message he may have, but that message must be translated into a language which the common man will understand. As Spurgeon once forthrightly said to a young preacher who had voluntarily asked him for criticism, 'What you are doing in that sermon is *expressing yourself.* Your task as a preacher is to *impress* your *congregation.* Not to get something out of yourself but to get something into them.' John R. Allan, writing of Lincoln Cathedral said, 'A cathedral, or any church, must be more than a building if it is to mean anything more than temporal glory; it must be *a vision of heaven expressed on earth.*' Vision and message the preacher must have, but that vision and message must be expressed in a way that will move men upon earth. If for no other reason he cannot afford to disregard the element of craftsmanship which must enter into preaching.

The very nature of his task further involves him in this business of craftsmanship, and that for two reasons. (*a*) There is a certain daunting *regularity* in the preacher's task. The prophet spoke when he was moved by the Spirit and at other times kept silent. The preacher must inevitably preach week by week. That is not to say that, as Johnson said of Warburton, he must have 'a rage for saying something when there was nothing to be said,' but it is to say that he must ever remember, as Bertram Pollock said, that his preaching is in substance '*non nova sed nove.*' Because of that his presentation of what he says is of supreme importance. (*b*) Further the preacher has *so short a time at his disposal.* Thomas Burke contrasts the task of the novelist and the short-story writer. The novelist has a spacious field in which to move; the short-story writer has about five thousand words. In the short story, 'Every paragraph must carry it forward. Everything in it must be an integral part of its theme and help to lead it to its inevitable end. It must not merely stop; it must satisfyingly end.' The preacher is in precisely the same case, and because of that he cannot afford to neglect the technique of his task. It is, therefore, surely of supreme interest to see what the masters of literary technique have to say on the matter of composition and of style.

When we approach the matter from one side we are warned that there is need of *delay before writing.* Thomas Burke describes the mistake of the beginner who would write a short story. 'He sits down to write a short story before he is sure that he has a short story to write. He catches at the first shred of an idea that comes along and dashes gaily into writing it, instead of living with it for a week or two, looking all round it, and satisfying himself that it is a story, that it is original, and that his method of presentation is the right method.' From that side a man must live with an idea before he attempts to express it.

But when we approach the matter from the other side there is a sense in which delay is fatal. There is no commoner phrase than 'waiting for inspiration' and yet that is precisely what the master-craftsmen of writing did not do. Johnson said bitingly of Gray, 'He had a notion, not very peculiar, that he could not write but at certain times, or at happy moments; a fantastic foppery, to which my kindness for a man of learning and virtue wishes him to have been superior.' To take the advice of a very different person, Mr. Beverley Nichols in his autobiography *Twenty-Five* tells of a conversation he had with Mr. Churchill. Mr. Churchill asked him how he had written *Prelude.* Mr. Nichols had to confess that often he had to wait for inspiration. Mr. Churchill answered forthrightly, 'Nonsense; you should go to your room every day at nine o'clock and say I'm going to write for four hours.' Mr. Nichols put forward all kinds of objections. Mr. Churchill answered, 'You've got to get over that. If you sit waiting for inspiration you will sit waiting until you are an old man. Writing is like any other job—like marching an army for instance. If you sit down and wait till the weather is fine you won't get far with your troops. Kick yourself; irritate yourself; but *write*; it's the only way.' It is true, as has been said, that 'the first sentence of anything is the hardest to write.' A great deal of last minute effort would be saved if the advice of the master-craftsmen was taken.

Having begun to write, the advice of the master-craftsmen is unanimous. Over and over again the same notes recur. H. G. Wells declared that on his own style the greatest influence was the influence of the teaching of Huxley. 'It left me

under that urgency for coherence and consistency, that repugnance from haphazard assumptions and arbitrary statements, which is the essential distinction of the educated from the uneducated mind.' Eric Linklater quotes Professor Jack of Aberdeen. 'A writer should remember his manners, and for a writer the best of good manners is clarity. Clarity is also the debt he owes to his readers.' Somerset Maughan declares that he has three aims in writing, 'Lucidity; simplicity; euphony.' He quotes with approval Johnson's verdict on Dryden, that 'he appeared to have no other art than that of expressing with clearness what he thought with vigour.' To this he adds Johnson's dictum on Pope, 'He never passed a fault unemended by indifference; nor quitted it by despair.' R. C. Blumenfeld quotes the advice which Stevenson gave him when he was a young reporter: 'Never confuse your reader; never take liberties with your reader's intelligence. . . . Never write anything without consideration. Think first and write afterwards.' Johnson himself declared of certain nebulous and hazy writers, 'Many of the books which now crowd the world may be justly suspected to be written for the sake of some invisible order of beings—for surely they are of no use to any of the corporeal inhabitants of the world.' There is then this first necessity of clarity, coherence and lucidity, which are precisely the characteristics that not only the master-craftsmen but the master-preachers had. It is recorded that a lady who heard John Wesley preach said afterwards, 'Is this the great Mr. Wesley of whom we hear so much at the present day? Why the poorest person in the chapel could have understood him.' Along with this clarity of style it is to be noted that the literary craftsmen were conscious of the need for clarity of ideas. Johnson once said, 'The great excellence of a writer is to put into his book as much as his book will hold.' To suffocate with too many ideas at the one time is as bad as to suffocate with too many words at the one time.

But further, the master-craftsmen in a very real sense had *the desire to be disturbing*. John Bailey has said of Johnson in regard to the theologians and the philosophers and all the rest, 'Each of them . . . may sometimes find Johnson mistaken; not one will ever find him dull. On every subject he has something to say which makes the reader's mind move faster than before if it be but in disagreement.' H. G. Wells was delighted when his books were criticized and anathematized. 'Refusals to listen and cries of disagreement are not suppression and it would ill become so advanced a thinker to complain of them; they are recognition.' George Bernard Shaw declared, 'If you do not say a thing in an irritating way, you may just as well not say it at all since nobody will trouble themselves about anything that does not trouble them.' And once again the master-preachers had the same disturbing quality. W. M. Macgregor in an article on A. B. Bruce applies to Bruce a saying of the good bishop in *Les Misérables*. 'I always bothered some of them, for through me the outside air came at them; my presence in their company made them feel as if a door had been left open, and there was a draught.' The disturbing quality that the master-craftsmen demanded should not be difficult for those who preach a gospel which was once accused of turning the world upside down.

It is not for one moment claimed that technique can do everything, not even the technique that can be learned from the master-craftsmen. Long ago Longinus, as T. R. Glover translates him, said, 'The real thing in literature is the echo of a great soul.' That is true, not only in literature, but in every sphere of human endeavour. John van Druten tells in his autobiography how he took some poems to Sir J. C. Squire for his criticism. Squire told him that they were imitative and then went on to say, 'No artist has ever produced a genuine work of art unless he was first sincerely moved by his subject.' Quiller-Couch once dropped the remark, 'A small man can produce a great book if he knows how to put almost the whole of himself into it.' That is true of the art of preaching as it is true of the art of literature but only on one condition—that the craftsman has a fine self to bring to his task. Yet it is essential to remember that the preacher is both prophet and craftsman, and when to the inspiration he must receive he brings the craftsmanship he must achieve it may be said of him as it was said of Lord Nelson, in another sphere of greatness, 'No man was ever better served by the inspiration of the moment; no man ever counted on it less.'

Christianity and other Religions.[1]

By Professor John Foster, D.D., The University, Glasgow.

Pre-Christian religion is, for the convert, the Egypt from which the Lord has brought him out. To say that, is not just to use a metaphor. It is to use *the* metaphor. Such is the significance of the Church in the eyes of our Lord. He called the Twelve as the patriarchs of the True Israel. Egypt did not, and does not, remain passive and let the tribesmen go. The Egyptians pursued in two ways. The first was the actual affair of chariots and horsemen and a great host.

'Behold, the Egyptians marched after them; and they were sore afraid: . . . [and some said] it were better for us to serve the Egyptians, than that we should die in the wilderness.'

The other was an incident of which the Egyptians were unaware, but it *was* Egypt pursuing:

'Make us gods, which shall go before us.' And he received [their gold] and fashioned it, and made it a molten calf; and they said, 'These be thy gods, O Israel.'

Can you translate that first pursuit from the language of the Book of the Exodus into the setting of a Christian minority in the Muslim East, or a young weak Church under the pressure of a resurgent Buddhism in Siam, Burma, or Ceylon? For a parallel to the second, where might we not turn? Wherever I look at a Young Church, in history or in the world to-day, it is to see these pursuing influences of paganism. The shape of the mould into which their new life is cast is so often decided by the Egypt from which the Lord brought them out, and—'these be thy gods, O Israel.' I shall call these two dangers from other religions (1) opposition, and (2) infiltration.

Both are historic. So often we seem to be facing difficulties which are peculiar to our own time. No one will be tempted to think so here. These dangers are as old as Egypt. We have history behind us—and that is always a comfort. They are historic, and history warns of one situation in particular: Christianity has suffered more from community movements gone wrong than from any other single factor. Let me justify that statement from the period of Christianity's first decline, A.D. 500 onwards in the West, 622 onwards in the East. The Barbarian Invasions mean that parts of the Western Empire revert to heathenism and have to be reconverted. Because with them life is at a tribal level, the conversion is necessarily through winning the leaders of the community. Then the whole mass moves together—as the Bishop of Rheims said at the baptism of Clovis, 'adoring what they had burned and burning what they had adored.' In other words, Christianity supplants heathenism, and becomes the new community-religion. It does so nowadays among the depressed classes of India, aborigines of south-west China, the Burma hills, Assam and Lushai, primitive tribes of Africa and of the South Seas. In Europe these mass movements go wrong. The choice has been made by the community through its natural leaders. The Church is left with the tremendous task of making good that choice in the lesser unit of the family, and in the individual life. And the Church never catches up with it, gets so hopelessly left behind that it settles down to be content with a nominal Christianity and to deal with community according to sub-Christian standards. All this is challenged periodically by leaders of revival movements, challenged supremely in the Reformation period. Yet even the challengers never catch up with the task. That is why in the West the very idea of Christendom has begun to fall away, and why some disillusioned churchmen seem to be saying 'Good riddance'—in both respects, I submit, a dangerous situation.

The East in the seventh century sees a mass movement which is mishandled in its initial stages. Most that is religious in the history of Islam's beginnings seems to be owed to the Jew and to the Christian. Allah is the Elohim of the Old Testament, and the Alaha of the Syriac-speaking Church. The angel who comes to Muhammad is Gabriel. As prophet Muhammad is in line with the Old Testament prophets, and knows our Lord as the last of the prophets that are before him. If only Christian witness had been a bit stronger, and Christian leadership more statesmanlike, might not the whole have become a movement towards Christianity, instead of the emergence of Christianity's most formidable rival? Or would the indigenous elements, Muhammad's own contributions, have proved too intractable? Has Christianity room for any new visionary? Can the Word of the Lord come to any one in these later days? How are we to have movements of spontaneous vigour, and yet ensure that they are Christian movements, contributing to the continued life of the Faith and not denying it? You

[1] A Paper given by Professor Foster at the Annual Meetings of the Conference of British Missionary Societies, June 1949.

will appreciate already that we are among provocative subjects, and that I am much better at asking questions than at answering them.

(1) First of the dangers then, opposition. As I have already hinted, the first enemy, the most formidable, is Islam. It is the only opponent to inflict huge losses from which Christianity has never recovered. It has done this most notably in the seventh century in the lands of Christianity's origin and in the fourteenth (after a period of immense opportunities for Christianity there) right across Central Asia. I shall never forget visiting a few years ago in Jerusalem the Cœnaculum, the traditional site of the Upper Room, the home of the first settled congregation of Christ's Church. There is more to be said for this [1] than for many of the more famous holy places. Epiphanius in the fourth century has the tradition that after the blitz of A.D. 70, when the Temple and city were destroyed, the only buildings found still standing were seven synagogues, a few houses, and this church. From that fourth century, tradition remains unbroken that this was the scene of the Last Supper, of the Resurrection appearances to the Ten and the Eleven, and of the gift of the Spirit at Pentecost; this was the centre from which the whole world-wide expansion was begun, as the Lord had said, 'Beginning from Jerusalem'; this was the Mother-Church of universal Christendom. And *this* is now a Muslim mosque. We Christians too should have our wailing wall.

The opposition continues. Indeed the plight of ancient minority Churches, like the Coptic, reminds us that its pressure has never eased. If the Cœnaculum was the source of the Apostolic mission, this Church can claim descent from the Apostolic Age. If the House of the Upper Room was probably the home of John Mark, it is that same St. Mark whom this Church claims as its founder. Ever since the Arab invasion thirteen centuries ago, they have had to struggle to hold on. Mostly it has been a losing battle. They number about one million in a Muslim population of seventeen millions. I hear that in recent years about one thousand a year go over to Islam. Some are ready to scorn these dried-up relics of Eastern Churches, and say, 'Where is the life? If they can be won over like that, is there much loss to the total Christian cause?' It would be well to ask ourselves a question before we condemn. What might you do if in your own country, which you loved with a passionate new patriotism, you were treated as a *foreigner* because of your religion? What if in addition, you were, say, unhappily married, and the majority religion offered easy divorce, with no breath of scandal? Also, if all the time there were neighbours smoothing down your conscience, saying, 'After all, we worship the same God. We honour Jesus too, at least as a Prophet.' Egypt is consciously heading towards a future which will know only one political-religion, Islam. It is hard to withstand such pressure.

It is either much the same or rather worse in other Muslim lands of the Near East. A friend who knew Turkey before the War—before the First War for that matter—and has recently been out again told me on his return: 'There was precious little religious freedom under the Ottoman Empire. There is even less to-day.' Centuries of persecution in the land which was chief guardian of the faith of Muhammad have given way to extreme secularist legislation of every kind. Of course, Islam is still powerfully present just under the secular surface. So for Christians it means there are now two enemies instead of one; two reasons for suffering discrimination; two kinds of closing down on anything like evangelistic work.

It is when we look at Pakistan that our concern may be most aroused. The religion of Islam was the chief argument for separation from India, so where should we more expect an identification between the State and one religious community, which will make minority groups feel like foreigners? Constantly in international assemblies and diplomatic exchange Muslim politicians protest that they wholeheartedly subscribe to religious freedom. But always hitherto it has been assumed that one is free to maintain the religion of one's birth—unless it is a change toward the dominant Islam; but *freedom* to change? No, there they know only one-way traffic.[2] Pakistan concerns us because there we see, not ancient relics of Churches, but Young Churches of our own planting. And with the coming of self-government and a Muslim State these who spiritually are our nearest kin face the possibility of a similar future. Dried-up relics of Churches—is that their fate? Fighting a losing battle—is it only in such a warfare that they will follow on? A constant leakage to Islam, and no accessions—is that the end?

It is not of much use that we should blame the Coptic Church for not making a better showing after thirteen such centuries, nor the Orthodox in Constantinople for being enfeebled after five. Much more to the point is to recall this. Modern Missions in India began in the period of the Expansion of the West. Our great-great-grandfathers used the opportunity of British Imperialism as sixty generations before St. Paul (for a much shorter period) used Roman citizenship. The generation beyond St. Paul saw Rome not as

[1] Site, not building; that is fourteenth century.

[2] Pakistan leaders have, however, stated that they will allow freedom of *propagation* to other religions.

guardian of the peace that makes missionary work possible, but as Babylon the great harlot drunk with the blood of the saints. For the rest of the first century, the second, and the third, Christianity was a persecuted minority. But it survived and in the fourth it triumphed. Our initial conditions of opportunity have passed, our second century may be circumscribed. Will our churches in a minority position survive long enough to have a chance to win ? Often at variance with the State in which they are set, have they their own *sense of community* grown strong ? That is one of the characteristics of the Early Church : ' The new race of us Christians which Christ hath planted in every nation.' [1] Is it a characteristic of the Younger Churches ?

There are other Faiths besides Islam whose response is active hostility. Buddhism provides notable examples in lands where it has come into alliance with the fervent nationalism of the times. One of the strangest things about this development is that it should belong in every case (as far as I know) to Hinayana Buddhism, which as the more quietist and other-worldly type one would have least expected to form alliance with the State. What I say applies in some degree to Ceylon, more to Siam, still more to Burma. There the pro-British and anti-Burman attitude of the Karens, one-fifth of whom, and the progressive educated fifth, are Christians, will tend to strengthen the Buddhist-nationalist connexion in the minds of the majority. Some have told me that in India the coming of independence has eased the situation with regard to Hinduism. Christianity can no longer be looked upon as the religion of the (now departed) British Raj. Neither need one nowadays shout so loudly that the religion of one's fathers alone can be the religion for patriotic India. Yet, not unnaturally, Christianity's acquisitions among the depressed classes are suspected, and some interference may be looked for there. Probably it was only with regard to those classes that British Imperialism had anything of aid to contribute to the Christian cause. In all other respects it had become a liability twenty years ago.

The reinvigoration of an old religion by its coming into alliance with national sentiment may perhaps be suggested as something new in our time. But here again is history behind us. The opposition to Christianity by Julian the Apostate in the fourth century was partly this. His uncle, the pro-Christian Constantine, he called ' that innovator ' and Christianity he defamed as ' servitude to the despisers of your national gods.' Meanwhile next door, to the East, the Persian Empire was seeking to exterminate its Christians. Constantine was responsible, for he had written to the Persian Emperor hinting that he had some interest in seeing Persia's Christian subjects rightly treated. Such was Roman-Persian relationship that nothing was more calculated to endanger their liberties and their lives. The savage persecution was due to an identification of Zoroastrian religion with loyalty to the Persian Empire.

I have not mentioned China and Japan. China, after long hesitation, turned to the West for light and leading in reform of her Empire, at least from the year 1905. Then in 1911 came the Revolution, and in 1913 that unprecedented telegram sent by the Cabinet to provincial officers and Church leaders throughout the land :

> ' Prayer is requested for the National Assembly now in session, for the newly established Government, for the President yet to be elected, for the Constitution of the Republic, that peace may reign, that strong virtuous men may be elected as officials and that the Government may be established on a firm foundation.'

That telegram is in its attitude typically Chinese and Confucian. Rulers have a religious duty associated with their duty of rule. Fulfilling of this religious duty establishes the moral order, the *Tao*. It is only by such a *Tao* that the civilization has persisted. But the God to whom prayer is offered in 1913, while identifiable with the *Shang-ti* of the Classics, is that *Shang-ti* as interpreted by the Christian religion. The telegram of 1913 was just one surprising incident, but one of many which show China to be the country where native religions gave no hope to the new national consciousness. In so far as religion was looked to at all, it was the Christian religion. China is *the* country where Christianity has come, repeatedly, almost within reach of a Constantinian triumph. It happened in 1860 when the T'ai P'ings ruled all South China from Nanking, a dynasty that called itself Christian and began as a movement of indigenous Christian expression, before it turned to politics and all but captured the Empire. It happened at the beginning of the Republic when Christians were in high office, and many others tended to look to the West not only for armaments and industry, modern education and democracy, but for the Christianity which, in the West, whatever it had failed to do about the first pair, had inspired the second. It happened in our own time. After a short-lived but vicious (and Russian led) anti-Christian movement, 1922–1928, the Generalissimo asked for Christian baptism, and it seemed as if, after the Diocletian persecution, we had found our Constantine. Now China listens, perforce, to a more radical gospel of (social) salvation. The Christians who once were to ' save China '—that was the phrase—are now branded counter-revolutionary, and they must bestir themselves to

[1] Bardaisan, *c.* A.D. 200.

show independence of any ideas which come by way of Britain and the U.S.A.

And there are some among ourselves who say, 'Save China? What a dreadful social-gospel type of following!' I know that is not the end, but might it not be the beginning? Why did Simon the Zealot *begin* to follow Jesus? What meant the Kingdom to him—to them all—right up to the Ascension? 'Lord, dost thou at this time restore the kingdom to Israel?' Is that Confucian idea impossible—religion behind rule, a religious duty preserving moral order, *Tao*? Before, our question was about a strong sense of community *within* the Church. Now we must ask, Has Christianity a message for the community outside? or has our reaction against abuse of that emphasis resulted in withdrawal from it instead of reinforcement of its insufficiencies?

Japan also has arrived at this same question, but by how different a path! She looked West from 1868 to learn all the mechanism of power: Navy, Army, Industry, the organization of national life. But for the motive power to work the new machine she looked in another direction, not the religion responsible for the best in those civilizations whose products she copied, but a religion of her own. State Shinto became the inspiration for national aggrandisement and aggression. Here was a religion which *had* a message for community: fanatical courage which neither feared death nor contemplated defeat. That is now all over, discredited. Where shall Japan turn for a religion that has a message for community?

(2) Pre-Christian apprehension of religion must carry over, to some extent. Christianity cannot start *in vacuo*. There is the problem of finding language in which to preach the Christian faith. The missionary can tide himself over for a time, as St. Francis Xavier did four hundred years ago among the Tamils, using phrases like '*espiritu sancto*' instead of stopping to find what Tamil word came nearest to the meaning of 'Holy' and what was at least usable for 'Spirit.' Those who first preached Christianity in China thirteen centuries ago made the mistake of translating 'God' into 'Buddha.' Some things as dreadful we have done. Whatever the language chosen, it is a language not yet made Christian. Always there is some carry-over.

Apart from this inevitable infiltration, there is often the conscious using of pre-Christian associations in order to ease the transition from paganism to Christianity. Especially is this so where there is the movement of a whole community, and Christianity has the task of supplanting the community religion. This situation again is not new. We have history behind us.

The first significant community movement was in the third century in Pontus, and the missionary concerned Gregory Thaumaturgos. He was one of the natural leaders of the place, and would have been so in whatever sphere his leadership had been exercised. Since he was converted, that sphere was the Church and it was as a bishop that he carried his whole community into the Christian fold.

Origen was his teacher, of whom on one occasion he spoke as 'that God-like man.' In a letter from Origen to Gregory I find that he advises him to 'spoil the Egyptians,' a phrase which carries us back to the metaphor with which we began. Origen is talking primarily of his student's continuing study of the Greek philosophers for the sake of equipping himself for his Christian work. But I cannot help thinking that this advice played some part in influencing Gregory in his missionary policy. He took the native festivals which had belonged to paganism and tried to associate them with the new religion, with the saints taking the place of the pagan gods. Origen in his letter propounds the theory that it was the gold and jewels which the Israelites borrowed from the Egyptians before their flight which were used to make the vessels for the Tabernacle. He proceeds, 'I tell you from my experience that not many take from Egypt only the useful, and go away and use it for the service of God. Many produce heretical notions, and set them up like the golden calf.' And he ends, 'Do you then, my son, diligently apply yourself to the reading of the Holy Bible. Apply yourself, I say.' That is the question. When does this spoiling of the Egyptians really add adornment and treasure to the holy place, and when does it become the blasphemy of the golden calf?

This question arises in many different contexts. I remember a colleague telling me of being sent for to the home of a Chinese farmer because there was sickness there. When he arrived, he found it was the pig who was sick. The Taoist geomancer would have done some jiggery-pokery, and the representative of religion was still looked to for some remedy in this distress. What would St. James of Jerusalem have said about Christian prayers for a pig? You may remark that we have known such things, not only in China but in Ireland. Yes, but do we want to see Christianity settling into the shape of the ignorance of the land, the animism, the reliance on charms and magic? Often, it is right to say, 'Christianity can do all that was done before.' Are there occasions when one must stop saying that?

The question arises not only with the simple villager, but among the enlightened. It has been frequently pointed out that people of the educated class in China have been drawn to Christianity

by the appeal of an ethic which they recognize to be higher than that of Confucius. Many Christians, to quote Dr. T. C. Chao, are 'Confucianists under another name.'

In these two different cases the problem is the same. There is a ready-made position. If Christianity comes in to fill it, it will have to take that shape. It will be assumed by the convert that Christianity is that kind of religion. How far is Christianity to be conditioned by such a place in the community? The question arises also in the case of certain phenomena associated with all religions—trance, vision, and excitement to ecstatic speech. Dr. Sundkler's recent book, *Bantu Prophets*, reminds us of something which belongs not only to Africa, but India and China too. In China, some of the crude inspirationalism which disturbs the settled life of many local churches is not to be interpreted as merely the importation of queer American sects. These things were found a century ago in the remarkable and almost wholly indigenous attempt at Christian worship among the T'ai P'ings. How nowadays do we prove the spirits, whether they are of God?

In ending, let me refer back to the subject with which I began. Religion and community do belong together. When Christianity is the religion associated with community the tide runs strongly with us, and our cause may travel so swiftly forward that only the strongest hand on the helm can save it from shipwreck. But it does go forward and we should not miss the tide.

Where another religion for the present is the favoured one, we toil against the stream. We must toil on, and in our toil rejoice. We must be ready to seize every opportunity that we can, even remotely, hope to sanctify. And we must be strong enough to face adversity and still survive. Both situations, opportunity and adversity, need a disciplined strength in the life of the Church, which is not generally to be assumed in the Younger Churches, at any rate in the lands that I have known.

I said we had history behind us. We have sacred history behind us. For where can we see the opportunism I have talked of better than in the Apostle to the Gentiles who was also a Hebrew of the Hebrews, able to speak as a Rabbi or a Roman citizen, and be all things to all men in order to save some? And where better can we see that superiority to the limiting environment than in the same Apostle, who was persuaded that neither principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, should make him less than conqueror whom the Lord had called to be *more*?

In the Study.

Virginibus Puerisque.

Reaching the High Notes.

By the Reverend John B. Nettleship, B.A., B.D., Carlisle.

'Be ye therefore perfect, even as your Father which is in heaven is perfect.'—Mt 5^{48}.

I wonder if you like to sing? I think most of us do, even though we may not be very good at it! We may never aspire to singing a solo on a concert platform, or to singing in a choir, but at the very least we like to sing to ourselves when we are happy, or when we are in our bath!

However, some of you may be really keen on singing, and in the school choir or something of that sort, and if so you will be very interested in a piece of advice that is sometimes given by singing teachers to their pupils. It sounds very strange advice, but those who know about these things say that it works, so we should take notice of the experts.

One of the difficulties singers often have is that of reaching the top notes. The advice that the experts give is this: 'To sing high, think down.' Now that does sound queer, doesn't it? What it means is this: when you come to a bit of music that ascends high, you must not think 'Oh, I'll never reach that note,' because immediately you do that you take the first step towards failure. Listen to what one of the experts says, 'Instead, you must endeavour to think that the notes are going down instead of up. You may consider that almost impossible, but it can be done with practice. Just imagine that the notes are going down, and, of course, allow the voice to go off into the head register when necessary.' The writer goes on to say that one well-known choirmaster, in order to help his boys to think down when singing up, adopts the device of making the choir-boys hold their hands out in front of them, and look at them. Then as they sing up the scale, they lower their hands, watching them descend as their voices ascend. The result is that, instead of getting into a panic, and feeling that they will never reach the high notes, they relax more and more, and each note comes out easily and clearly.

I think this is splendid advice for meeting all our difficulties, and especially for our task of living

the Christian life. Many people feel that the standard Jesus sets before them is impossibly high, and so they give up trying to reach it at all. Jesus says, 'Be ye therefore perfect, even as your Father which is in heaven is perfect,' and people are frightened by that seemingly impossible ideal. We must not think like this. Rather must we think of the wonderful promise that Jesus gave to His disciples (which includes us), 'The works that I do shall ye do also, and greater works than these shall ye do also.' That is our great and wise Teacher, helping us to see that the life He calls us to isn't one that is beyond our powers. He wants us to live it, and He will help us to live it. Don't think of it as something impossible. God made us for this kind of life, and if we are willing to listen to Him, and to believe in Him, we shall find that we *can* live it, and that we shall get more joy and satisfaction out of it than from anything else in the world.

The Mechanical Diver.

By the Reverend V. J. Abernethy, B.D., Berwick-on-Tweed.

'When ye pray, say, Our Father.'—Lk 11^{2}.

A few weeks ago, there was great excitement in our town. We were favoured with a courtesy visit by H.M.S. *Diadem*. The ship anchored in the bay and remained with us for a week. There were many comings and goings between the ship and the mainland. One of the highlights of the week—for those concerned—was a party given by the crew to fifty school children. They were taken on the ship's yawl to the battleship. The sailors had prepared a great welcome for them. There were all kinds of entertainments, including a cinema and roundabouts.

One of the interesting features they had arranged was a Mechanical Diver. He was dressed up in the usual diver's outfit, and the children were invited to speak to him through a microphone and ask him questions. And when they did, the diver answered! At least, he appeared to answer. But it wasn't really the Mechanical Diver who was replying to the children's questions. It was a naval officer in a room below! The wires of the microphone were connected with the room, and by means of another microphone and wires he was sending back answers to the children.

Was it a fake? I don't think so. The children were told afterwards that some one was answering from below. Personally, I was glad they were not listening to a mechanical voice. We hear so much about it these days. I was reading in the newspaper of the electronic motor—a machine that will not only work out sums (the children would like that!), but will advise a General what his next strategic move should be in the heat of the battle! It sounds far-fetched, but if it were true, would it be altogether a good thing? There is something in the 'personal' voice which the 'mechanical' can never equal, even though it speak with ruthless efficiency and accuracy. I was glad that a 'human' voice gave replies to the children on the *Diadem*.

On a clearance in Manchester I listened to a man who claimed to be able to tell people their name and age and occupation. I don't know how he did it, but his answers were usually right. And his was not a mechanical voice, but human. He was a person answering persons.

Is that what happens when we pray to God? Or is prayer simply a piece of mechanism? Do we really pray to ourselves and get a mechanical answer? For instance, if we pray to get through an 'exam' does that prayer simply strengthen our resolve and make us 'get down' to our studies more earnestly. Is prayer like that? A form of auto-suggestion; as some one has said 'a whistling in the dark to keep our spirits up.' Or do we actually speak to a person who is at the other end, even as in the case of the children addressing the Mechanical Diver on the battleship?

The Christian faith answers 'yes' to this last question. It says that when we pray we address a Person whom we call God, the Father. It tells us that He knows our name, and Jesus said He even knows the number of the hairs of our head. The Christian faith claims that God knows all about us.

So let us pray in the belief that God hears our prayer. And if at times He does not answer our prayers as we would like, let us remember that it is only the mechanical voice that always gives the expected answers. I am quite sure the officer on the *Diadem* did not always give the expected replies. And neither does God always answer us as we desire. But if we keep on praying we discover that He always answers us for the best, and we learn to love Him for His wisdom and understanding. So let us pray believing that God is at the 'other end,' our Heavenly Father, who hears and is willing and able to help us.

A Prayer for Churches, Schools, and Colleges.

O God who givest wisdom unto the wise,
and knowledge to them that know understanding,
Enlighten Thy servants in the Church
who preach the gospel,
who teach the young,
who seek the lost,
who labour for the welfare of the Church,
and for the salvation of the heathen.

We ask for ministers of the Word
that their speech shall never falter
nor their insight fail
in declaring the counsel of God.
Give Thy grace to teachers in Sunday Schools
as they show their love to their Lord
by obeying His command, 'Feed my lambs.'
Enable leaders among youth
to win for Thy Kingdom in their morning days
our girls and boys.
May those who bear office
be faithful and alert and glad of heart,
frank and courteous in conference,
having a noble purpose in every plan.

We pray for schools and colleges.
May the Lord Jesus Christ,
who taught in Solomon's porch when it was winter,
be the great Teacher in every seat of learning.
Unite staff and students in the love of truth,
as they think of things honourable and lovely
and of good report,
and discern and distinguish right and wrong.
May scholars
with all their getting get understanding,
and the fear of the Lord
which is the beginning of wisdom.
So may there arise a generation
clear-sighted, warm-hearted, trained for service.
And the pattern of the community we build
be that of the heavenly city
into which shall not enter anything that defileth,
the city that hath foundations
whose builder and maker is God.
And to Thee O God, Father, Son, and Holy Spirit
shall be the glory for ever. AMEN.

The Christian Year.

NINETEENTH SUNDAY AFTER TRINITY.

Hangers-On.

BY THE REVEREND R. W. STEWART, B.D., B.Sc., GLASGOW.

'Ten men shall take hold . . . of the skirt of him that is a Jew.'—Zec 8^{23}.

Zechariah prophesied in the somewhat obscure period following the return of the Jews from exile. In taking this text from his book it is needful to recall the circumstances in which he wrote.

After the first thrill of being back in Zion his countrymen found the task of rebuilding city and temple and economic life laborious and baffling. They were poor. Their neighbours were hostile and contemptuous. Nothing they could achieve seemed within distance of restoring the ancient glory. So the attempt at reconstruction was in danger of collapse, and the urgent need of the hour was a recovery of *morale*.

It was Zechariah's aim to meet this need. For one thing he told of his visions. Doubtless they impressed his audiences, but they are often so strange that modern readers can make little of them. Then to these visions he added prophecy of a glorious future. The days, he said, would come when scornful heathen neighbours would recognize the folly of their enmity and seek instead for friendship and admission to share in a common faith and worship. 'Ten men shall take hold . . . of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you.'

Is there a touch of arrogance in this dream of the future? 'Ten men'—that is a Hebrew way of saying 'quite a crowd'—will take hold of the skirts of him that is a Jew. The prophet is not content to dwell simply and thankfully on the blessed future when 'many people and strong nations shall come to seek the Lord of hosts in Jerusalem.' With sardonic humour he gloats over the picture of the entire reversal of the foreigner's attitude. No doubt it is a joyful and blessed prospect. People will be running about saying, 'Let us go speedily to pray before the Lord. I will go also.' That will be a good thing, good for them and for the world and for the glory of God. But the prophet contemplates it not only with exultation but with a dash of cynical amusement. It is at least possible that a natural feeling of not quite the noblest kind shows in his words.

1. These verses suggest how religion has its hangers-on. The sort of thing Zechariah anticipated still happens and provokes sarcasm. There have been National Days of Prayer in times of fear and crisis when people accustomed to being regardless of religion crowded into church to pray for deliverance and victory. In some underground shelters during bombing raids multitudes who had been devoid of any serious thought of God clung to the skirts of some men of faith who by a ministry combining prayer and practical helpfulness made these refuges places where fears were calmed and courage revived. And in ordinary times at many a funeral people who have scorned religious observances find themselves without any thoughts of their own that seem adequate in face of death. But they would not like one they mourn to be buried like a dog. They desire a religious ceremony and hang on as best they can to the faith and hope that is in the minister who conducts a Christian burial. So, too, a giddy, godless young couple seek to impart a flavour of solemnity into their marriage by having the wedding in church, and when a child is born ask, with who knows what hypocrisy or what brief spasm of wistful sincerity, to have it christened in the House of God.

Such ways of clinging on to religion are common and pitiful enough, and it is easy to be sarcastic on the subject. Such people may appear for the hour so sincere, so eager, and yet they are so shallow and absurd.

Then there are those found in every parish and on the fringe of every congregation who draw a certain satisfaction from a vague connexion with the Church. Like a parasite, not out to kill or even injure its host, but just to suck nourishment from it without contributing anything, these people with quite friendly feelings, share occasionally in the worship or the social activities that go on without making any contribution of faith or prayer or service. Earnest members may take satisfaction in this evidence that their church shows some power of attraction. Yet they may wonder if any real spiritual gain results.

It is tempting to comment cynically on such hangers-on. But surely it is better to search one's own heart. How far is my own religion more than a clinging to the skirts of other people's faith? For the influence of tradition and of friends has counted for much; respect for those who set an example of piety; the desire to keep in step with God-fearing companions. And if this is all, a man is at the mercy of the changes and chances of life. A youth has to go among strangers, it may be, where the old loyalties are no longer a constraining bond. A Christian husband or wife dies, and the survivor, who had acquiesced in, and in some fashion shared in, the religion of the other, is left groping lonely in the dark; as a miner might walk along the passage from the pit bottom chatting with another, and only when his comrade turns down a side road, discover with surprise that his own lamp is out, and that all the light had been coming from his friend's lantern.

2. Perhaps, however, Zechariah was in the main simply glad, as all should be, to think of a day when the life of God's people would be so obviously larger and happier than that of others that outsiders would be attracted to their fellowship and want to join in their worship. There is never any need to be scornful of any who say, 'We will go with you for we have heard that God is with you.' If this happens any Christian man or congregation may well be thankful, and then realize at once that it brings home a great responsibility. What if anything in his own conduct, or any disharmony in his congregation should repel such a stranger's advances. There is clear evidence that inconsistent Christians make a far greater obstacle to belief in the gospel than doubts or difficulties about theology.

The inclination of so many outsiders to hang on to the Church is after all a sign that in many seemingly unspiritual characters a latent craving exists for religious truth and fellowship. Something happens—a war, a death, a birth—and suddenly a longing awakes for the assurance of eternal security. Or somehow the emptiness and futility, the boredom or restlessness of their own lives stands out in contrast to the serenity and sense of purpose that they notice in those possessing faith. If then such people clutch at the skirts of the religious it is nothing at which to sneer. Many will remember the answer given by an Army chaplain to one who questioned the value of the increase in soldiers' attendance at religious services when a battle became imminent. Was there any use in hurrying in fear to a God previously ignored? 'Nay!' said this padre, 'If I were a father I would be glad that a frightened child, however wayward, should turn to me for security.'

'Is Saul also among the prophets?' is a surprised remark recorded in the Bible, made by one who found it odd to see Saul of all people joining a band of religious youths. No doubt it was curious, but the remark would have been better left unsaid. If a neighbour who has appeared a totally irreligious person appears at worship or at some function in the congregation he should be welcomed without tactless astonishment or 'wise-cracking,' and received with simple friendliness. 'We will go with you, for we know that God is with you.' If that may be the stranger's notion what can give him a greater claim on the kindness and good-will and prayers of a Christian community? Why dissect his motives or doubt his sincerity or make self-righteous criticism of his long delay? He is a 'brother for whom Christ died,' treading, it may be with stumbling feet, on the threshold of God's kingdom. The one duty is in the name of Christ to reach to him a friendly hand and draw him in.

TWENTIETH SUNDAY AFTER TRINITY.

The Rate for the Job.

BY THE REVEREND H. H. WELLINGS, M.A., NEWCASTLE, STAFFS.

'Tell me, what shall thy wages be?'—Gn 29^{15}.

This is the first time in the Bible that we read of a discussion on the terms of employment. We are not, however, to consider 'the rate for the job' in the industrial sphere, even though the subject is wages.

Given two skilled negotiators such as Laban and Jacob, we may expect something unusual in the way of an agreement. Nor are we disappointed, even though the opening phase of the compact is fair enough. Said Laban in effect to Jacob: 'Although you are a relative, that is no reason

why you should work for nothing: tell me, what shall be thy wages?' Thus there is born one of those immortal incidents which the generations remember. Jacob's reply to Laban, extravagant in one normally so calculating, is in line with the intensity of his feeling for the beloved: 'I will serve thee seven years for Rachel thy younger daughter.'

Judged by any ordinary standard this is a romantic and lovely story; but it is with what it suggests rather than with what it is that we need to be concerned. For the Bible reveals that Laban had two daughters. And the squalid trick by means of which Jacob's service was rewarded by the bestowal of the less well-favoured as his bride, indicates the direction in which our thoughts may with spiritual profit be allowed to travel.

In a metaphorical sense that is the position in which every man finds himself at some time or other. In the affairs of the heart a man may choose wisely, or unwisely, or he may not choose at all. But in the affairs of the spirit the latter is ruled out. Here, like our Lord in the wilderness, a man must choose between good and evil. The refusal to make a choice is in itself a choice, and a bad one at that. Which, then, shall we choose—good or evil? God or the devil? Since such choice involves service, shall we serve for the reward of beauty or the disappointment of ugliness? Let us allow the wage rate to decide our choice.

1. *The Wages of Sin.* What, in the first place, are the terms of the contract offered by the devil to any who are willing to serve him? Again they are well summed up in the Temptation experience of our Lord: 'all these things will I give thee, if thou wilt fall down and worship me.' All what things? Anything a man may desire within the broad compass of the kingdoms of this world. Wherein lies your particular weakness? What is the secret wish of your soul? The devil it seems does not talk in terms of wages, but displays with skill the glittering prizes of his treasury with the suggestion, 'all these things will I give, if . . .' The surface appearance, therefore, of the devil's contract would seem to suggest not so much wages as supreme generosity.

If memory plays no trick, it was that great and good man, Archbishop William Temple, who said that the modern world reminded him of a shop window in which some one had placed the wrong price tickets on the articles. It thus came about that the cheap things were highly priced, and the valuable things offered for a song. In other words, the values had been confused; and in the art of confusing values the devil has no equal. He can make the degradation and misery of a great people look like a Reich designed to last a thousand years. He can make the hangover of intemperance look like a good time; the irresponsibility of the gambling spirit of the age look like the wealth of Crœsus; and the 'couldn't care less' attitude of a generation adrift from its rightful moorings look like the cream of philosophic thought. It was he alone who evolved and imposes on the nations (and not on the nations only but sometimes even on Christian thought) the slogan 'the end justifies the means'; and thus commits men in the name of progress, justice, and sanity to deeds of darkness and shame.

It is here that the devil works the Laban trick of substitution. Under the cover of darkness, and behind the back of the unsuspecting the deception is consummated. The economist of to-day speaks of 'real wages' as distinct from what a person receives in his pay packet. That there is a corresponding difference between 'all these things will I give thee' and the 'real wages' of sin is affirmed by Scripture, and confirmed by human experience. 'The wages of sin is death.' That is the rate for the job; the payment for such service; the reward for the devotion of worship the devil demands. That is his maximum rate—and there is no minimum. And this is the ultimate deception he works on the deluded; that death is negative and not positive. Not only is the promised reward illusory, but in rendering him service we have pledged against that promise all the possibilities of a very different destiny. Not only do we lose; we lose all. 'For the hope of the ungodly is like the dust blown away with the wind; like a thin froth that is blown away with the storm; like the smoke that is dispersed here and there with the tempest, and passeth away like the remembrance of a guest that tarrieth but a day.' The wages of sin is impermanence—which is death.

2. *The Gift of God.* It is a common experience of the market-place that this or that man has reason, from time to time, to ask himself this question: 'Am I as fruitfully employed here as I might be?' The necessary changes being made, this is precisely the question the Prodigal asked himself, although he put it in the form of a startling discovery: 'How many hired servants of my father's have bread enough and to spare, and I perish here with hunger!' And when by the mercy of God and the movement of the Holy Spirit any man follows that line of thought touching his service with the devil, the first step has been taken to a sphere of freedom and delight. 'For the wages of sin is death; but the gift of God is eternal life.'

Do we need to be reminded that the pivotal word here is *gift*? It is the bridge across the chasm excavated by man's sin, and which, if left unbridged, must eternally separate him from the only source from which he derives significance.

Separated from God man's most brilliant achievements are brittle and impermanent; and if for a while they glitter, they do so with the harsh colours of putrescence. 'There is no health in us.' That is a plain statement of fact, and may be illustrated from any department of human experience. For while the total depravity of man is no part of Christian teaching, it is eternally true that there is something rotten at the heart of man.

It is in his helplessness, represented by the words 'we have no power of ourselves to help ourselves,' that God comes to man with resources elsewhere unknown. He brings succour which needs a new vocabulary to express it; just as it needs a new mind to understand it. And God provides both: for He comes with love and not with wages, and the tangible expression of His love is a Gift. Love, indeed, has no other language. Giving is its natural and only means of expression. When, therefore, it is Divine Love that is offered only some unique act of self-giving will be sufficient to express it: and that is what the Cross of Jesus Christ is. It is God's Gift of Eternal Life.

There we have the new vocabulary of a language which is unique. If man would understand it, then the mind and heart to do so can be achieved only as he turns to the Cross—that outward and visible sign of God's love. Yet, as we turn, we are required to bear in mind one vital fact: that while the Cross is the sum total of Love and Life, it is in another sense only the beginning. For

> . . . even could I see Him die,
> I could but see one little part
> Of that great love, which like a fire,
> Is always burning in His heart.

On its Godward side the Cross is final and complete. But on its manward side, and because man is limited in capacity and imagination, it is the beginning. It is the chink in the fence through which we glimpse the limitless acres of Eternal Goodness. It is the timeless point at which man begins to live. But by the grace of God we go on. *Solvitur ambulando.* It is proved as we go along. It is proved in living experience to be true, and effective, and real, and redemptive; and, from being a waif in a lost world, man becomes a part of 'that great strength that moves and cannot die.'

It is with the breaking of this light that there is revealed what should be the right interpretation of the text. As an expression of man's need, any answer to its question is inadequate. Man's eternal longing cannot be satisfied in terms of wages. If it is to be satisfied, nothing less than the Gift of God will suffice, for nothing we can earn is big enough for our imperative need. And just because it is given; just because it is part of that mysterious element in the context of life that we call sacrifice, from it is born those twin graces which endow human existence with such dignity it may possess—worship and service. For when we are brought face to face with Divine Love there can be only the response: to bow before Him in adoration, and meekly dedicate ourselves to His cause.

TWENTY-FIRST SUNDAY AFTER TRINITY.

A Dish of Fruit on Remembrance Day.

BY THE REVEREND ARTHUR A. COWAN, D.D., EDINBURGH.

'Let thy work appear unto thy servants, and thy glory unto their children.'—Ps 90^{16}.

It is too often complained that no one is any the better of the War and that God has done nothing to make our ordeal worth while. This may be either a sigh or a sneer. But here is a man who is sure that God must be active in tragic times, to keep them from being merely a senseless waste and a hopeless muddle, and to make them a Divine success and a reason for praise. 'Make us glad according to the days wherein thou hast afflicted us,' he prays.

When Cézanne painted a dish of fruit on the table he made the pears and the apples look combative, even explosive, to show the battle in the earth to achieve some result, bursting through all obstacles to growth and progress and producing at length something sweet and satisfying. The artist penetrated behind the visible screen and revealed the triumphant struggle in the nature of things to give a good taste to life and put something refreshing on man's plate. So the dish of fruit in history is what has been won by the Divine thrust in the background, the invisible purpose of God forcing its way through painful stresses to a worthy conclusion. It proves that the constitution of things is determined not to be fruitless, because God is busy in it to develop some happy consequence. 'Let thy work appear unto thy servants, and thy glory unto their children.'

What then is our dish of fruit on Remembrance Day, what is the victorious outcome of grim effort and sorrowful experience?

1. There is the satisfying reflection that during six years of war Britain demonstrated that she had not only a great name but also a great nature. There was an outbreak of the best elements in our national character, an uprising of the soul against wicked intimidations. In his second volume, *Their Finest Hour*, Mr. Winston Churchill tells how he once shed 'tears of wonder and admiration' at the unconquerable spirit of the people during the 'blitz,' and adds that the health of Londoners

was above the average in a rough winter, despite long nights spent by millions in crowded shelters, from which he concludes that the ' power of enduring suffering in the ordinary people seemed to have no bounds.' Add to that the valour to fight on alone after the capitulation of France, and you see the Divine product, the fruit grown in us by God out of the conflict, and we can enjoy its fine relish on Remembrance Day. ' Let thy work appear unto thy servants, and thy glory unto their children.'

Our dish of fruit on Remembrance Day also contains two harvests of the fray. The first of these is that the victory of 1945 was a victory for freedom. According to Croce, ' history is the story of liberty.' The annals of nations record man's struggle for freedom, and God has made it clear that He intends men to be free. Is He not the paramount lover of freedom, who ventured to entrust incalculable humans with liberty of choice and took the immense risk of giving them such option, and was not His supreme act in history an act of liberation when His princely Son gave Himself a ransom for many ? The War was a crusade to free men from an enslaving power, and God made that crusade an epoch-making gain for liberty. Such was the welcome result of the War, and it is the dish of fruit for which we give thanks on Remembrance Day. ' Let thy work appear unto thy servants, and thy glory unto their children.'

The second harvest of the War was a victory for mercy against the spirit of plunder and terrorism. Since then both liberty and mercy have been denied to many by the iron curtain, but that curtain cannot hide the direction of the Divine purpose. Every one knows that fierce animals like the lion and the tiger tend to die out if not preserved as ' big game,' whereas kindly animals like the dog and the horse, which are useful to man and serve his needs, survive and increase. The nature of things thus shows itself to be against the killer and in favour of the helper. It is not God's will that people should be brutal but that they should be brotherly, not beastly but humane, and ferocity is fated to extinction. God is a God of mercy, and in the dispute of nations He has vindicated mercy as His purpose for mankind. How could He bear the inhumanities of Belsen and Buchenwald ? It is mercy that has the last word, the final victory, because mercy is the character of God who is in control. Such is the dish of fruit for which we are grateful on Remembrance Day. ' Let thy work appear unto thy servants, and thy glory unto their children.'

2. There is valid comfort for bereaved mothers. During the American Civil War Abraham Lincoln wrote the following letter to a desolated home: ' Dear Madam, I have been shown in the files of the War Department the statement that you are the mother of five sons who have died gloriously on the field of battle. I feel how weak and fruitless must be any words of mine which should attempt to beguile you from the grief of a loss so overwhelming ; but I cannot refrain from tendering to you the consolation that may be found in the thanks of the Republic they died to save. I pray that our heavenly Father may assuage the anguish of your bereavement, and leave you only the cherished memory of the loved and lost, and the solemn pride that must be yours to have laid so costly a sacrifice on the altar of freedom.' The head of the State signed himself, ' Yours very sincerely and respectfully,' thus paying tribute to the mother's sacrifice, and addressing her not merely as a poor soul to be pitied but as a rich soul to be honoured because she had much to give and gave her all. We do not simply feel sorry for those who have lost sons in the War, we take off our hats to them. They have borne their sorrow with dignity, and probably they have ' a solemn pride ' in the chivalry and self-sacrifice of their boys who have done such a big thing for the liberties of the race. These lads have protected the future, and added to the generous impulses and cheerful braveries which will never cease to stir young hearts and inspire schoolboys and schoolgirls to carry on in times to come. In this there is a sweet satisfaction for bereaved parents, the valid comfort of seeing how God is fulfilling His purpose through the lives laid down by their sons.

Yes, and the sorrowing mother begins to understand what it cost God to give His Son in saving love. It comforts her aching heart to have some share in His rescue plan and to be called to be a co-worker with Him in the creation of a nobler future for all. This new insight into the Cross is her dish of fruit on Remembrance Day. ' Let thy work appear unto thy servants, and thy glory unto their children.'

3. There is power of repair for the War widow whose child enters the world at the moment his father quits it. A little son was born to a young wife, whose raffish husband and weak father-in-law had perished in war, and doom had fallen on the family into which she had married. Perhaps she asked why she had ever tied herself up with such a degenerate stock. She was told her country was down-and-out and that the Church was finished, for the Ark of God was gone. What was there left to live for, what hope for a boy born on a road which would be too dark for him to find the way ? So she called him ' Ichabod—the glory is departed,' and bowed her head to fate and died.

No one should ever feel so hopeless as that. There is power of repair in the child, who opens

up a brighter prospect in place of the devastated scene. The War widow has this fresh interest and possibility to live for, and it is God's restorative love. Her child is the gladness breaking through the gloom, her dish of fruit on Remembrance Day. 'Let thy work appear unto thy servants, and thy glory unto their children.'

Our major fear to-day should be fear of defeatism, our chief dread should be lest we lose our faith in God and man and become beaten spirits. We should be afraid lest we be defeated by the difficulty and menace of the times, and be disinherited from what God's love proposes for us. Surely the worst thing that could happen to us is premature surrender, giving in to the sense of frustration and surmising that God is done with us and our country and has gone elsewhere, instead of cherishing the confidence that God has something better in store.

The one false word is Ichabod,
The glory is not departed.
They lie who say it, being heavy-hearted.
The glory is here, the glory is hid with God.
All glories that we lose or we forego
One day shall find us, this I surely know.

The spiritual law in the natural world should give us a more hopeful view of history. The pears and apples which have been grown by breaking through obstructive elements in the soil should reassure us of the Divine thrust in the background of events to bring some gracious and desirable development out of troubled times. A look back at the victory of God in the world-drama should convince us that we are justified in looking forward to His further victories. This is the dish of fruit which we can enjoy on Remembrance Day. 'Let thy work appear unto thy servants, and thy glory unto their children.'

TWENTY-SECOND SUNDAY AFTER TRINITY.

Give What is Best to Give.

'Give to him that asketh thee.'—Mt 5^{42}.

If it became known that we were resolved, like Leo Tolstoy, to obey the letter of this sweeping law, it is no exaggeration to say that every cheat, every wastrel, every incompetent for miles around would besiege our charity and that the end of a single week would find us safely established in the nearest Poor House. We have only to put the case in this extreme manner in order to see how necessary it is to weigh our benevolence in the scales of common prudence and good sense.

The spirit of our Lord's teaching is severely practical. Do first things first. Pay our way. Owe no man anything. Meet the just claims which home and children and country make upon our income. Provide to the utmost of our capacity for our dearest flesh. And then, after that and with the frankness and gentleness of Christ's compassion, 'give to him that asketh thee.' I am not a fine fellow when I treat my friends to a convivial hour when I ought really to be treating my boy to a new pair of boots. I am a vain man. I am a popularity-hunter. I am a thief. Nor is one always, to quote the language of a private biography, 'a tender and exact disciple of the Lord Jesus' every time one gives an unconsidered alms to the brother who says that he is down and out. What if this Mr. Misfortune has been laid on his back by one of these pugilists who go by the name of Laziness, Weak-will, Inattention-to-business, Duty-neglect or Intemperance! Is it a form of thoughtful pity to turn to the whiner with 'Here you are, old chap'? If we think so it merely proves that we have to think ourselves fearlessly and, if need be, fiercely into the vital distinction between a weak sentimentalism and a compassion that dares to be just. It is easy to say yes to the asker, but not always Christ-like.

The Spear of Compassion. For a thousand times the Christ compassion is a spear piercing a shield that a man holds up between you and the truth he knows about himself. It is the thong that smites and blisters his pride. It is a flail that beats his conscience into wakefulness. It is the mirror of plain speech into which a man looks perhaps for the first time and gazes upon a portrait of his real self. Or it may be the vision of the bigger triumphant self which our compassion paints for him so that suddenly, splendorously, the vision of it grips him, burns in him, captures his will, electrifies his sleeping powers, and sends him climbing the Mount Everest of the self-giving life. I love that passion-cry of Lacordaire within the Cathedral of Notre Dame.

With the delicate sombre strokes of a Spanish painter Lacordaire outlined for eight thousand Parisians the descent of a soul; the soul's loss of purity; her dethronement from the seat of light; her conquest by greed or fashion or convention; her dark and ever darker and more tortuous way until at last the soul stands poised above an abyss of despair, like one trapped, past help, past hope. Silence in the Cathedral. Silence of horror. But the next moment Lacordaire's golden voice breaks through it: 'There is always one place left,' he cried in accents of glory, 'there is always one place left for God to take hold.' And is not this the inward might and majesty of compassion? That we do more than relieve a momentary need; do this that is greater by far; give a man back

his faith in himself; show a woman what is God's point of contact with her spirit's life, so that a new courage garrisons the heart and they turn their faces towards the sunrise.

The Higher Giving. 'Give to him that asketh thee.' The words of Jesus suggest that we are to give ourselves upon what one may call the plane of the higher giving. There are the children of our nation. As in a vision we see the mighty army of them massed before the bar of parenthood and middle age, the masters and makers of our country's future. How eager their eyes! How gallant their bearing! How lithe their bodies, lithe and beautiful as the young saplings of the forest. And how they shout with a shout that shakes the earth. 'Give us light. Give us knowledge. Give us happiness. Give us power to turn this gift of youth which is ours into wonder and worth and joy.'

We dare not refuse to give. We shall be cursed by God if we fail to give them the best, the best childhood, the best education, the best character. We must clothe them with gentleness and discipline and honour. We must get them ready for that new kingdom God means them to reign in; a new world of righteousness and work and duty and balanced pleasure; a new empire of thought and a radiant living such as no Cæsar has ever seen or dreamed could be.

The young men and women of Britain are knocking at the gate of our experience as well, and their cry, low and secret and passionate, is, 'Give, give. Give us guidance even though we show you the face of weary scorn. Give us the truth, as you know it, about God and His Christ. Give us the secret of that inward serenity you say is yours.' Bewildering cries. Thrusting spears. Can we answer them? Can we parry them? The answer is, surely, a confident 'Yes.' In truth a disciple can give no other. For fellowship with our Lord yields insight; a heightened personality; a love that understands; a disciplined character that is itself the answer to the world's unrests and hunger.

A woman of the Hebrides, old and solitary, said this lovely thing: 'Sometimes, when I sit in my little house and stare at the walls of it, many a vexing thought will visit me. Of the long ago. Of the might-have-been. But when they over-vex I open my door and am healed by the sun and the sea.' The sun and the sea! The symbols to her of the unchangingness of God. We with her may find in them a like comfort in the unchanging Power and Truth and Love that are for ever about us, but a still mightier inspiration in the knowledge that this Love and Truth and Power are being for ever passed on to us and being passed on that we may give them to him that asketh.[1]

[1] Alistair MacLean, *The Happy Finder*, 42.

SUNDAY NEXT BEFORE ADVENT.

The Revelation of Ideals.

BY THE REVEREND GEORGE JOHNSTONE JEFFREY, D.D., GLASGOW.

'Set your affection on things above, not on things on the earth.'—Col 3^2.

Listening to language like this, the natural man is impatient, even resentful. He prides himself on having his feet on the ground all the time. The present world, with its clamant duties is enough for him. Here is his obvious sphere, engaging him to the uttermost. As for any other world, impinging on this, interpenetrating it, and in a very deep sense, shaping and deciding it—all that to him is filmy, unreal, negligible.

The spiritual man, on the other hand, is quick to detect the flaw in this specious thinking. *It leaves out the way God has made us.* 'He hath set eternity in our hearts.' Wholly at one with the natural man on the importance of practical duty, vieing with him, indeed, in skill and faithfulness, he is yet conscious of another stratum of reality, to ignore which, would take from life its supreme validity. In the last resort he would even claim that God is the One Reality in a world of shadows, and that man can only fulfil his true destiny when, busy with hand and brain in earthly labours, he still sets his affection on things above. To keep this sacred flame alive, to cling to spiritual ideals, while fulfilling every earthly call, here is his task; this is to be life's joy and crown.

Note, to begin with, how the spiritual ideal may shine forth *in the period of crisis.*

In a critique of Mr. Churchill's second volume of *War Memoirs, The Spectator* had this significant sentence—'Students of Mr. Churchill's personality will not fail to note that on 18th September, when the crisis reached its unbelievable height, the Prime Minister could minute the First Lord of the Admiralty, "Surely you could run to a new Admiralty flag. It grieves me to see the present dingy object every morning."'

Here was a man who, immersed to the chin amid the multitudinous details of a world-conflict, resolutely put behind all its intolerable strain and urgency, the background of a lofty idealism. In a sense, this is the struggle to which every true Christian is for ever conscript—the battle to keep the flag flying. Amid the constant and subtle temptations of business to hold to a high code of integrity and refuse the profitable and ignoble compromise, here is an arena worthy of the highest endurance of a Christian man. To keep one's pleasures high and refined and scorn to parley for a moment with the sweet, debasing solicitations of the flesh, here the true Christian is revealed in

his real calibre before God and man. To win praise, to enjoy popularity, to bask in worldly success without needing the haunting reminder of the simple hymn:

Tell me the same old story
When you have cause to fear
That this world's empty glory
Is costing me too dear—

here also a man's secret motives are revealed. To live for a life-time with human nature at its best and worst, refusing to become cynical and incredulous of good, remaining kindly, tolerant, 'always eager to believe the best'—this is to keep the flag flying. Most difficult of all, *to live with ourselves*, creatures so strangely mingled of the hero and the coward, the saint and the brute, and to hold on, believing that by the grace of God even we will win through in the end, here in truth emerges the stuff of the soul. Set your affection on things above. Live in the spiritual world till it becomes the very breath of your being. This, if Christ is right, is life, life triumphant, life abundant, life for evermore.

Again, our ideals stand forth for all to see *when we hold to the communion of the saints*. Nothing is more significant and nothing more touching in the spiritual education of the disciples than the spectacle of ordinary men, with very mixed motives and dubious ideals, holding on so pathetically and in the end so successfully to the companionship of their Lord and Master. Their designs were so often of the earth, earthy. The rewards they coveted were so often material rewards. They carried over into the heavenly Kingdom their sheer, common ambitions. They sought the places on the right hand and on the left of Christ's coming glory. They quarrelled as to who should be the greatest. In one crowning instance when Peter glimpsed the ineffable purity of Jesus and his own unworthiness beside it, he could but cry out in self-loathing, 'Depart from me; for I am a sinful man, O Lord.' Christ's daily life, he felt, had a daily beauty that made his ugly. And the comparison beat him to his knees.

We, too, have had these humiliating experiences when we have caught a glimpse of our sheer worldliness against the background of genuine unselfishness and spirituality. No words can express the glowing admiration, amounting almost to worship, in the mind of Stanley towards Livingstone when they met in the heart of Africa. Starved of affection from boyhood, a sceptic regarding human goodness, Stanley was moved to the depths by the company of one so manifestly done with all self-seeking. Let us be quick to profit by these illuminations, when our poorer natures are revealed to us against a background of genuine, humble, fervent spirituality. Here is the process at work as depicted by Daphne Du Maurier in the experience of one of her characters: 'In a blinding flash of self-revelation, she saw she was no Joan of Arc, but a stubborn egocentric, using her gifts to her own ends, demanding from every one, giving nothing in return. Broken-hearted, she reached out to the unknown spiritual power she had always denied, and for the first time in her life she was filled with peace and confidence.'

There is one place above all where we may pass through such a cleansing penitence. It is on a hill called Golgotha. What we gaze on there, pours contempt on all our pride.

O break, O break, hard heart of mine!
Thy weak self-love and guilty pride
His Pilate and His Judas were;
Jesus, our Lord, is crucified.

Let us not run away from these purging, intimate experiences. From them we were meant to rise humbler, wiser, better men.

Lastly, the sincerity of our ideals will only be known at last by Him who knows *the intention of our souls*.

There is a significant word in Scripture which is set down for our comfort. It is the word 'Toward.' 'Set thine heart toward the highway.' 'He kept his window open toward Jerusalem' 'Ye shall ask the way to Zion with your faces thitherward.' 'He set his face stedfastly to go to Jerusalem.' The thought common to all these expressions is that in the end we shall be judged not by our poor achievement but by the predominant urge and direction of our souls. You remember old Siward's eager question in Macbeth, when he hears of his son's death in battle.

'Had he his hurts before?'

Was he facing the foe at the last or fleeing from him? And what pride mingled with his sorrow when he was told,

'Ay, on the front.'

to which he replies, almost rapturously,

'Why then, God's soldier be he!'

This is the Christian spirit at its hardiest and best. Despite defeats many and humiliations oft, to keep the eyes strained to the last on the spiritual heights and the feet obeying them.

This is the happy Warrior; this is He
That every Man in arms should wish to be.

Come what may in this troublesome world, set your affection on things above. And you will find of a truth in the end, that God's commandments are not grievous but the dictates of infinite wisdom and infinite love.

Recent Foreign Theology.

Ostervald's Teaching on the Church. In the Swiss series 'Cahiers Théologiques de l'Actualité Protestante' J. J. von Allmen has published a study on *The Church and its Functions, according to J. F. Ostervald,*[1] who died two hundred years ago. There is a biographical introduction, briefly reviewing the life and work of the Pastor of Neuchâtel, followed by a systematic study of his ideas on the nature and function of the Church. The four chapters of the first part of the work deal with the essence, membership, marks, and attributes of the Church, while those of the second part deal with the ministry, the fight with ignorance, the liturgy and the discipline of the Church.

Despite his definition of the Church as 'the assembly of men called by the Gospel to eternal life,' or as 'the assembly of the faithful who believe in Jesus Christ,' Ostervald accepted the dictum *cujus regio ejus religio*, and hence counted all citizens amongst the 'faithful' and then distinguished between the 'truly faithful' and the false—by which presumably he meant the 'falsely faithful!' With this weakness in logic—Ostervald has been described as 'always orthodox but never decisive'—went a deep admiration for the Church of England, and a stronger interest in morals than in theology. He did not regard the Church as the Body of Christ, for he did not emphasize the thought of Christ as the life of the Church, or as its Saviour, so much as its model. The three marks of the Church he found to be the purity of its doctrine, of its cult, and of its life, and of these he seems to have valued the first the least. He looked for a reform of the Liturgy as the greatest need, while so far as doctrine is concerned von Allmen observes that the standard he lays down would have gathered Christians and Deists together beneath the same roof to live in brotherhood, while he declared Calvin's doctrinal reform to be 'as absurd as that of the Papists.'

As a historical study of one who exercised a great influence in his own day this work is of interest, though it is doubtful how far Ostervald can offer a relevant contribution to the contemporary discussion of the nature and function of the Church. The author has brought much learning to his study, and each chapter is supplied with many pages of notes, giving reference to the literature, while an excellent Bibliography closes the work.

[1] *L'Eglise et ses Fonctions d'après Jean-Frédéric Ostervald* [1947]. Delachaux et Niestlé, Neuchâtel (Swiss Fr. 6).

Baptism in the New Testament. The well-known and prolific scholar O. Cullmann has written a study of *The New Testament Teaching on Baptism,*[2] which is intended as a reply to the recent work of Karl Barth on the subject.[3] Its chief purpose is therefore to justify Infant Baptism by New Testament teaching. The author recognizes that there is no direct evidence of the *practice* of Infant Baptism in the New Testament, but maintains that it can be based on the *teaching* of the New Testament. He begins by rightly associating baptism with the death and resurrection of Jesus. He then argues that our Lord's death and resurrection were a general baptism for all men, independent of their faith. Here many readers will prefer to say that the New Testament teaches that our Lord's death becomes operative in the moment when faith is born, so that while faith is awakened by the work of Christ and is not itself the organ of redemption, it is the condition of redemption. Hence, while Christ's death is potentially for all men, it is effectively for those who believe. It is, therefore, hardly correct to say that it is independent of their faith.

The author then goes on to consider baptism as admission into the body of Christ, and, bringing the question into association with Jewish proselyte baptism, notes that most discussions of the question of Infant Baptism fail to distinguish between children born after conversion and those born before. This is a sound point, to which the reviewer has elsewhere drawn attention. Less convincing, however, is the reminder that baptism is associated with the laying on of hands, and that our Lord is said to have laid His hands on children. Even less convincing is the discussion of the relation of baptism to faith, where it is argued that understanding and faith are not constitutive elements of the initial experience of baptism, but the response to that experience. Faith was therefore demanded of all the baptized *after* their baptism, whereas *before* baptism it was only demanded of those who came as adults from Judaism or from paganism, and *during* baptism

[2] *Die Tauflehre des Neuen Testaments: Erwachsenen und Kindertaufe* [1948]. Zwingli Verlag, Zürich (Swiss Fr. 5.50). A French edition of this book, under the title *Le Baptême des enfants et la doctrine biblique du baptême*, has been published by Delachaux et Niestlé, Neuchâtel (Swiss Fr. 3.75).

[3] *Die Kirchliche Lehre von der Taufe.* This has been translated into English by E. A. Payne, under the title *The Teaching of the Church regarding Baptism* (S.C.M., 2s. 6d.).

from the praying community. A distinction is, therefore, drawn between the significance of baptism in the case of infants and adults, which must be read into the New Testament before it can be found there. The New Testament speaks of 'one baptism,' and that is the baptism that symbolizes the response in faith to the work of Christ, so that His power becomes operative, and the old self dies so that the new self may rise unto newness of life in Christ.

Finally Professor Cullmann considers baptism as the fulfilment of circumcision and Jewish proselyte baptism. These were essentially different in that while circumcision was practised by the Jews in the case of all male adherents of their faith, proselyte baptism was practised in the case of those of both sexes who were born out of Judaism and who were admitted to its faith. In so far as Jewish proselyte baptism is relevant, it would suggest that the children born to Christians would not need baptism at all. It is more than doubtful, however, whether Jewish proselyte baptism is relevant at all; for Christian baptism, while distinguishable from the baptism of John, was born of John's baptism, and this in turn, though it borrowed the Jewish rite of baptism, was filled with a significance quite other than that of Jewish proselyte baptism.[1]

In his concluding paragraph Professor Cullmann notes that we have no evidence whatever in the New Testament of any whose parents were Christians at their birth being baptized when they were adults, and thinks it unlikely that their baptism would be so long delayed. As we have no evidence in the New Testament of the baptism of any whose parents were Christian at the time of their birth, whether in infancy or later, this is a somewhat one-sided inference from silence.

The Sacrament of Holy Communion. From Neuchâtel, in the 'Série Théologique de l'Actualité Protestante,' comes a discussion of the Last Supper and its significance, entitled *The Sacrament of the Holy Communion*,[2] by F. J. Leenhardt. The author parts company with much recent writing by holding that our Lord's Last Supper was a Passover meal, and that its significance is to be sought in the setting of the Jewish Passover. There is no need to resort to Hellenism to understand the Christian sacrament, he declares, or to deny to our Lord its institution. The words of Christ at the Supper are to be explained in the light of the ritual of the Jewish Passover, and the cup was of eschatological significance. Throughout the book there are frequent polemics against transsubstantiation, and evidence from the New Testament itself is adduced to show that 'This is my blood' does not necessarily imply physical identification. The alleged inconcinnity between Mk 14^{24} and ^{25}, where in the one verse the wine is called blood and in the second 'the fruit of the vine,' is denied, and the omission of the second verse in some liturgies is held to be arbitrary and unjustified. In harmony with the view of Schweitzer, Leenhardt opposes the claim of Lietzmann to find two distinct types of eucharistic rite reflected in the New Testament, and shows that the allegedly separate characters belong together in a single rite. A separate chapter is devoted to the study of Jn 6 and the literary tradition in the Old Testament on which it rests. Finally it is argued that the Last Supper was intended to be the institution of a sacrament, which should mediate grace to the partaker, not *ex opere operato*, but when rightly partaken of. There is no causality in the sacrament, but only in the Divine activity, which becomes effective then. Hence an appropriate liturgy for the sacrament should (*a*) invoke the presence of Christ in the midst of the community, (*b*) make the sacrifice of Christ its centre, and lift the believers into repentance and humiliation, and (*c*) proclaim the glory of the Resurrection and inspire the believers with the joy of its promise. The book is throughout simple, clear, and suggestive.

H. H. Rowley.

Manchester University.

[1] Cf. the reviewer's 'Jewish Proselyte Baptism and the Baptism of John,' in *Hebrew Union College Annual*, xv. [1940] 313 ff.

[2] *Le Sacrement de la Sainte Cène* [1948]. Delachaux et Niestlé, Neuchâtel (Swiss Fr. 5.50).

Contributions and Comments.

St. Matthew iii. 15.

Dr. Coggan, in his Note in the June number of The Expository Times (p. 258), says that so far as he knows no one has interpreted the word δικαιοσύνη in Mt 3^{15} as meaning the saving activity of God. It is perhaps worth mentioning that a similar though not identical view was taken by Denney in *The Death of Christ* [1902], 21, where he explains himself in the following footnote:

'In *The Expositor* for May 1902, Mr. Garvie has a notable article on the baptism of Jesus—"The

Vocation Accepted "—in which he connects Matt. iii. 15 (" thus it becomes us to fulfil all righteousness ") with Is liii. 11. " The righteous servant shall justify many because He shall bear their iniquities. It is in His vicarious consciousness and the sacrifice which this would ultimately involve that Jesus fulfilled all righteousness. There is a higher righteousness than being justified by one's own works, a higher even than depending on God's forgiveness ; and that belongs to Him who undertakes by His own loving sacrifice for sinners to secure God's forgiveness on their behalf." In combination with the argument in the text, this seems to me to make the essential meaning of our Lord's baptism indubitable. . . .'

The argument in the text is that Jesus' baptism was an act of ' numbering Himself with the transgressors,' identifying Himself with sinful men, in which he ' approved Himself the true Son of the Father, the true Servant and Representative of Him whose name from of old is Redeemer.'

J. M. Ross.

London.

Two Friends.

The friendship of St. Peter and St. John is a noteworthy feature of the Passion narratives and early chapters of the Acts of the Apostles. It would seem reasonable to suppose that the writer(s) of Jn $6^{70.\ 71}$ intentionally spared Peter's feelings.

In Mk 8^{27-33} Peter makes his confession, and is later rebuked for denying that Christ would suffer. Jesus calls him Satan. The parallel in Mt 16^{13-23} is rather more pointed. Christ does not turn to look on the disciples, but addresses Peter direct with similar words. In Lk 9^{18-22}, however, neither Peter nor the Lord rebuke each other. And in Jn 6^{66-71}, after Peter has made a very similar confession to that in Matthew (only in the plural, as a representative of the Church), Christ once again addresses the Twelve, as in Mark, and then singles out one who is a devil. But it is not Peter who is called by that name, for either the same writer, or else some other person, has added : ' He spake of Judas Iscariot the son of Simon : for he it was that should betray him, being one of the twelve.'

Yes, John was a good friend to Peter !

K. M. Bishop.

Manchester.

The Doctrine of the 'Second' Coming.

I am concerned about the general practice of referring to the Future Coming as the ' Second ' Coming. As a matter of fact it will not be the second coming. Christ did come in Spirit at Pentecost. The Coming of the Holy Ghost certainly implied the Spiritual Coming of Christ. So when we speak of the Future Coming as the ' Second,' we seem to ignore the Coming at Pentecost. Indeed this way of speaking seems to betray our failure to realize the Advent of the Spirit of Christ to abide with His disciples and to reign over the universe, and this through all time up to the Consummation. Sometimes people speak of the Coming which is yet to take place in such a way as to suggest that they have lost sight of the fact that the Risen and Ascended Lord has already truly come. The impression is made that things must get worse and worse, whatever we do, till the Master comes to put things right. Is He not already here ? Has He not received all power on earth as well as in heaven ?

I believe with all my heart that there is to be a Crowning Manifestation of our Lord. Should we speak of it as the Final Coming ? There may be many future special comings.

W. Powell.

West Haddon, Rugby.

Acts x. 25.

' In Acts 10^{25} the Western Text has this addition :

προσεγγίζοντος δὲ τοῦ Πέτρου
εἰς τὴν Καισάρειαν
προδραμὼν εἷς τῶν δούλων
διεσάφησεν παραγεγονέναι αὐτόν.' [1]

Two quotations from recent literature on Southern Arabia may have point here. The first is from Ingram's *Arabia and the Isles* :

> '. . . Presently we came to an impasse and I got out of the car and walked, asking some of the tribesmen who had collected to lead me to (the chief's) house. Young men sped on to tell him that I was coming. . . .' [2]

The second quotation occurs in Van der Meulen's *Aden to the Hadramaut* :

> ' Beyond the promontory we approached the first of the *husun* (fortresses) of Az-Zara. A messenger was sent ahead to give warning of our approach in the proper way.' [3]

Eric F. F. Bishop.

Thabor, Jerusalem.

[1] Clark, *The Acts of the Apostles*, 62.
[2] P. 267. [3] P. 33.

Entre Nous.

John Buchan.

The S.C.M. Press has been for some time back issuing a series of books called 'The Torch Biographies.' The latest of these is *Mr. Buchan, Writer*, by Mr. Arthur C. Turner, M.A., B.Litt. (5s. net). Mr. Turner writes with an easy mastery of his material, with a charm and lightness of style, and with such an obvious and infectious enthusiasm for his subject that this is a fascinating book.

What an amazing career John Buchan had! Born in a Scottish manse, he was President of the Oxford Union, publisher's reader for John Lane at the astonishingly early age of twenty, possessor of the dignity of a paragraph in 'Who's Who' at the age of twenty-three, barrister, one of Milner's young men in South Africa, publisher, Colonel in the Intelligence Corps, Director of Information in the 1914–18 War, Lord High Commissioner of the Church of Scotland, Companion of Honour, Doctor of Civil Laws of Oxford University, intimate friend of Ramsay Macdonald and President Roosevelt, Chancellor of Edinburgh University, and Governor-General of Canada. It is a staggering record of achievement to pack into any one life.

Even more amazing is the astonishing versatility of his mind. In the record of his literary works there are listed twenty-four novels; four volumes of short stories; two books of stories for children; twenty-three volumes of history, biography, and belles-lettres; two volumes of verse; and one of autobiography. And to these must be added countless contributions to periodical literature. There can be few men who have produced a volume on 'The Taxation of Foreign Income,' an adventure novel like 'Greenmantle,' and a biography like 'Sir Walter Scott.' To take but one year as an example of the extraordinary fertility of his genius, in 1932 he produced his greatest biography, 'Sir Walter Scott,' a short but excellent book on Julius Cæsar, a children's story called 'The Magic Walking-Stick,' and that fascinating thriller, 'The Gap in the Curtain.' There is something Elizabethan in this man who was scholar, soldier, statesman, churchman, proconsul, and author.

He began with the great advantage of having been born in a Scottish manse. As Mr. Turner says, 'It is indeed hardly surprising that so many famous men have been sons of the manse, for to be brought up in a Church family is to have, quite informally, an education at once cultured and practical, and to enjoy a respect that is wholly dependent on the performance of duties, which does not shut one off from any class in society but brings one into contact with all.' Further, until late in his life, he had an inspiration in his mother. 'He wrote a letter to his mother every day; he did so from his first leaving home until the end of her life. The note was written every day immediately after breakfast, and was the first duty of the day.' Still further, few men can have organized their lives like John Buchan. 'His daily routine afforded him six clear hours of work, and he put in that amount of work *every day*; such persistence is infinitely more effective than spasmodic effort, however great. Again, his concentration on work during the time allotted to it was complete; his morning session, which broke the back of the day's work, was a really solid four hours' work, unbroken by any looks at the morning paper, coffees, pauses to light cigarettes, or any other of the time-wasting expedients of frail mankind.' Arnold Bennett's Journal of 7th March 1928 gives a glimpse of John Buchan's organized life. 'John Buchan, invited for tea at 4.30 arrived at 4.27. He is a thoroughly organized man. And at 5.15 he simply got up and left.'

But John Buchan was by no means an inhuman machine. Once a young Scotsman, obviously poor, came to his office in London. The young man aimed to be a journalist. Could Mr. Buchan help him at all? Buchan gave him introductions to several editors and then asked him, 'Have you a typewriter? You'll need one if you are going to be a journalist.' The young man had not. Buchan thought for a moment, then said, 'I believe I can help you. I have an old one at Elsfield that's not in use.' He told the young man to meet him at a certain time early the following afternoon at Paddington. The young man was there at the appointed time the following day. When John Buchan stepped off the Oxford train he was in Court dress—he was attending a levee that afternoon—but he had not forgotten. He was also lugging a large typewriter, which he presented to the aspiring journalist. It was deeds like that which made people not only admire but love John Buchan.

Mr. Turner has done us a real service and given us a great deal of pleasure by writing this book, for he has told us of a life which reads like one of Buchan's own adventure novels and which is an inspiration to others. WILLIAM BARCLAY.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THE Bishop of Birmingham's 'Rede Lecture' has for its title *Religion Amid Turmoil*.[1] It might easily have been issued in a more attractive form than this rather tawdry-looking, paper-covered pamphlet. But the important thing is the contents, and anything Dr. BARNES has to say about the present age and its prospects is worthy of attention. There are many features of the present time that suggest a comparison with former times, and the Bishop begins his Lecture with such a comparison.

The 'turmoil' of this period is, he says, the result of humanity's proudest achievements. A hundred years ago witnessed the invention of railways and steamships, of rifles and Gatling guns. China, Japan, and 'darkest Africa' were brought into the sphere of our 'destructive civilization.' Since then the aeroplane has ended the physical, and the wireless has ended the mental, isolation of almost all regions and groups of men. Simultaneously, weapons of war have become so overwhelmingly destructive that all great cities are in danger of mass obliteration. The death rate has decreased to such an extent that the population has increased to about twenty-two hundred millions and food supplies are becoming inadequate. Education has spread and with it knowledge and discontent.

There is, indeed, a turmoil, racial, political, economic—a maelstrom in which we all find ourselves struggling. And Dr. BARNES invited his hearers to consider its outcome. He believes that ultimately the spiritual bases of human life are all-important and he asks us to wonder how religion will emerge from the turmoil. But to begin with he wishes us to set aside religion and look at the problems of race, politics, and economics.

Many will say that, of these three elements in the human situation, race, or the nationalism constructed from it, is the primary danger. They will instance the last War which was fundamentally an outbreak of racial fervour in Germany and also in Japan, which is as ready to give life for her country's welfare. But Dr. BARNES doubts whether the sentiment of race is either the most dangerous, or even a permanently dangerous, element in the present turmoil of mankind. Racial animosities do not persist if there be freedom and justice in the relations between different peoples. He points to Scotland in its relation to England, and America with its complex of different nationalities.

Dr. BARNES also instances one hopeful sign of coming betterment—the strong tendency towards a world-wide group of states, and speaks of a 'new unity' as its outcome. This will come through a struggle of ideas and compromises and hopes, a cold war none the less intense because the restraints of human feeling would prohibit the use of weapons that can only too easily desolate earth's fairest lands. This unity transcending racial sentiment and national patriotism, once achieved, will increase as men seek security. Once the scaffolding of world-wide order is put up the belief will grow strong that its destruction would be a crime against humanity.

There are many who view this optimistic forecast with disbelief. But, says Dr. BARNES, I do not share this pessimism because of my faith. I believe that the *logos* of Greek thinkers, personified by the later Hebrews as Wisdom, and as the Holy Spirit by the early Christians, is ultimately supreme on earth. Humanity is His creation. Human folly is great, but God's will on earth is ultimately victorious. All considerations of human behaviour lead us to this problem of religion. What is the significance of the human race in the great scheme of creation? What is the individual's significance? 'I believe that, speaking generally, the principles which underlie Christianity give us an answer as near to the truth as we can get and that in the present turmoil humanity will make sound progress so far as it accepts them for guidance. But, while I am thus persuaded, I would not pretend that the traditional formulations

[1] Cambridge University Press; 1s. 6d. net.

of Christianity can be wholly maintained. The Christian principles that remain cogent are, however, as I see the situation, vital to the right development of human civilization. Will those principles prevail or will other forms of faith capture man's allegiance ? '

From all forms of education and enlightenment there will arise a new form of competition between different faiths ; and only a survey of their past history and present strength, and, more especially, of their capacity for change under pressure from new knowledge, can give us hints as to the religion of the future. Dr. BARNES therefore proceeds to describe and analyse the promise contained in each of the great religions. A large part of his lecture is devoted to this survey, and he finds no real ground for believing that any of them holds the prospect of religious satisfaction. This part of the Lecture should be carefully studied.

The most interesting and vital part of his survey is devoted to Communism. Dr. BARNES has little respect for the sophistries of Dialectical Materialism. He thinks very little of Lenin's intellectual equipment. Many of his utterances, Dr. BARNES thinks, belong to a level of thought to be expected in a medical student in his first year. But Dr. BARNES thinks that a part of Communism may be detached which can best be described as Economic Humanism. And it is this that has attracted many enthusiastic followers. It seeks to apply economics to the welfare of the common man. This has no necessary connexion with Atheism. Indeed, it would more naturally cohere with Christianity, and it would seem probable that a modified Communism, supported by Christian sympathy, might easily emerge.

Such thoughts lead naturally to an inquiry, for ourselves of fundamental importance, as to the future of Christianity. As we see the matter, its position is immensely strong. Intellectually and emotionally its appeal is greater than that of any rival faith. It must purge itself from traditions which have become childish, but it need not thereby lose the simplicity of greatness. In fact, one of the dangers that beset it in this country is that its teachers, in their desire to avoid the crudities of popular evangelists, use a language, and what purports to be a philosophy, divorced from ordinary life.

Dr. BARNES is certain that we are passing through a new renaissance, probably to be followed by a new Christian reformation which may be on a vast scale. If this reformation embodies profound changes, Christians should not be surprised or dismayed. During the last hundred years increase and change have been, so far as we know, without parallel in any century of human history. But, whatever religion emerges from the present turmoil—and ' personally I do not doubt that it will be a form of Christianity '—it must be such that simple people, living close to Nature, find in it an interpretation of their own most treasured experiences and a reason for the hope at which, even in desperation, they grasp.

Mr. Hugh Ross WILLIAMSON, playwright and novelist, enters the field of Christian Ethics with a little book, readable and provocative, on *The Seven Christian Virtues*.[1] It is not his first entrance into this field. Some fifteen years ago he wrote a morality play called ' The Seven Deadly Virtues,' in which he endorsed Bernard Shaw's words that ' hell is the home of honour, duty, justice, and the rest of the seven deadly virtues.' He returned to the theme again in 1939 with a pamphlet entitled ' A.D. 33,' in which he maintained that ' Christ was crucified by the good citizens of Jerusalem.'

Now from within the Church, whose true nature he understands better, in this exposition of faith, hope, charity, prudence, justice, temperance, and fortitude, he holds that ' the pre-Christian values and virtues, even when they were founded on Natural Law and on prophetic revelation, had to be baptized—and so radically changed—before they could properly be called Christian virtues. Even where the names remained the same, the content was different.'

The point of view which he is concerned to deny is expressed by Mr. Christopher Hollis when he says that, in a world already in the Divine providence prepared for the gospel, ' values that make their appearance before the Incarnation can be as properly called Christian as those which appear after it.' And the point of view which he is concerned to affirm is expressed by the late Bishop Strong when he says that ' a Christian life's aim is not balance or harmony or adaptation to a complicated environment ; it implies the facing of the fact that the true interest of man's whole life is not here at all.' This, he adds, is after all, the teaching of the New Testament.

In Mr. S. H. Hooke's phrase, it is ' the internal logic of the Cross ' that has transformed the meaning of all the virtues, Jewish and Greek alike ; it has taken faith and hope and love, prudence and

[1] S.C.M. ; 7s. 6d. net.

justice and temperance and fortitude, and defined them anew for those who, being baptized into the Death, undergo a second birth in which they see this world and the traffic of it with new, awakened eyes.

In the modern period in which we now live the metamorphosis of the virtues achievable by the religion of the Cross takes place in a 'post-Christian' world, in which the State is once more pagan, though often paying lip-service to Christianity and, despite itself, inheriting much from Christendom; and it is Mr. WILLIAMSON'S deep concern to show what should be the right attitude of Christians living in such a world. The principles he lays down may be found in current treatises on moral theology, but his emphases are all his own.

Take, for example, the Christian virtue of Justice. It is here laid down that the first duty under Justice of the Christian is to give God His due. How then is the practice of Christian Justice best conceived? First of all, says our author, in the due observance of the duties of religion; we should persevere in the ordinances which God has commanded rather than neglect them in favour of our own inventions. Then in forgiveness, compassion, and benevolence; this comes when we discover we dare not invoke the Justice, and throw ourselves upon the Mercy. It is the Christian paradox that 'to do justly' *is* 'to love mercy.' To ask concerning the reputedly Just Man, Does he go to church regularly? and Does he, as a general principle, refuse to go to law? would seem pointless by worldly standards but is vital from the Christian standpoint.

But our author's individual emphasis on Christian duties also appears when we pass from Justice to Temperance. The main concern of this virtue has become in moral theology the teaching of sex. And Mr. WILLIAMSON is of opinion that much, if not most, of the sexual sin committed by the young is the direct outcome of the much greater sin committed against the young by society, which has made normal family life impossible. Yet the Christian duty of Temperance remains, and the natural appetites are to be restrained and moderated out of love for God and for the sake of our duty to Him. Being God-given they are to be used for His glory and the fulfilment of their rational end.

Just as in the case of Justice the best approach is through its fruits in forgiveness, compassion and benevolence, so in the case of Temperance the best approach may be not only in connexion with bodily purity but also with the associated virtues of humility and courtesy. As for courtesy, it is a great practical corrective to the narrower forms of intemperance, in which there is a tendency to withdraw from ordinary society for the indulgence of appetite in solitude or in a selected company. And as for humility, it is a constant ally of Temperance; for the really humble man does not forget that his body is the gift of God to be used in His service and shrinks from that self-assertive egotism which so often expresses itself in the 'sins of the flesh.'

Literature.

MODERN THEORIES OF THE ATONEMENT.

THE late Dr. Thomas Hywel Hughes, at one time Principal of the Scottish Congregational College, Edinburgh, made a number of thoughtful and useful contributions to the Christian interpretation of psychology and mysticism. One admired the ability and diligence, not to say the Christian spirit, of which they were evidence. Before his death he had prepared a book on the Atonement, and had fortunately arranged for Dr. J. T. Hornsby to read the proofs for the press. The book is now before us in attractive form—*The Atonement* (Allen and Unwin; 15s. net).

It is not a history of the doctrine. Nor is it a study of the Scriptural witness to it. It is rather, as the author himself has said, an examination of the various theories and the more recent trends of thought with regard to the Atonement, as these have appeared in the works of modern British theologians. As a result of his examination Dr. Hughes has adopted a certain grouping of the theories, though he does not claim to have attained any more than an approximate classification of the writers. Thus, under the Satisfaction Theories we find the name of P. T. Forsyth, under the Penal Theories those of Dale and Denney, under the Ethical Satisfaction Theories those of McLeod Campbell and R. C. Moberly, under the Moral Influence Theory that of Rashdall, and under the

Mystical Theories that of John Caird. Though Dale and McLeod Campbell can hardly be called 'modern,' their continued influence may justify their inclusion in a list of modern British writers on the Atonement.

The chief value of the book is its convenient and reliable summaries and its critical appreciations, prefaced often by helpful introductions. It is true that Dr. Hughes offers what is described in the last chapter as a 'Constructive View,' but it is a slender contribution to the subject and tentative at the best. It should, however, be noted that in the course of the work he shows where his own sympathies lie. Speaking generally, we may say that he would base a theory of the Atonement on the nature of God as love, and would develop it on 'objective' rather than 'subjective' lines.

One point Dr. Hughes would make that imparts a certain individual tone to his reflections on this great doctrine. He is not quite content to say that it is in the nature of love to bear suffering for others, and to give itself for their sakes. He suggests that there was something more compelling in God than compassion for human need. Was not God, he asks, somehow involved and implicated in human sin and its consequences? Was not a certain sense of this in His moral consciousness? And was not His effort at Atonement an attempt to rectify a situation in which He felt implicated, and so find solace for His moral consciousness? It is a bold speculation, and Dr. Hughes puts it forth with hesitancy. But he would defend it on grounds of human experience and even seek to relate the sense of implication in God to the death of Christ by contending that Christ's absolute obedience even unto death may have brought about a change in the foundations and the realities of the moral world. Dr. Forsyth held to this idea, and Dr. Hughes would reinforce it by suggesting that the Atonement is but another illustration of the principle known to psychology as that of equilibrium: 'an effort of the moral universe, of which God is the author and ground, and in which He is active, to recover equilibrium after the disturbance caused by sin.' So that from this point of view the Atonement is a 'cosmic fact' in the deepest sense of the term.

W. Fulton.

JESUS AND THE KINGDOM.

A book deserving and rewarding close reading is *The Kingdom of God in the Experience of Jesus*, by Professor Emeritus S. H. Hooke, M.A., B.D., F.S.A. (Duckworth; 6s. net). It has the interest of showing what this Old Testament scholar sees as key-points for the understanding of the Gospels. Jesus, he says, 'started on His mission with certain general ideas derived from the prophetic and apocalyptic literature about the way the Kingdom might be expected to come; but as He faced the actual circumstances and accepted them as God's ordering, He was forced to break new ground, and directed into a course of action which was to issue in a totally new conception of the Kingdom and the manner of its coming.' All the same the book leaves the impression of Jesus working out His programme primarily by the guidance of the literature rather than by the constraint of immediate duties; and the author seems to lack interest in bringing into focus a living picture of Jesus in action.

His view of the career of Jesus is this. Beginning with genuine hopes of rapid success—here Professor Hooke does justice to the sincerity of the Galilean campaign — Jesus regarded the return of the Twelve from their preaching tour as marking its failure; and saw in John's death a token that He too must suffer and die, although His function in the Kingdom gave Him the assurance of Resurrection.

On the Cross He experienced the bitterness of separation from God, 'going down into hell and learning there in His own person what it was to need forgiveness.' Here the author tries hard to probe the ultimate meaning of the Cross. A criticism might be that the feeling of separation however agonizing, was an illusion that passed away before Jesus died with a sense of triumphant accomplishment and of peace with the Father.

The interest of the book lies most perhaps in its *obiter dicta* and its often novel exegesis. He rejects everything in the account of Jesus' baptism except what may be read as His own account of a spiritual experience. He does not believe that any of the Gospel explanations of the parables are genuine words of Jesus. He offers an original interpretation of 'the kingdom suffereth violence' taking the verb as middle rather than passive, and meaning 'bursts into energetic operation.' The 'least' in the kingdom of heaven should be 'one who is lesser,' that is to say, 'He Himself, lesser than John in popular estimation, is really greater because He is Messiah.' He takes the Parables of the Goodly Pearl, the Hid Treasure, and the Dragnet as a group referring to His own activity for the Kingdom, and the Parables of the Tares, the Mustard Seed and the Leaven as another group all descriptive of how the coming of the Kingdom goes awry through human evil. The barren fig-tree is Israel, and the curse on it was really a lament.

The opening and closing chapters about Divine kingship in ancient Society do not seem even to the author himself to have relevance to the rest of the book.

R. W. Stewart.

THE EARLY METHODIST PEOPLE.

Quite recently Dr. Leslie F. Church gave us an informative book, in which, founding solidly on first-hand sources, he let us see what manner of people the early Methodists were. And now there comes a second volume—*More About the Early Methodist People* (Epworth Press; 12s. 6d. net). Sequels, as a rule, are disappointing. But this one holds the interest to the end. Here are tales of ugly and senseless persecution, sometimes simply silly, sometimes the outcome of wild and impossible rumours fiercely believed. When Charles Edward marched his troops to Derby in almost every town the Methodists were set upon as spies and traitors. Here, too, are thrilling stories of gallant social work among the most unlikely and unpromising folk, kindness to prisoners when no man cared for their souls or bodies, and to murderers, following them to the foot of the scaffold, often with surprising spiritual results. Above all, here is a vivid picture of religion in high flood. 'O God,' prayed a Psalmist, 'Let us see Thee in action.' The younger generation has not done so, must be tempted to imagine that what they see about them in this time of ebb is all that is to be expected, and to rest satisfied with that; has little understanding of how Christianity can leap from heart to heart, and set a whole people on fire.

But two things in this book impress one. And the first is that John Wesley, who to outsiders seems a domineering, even truculent, figure, was not nearly so authoritative among his own folk as is believed. The class meeting was his own creation. But, apart from that, the people had a great say in the gradual upbuilding of what is characteristically Methodist. Again and again Wesley gave way, or was convinced.

But what strikes one most is the lamentable tragedy whereby this people were forced out of the Church of England. This is, of course, the Methodist statement of the case; and there may be some answer to it, in whole or in part. Wesley himself had no wish to form a new denomination. At the Conference of 1749 it was laid down: 'In every place exhort those, who were brought up in the Church, constantly to attend its services. And in visiting the classes, ask every one, Do YOU go to Church as often as you ever did? Set the example yourself. Are we not unawares, by little and little, tending to a separation from the Church? O remove every tendency thereto with all diligence.'

It was with the utmost reluctance that Wesley, a great believer in the Sacraments, assented to the celebration of them in Methodist chapels. As late as 1829 Dr. Adam Clarke wrote: 'I have been a preacher in the Methodist Connexion more than half a century; and have been a travelling preacher forty-seven years, and I have ever found many people in most places of the Connexion very weary of not having the Sacrament of the Lord's Supper administered in our own chapels by our own preachers. Mr. J. Wesley MILDLY recommended the people to go to Church and Sacrament. Mr. C. Wesley threatened them with damnation if they did not.' And they did go. In Dublin Dr. Bernard 'explained the abnormally large Communion cups in use in St. Patrick's Cathedral by the fact that they had been specially made "to meet the emergency when the Methodists of former times came in a body to the Cathedral to make communion."' Difficulties were bound to arise; and they did. Multitudes were drawn in who had never had any connexion with the Church. Their own meetings were very dear to Methodists. There they had met Christ face to face; and there they wished to have the Sacrament. But it was the Church of England that shut the door. At the Universities Methodists were harassed and badgered. In many churches the Sacraments were denied to them. Charles Wesley himself had that experience. And so they gradually fell apart. Perhaps it was inevitable. But it seems sheer tragedy.

A. J. GOSSIP.

Round about sixty years ago the question of Paul's relation to Jesus was very much to the front. There were three positions taken up on the subject. The first was the traditional one, that the theology of Paul was, and is, the gospel and that it is the Divine interpretation of Jesus, just as it stands. The second was the opposite of this. Paul was a complete innovator. He was the inventor of traditional Christianity and perverted the simplicity of Jesus and His human message into a Judaic theology. The third position was that Paul had traces in his thought that are Judaic and that he owed something to Greece, at least in the forms of his thought, but that while the mould is to some extent due to Judaism and Hellenism the substance of Paul's thought was the Christian message and that there are no essential differences at all between Jesus and Paul. The whole question is discussed very thoroughly in an able volume, *The Meaning of Christ for Paul*, by the Rev. Elias Andrews (Abingdon-Cokesbury Press; $3.00). To what extent was Paul indebted to a pagan, a Jewish, a Greek background? What was his relation to Primitive Christianity? How far was he original? What is the gospel in Paul? These questions are searchingly examined by a capable scholar in a volume which contains a distinct contribution to the understanding of the Christology of Paul. His conclusions are on the whole orthodox, and he lays special emphasis on

the fact that in the end Paul's Christology is one of experience. It will repay students of divinity to work through this volume and examine for themselves the analysis the writer presents of Paul's thought.

It would be difficult to overvalue the debt which religious education owes to the 'Agreed Syllabuses.' Among these *The Cambridgeshire Syllabus of Religious Teaching for Schools* (Cambridge University Press; 7s. 6d. net) holds a very high place. The third edition of this remarkable volume has been issued, and this edition has been completely revised in the light of experience and brought into line with the latest views. On its first appearance it created something like a sensation, it was so brilliantly conceived and promised so much for the improvement of 'divinity' teaching in the schools. It is good to know that it is extensively used, and if the teachers in our schools follow its guidance we may hope to see a generation arise that knows its Bible and has learned something of a reasonable Christianity. The book provides a complete syllabus of instruction at each stage, from the infants to the sixth form. But there are chapters of guidance for teachers on general but relevant religious topics, such as the language of the Bible, on history, legend and myth, on miracles and on the art of religious instruction. It may be interesting to add that the members of the Conference appointed to draw up the Syllabus include ten from the Authority, eight from the Church of England, eight from the Cambridge and District Free Church Federal Council, and fourteen teachers.

Two biographies of great missionaries have been issued, both impressive because of the qualities of the men concerned. One is *David Hill, Friend of China*, by the Rev. Harold B. Rattenbury, B.A. (Epworth Press; 8s. 6d. net). David Hill was one of the finest fruits of Methodism. His life was written some time ago by the Rev. W. T. Barber, D.D., and attracted widespread attention. It was a great missionary book and exerted a profound influence on many young people in the direction of the mission field. Recently, however, much new material, family records especially, was available, and the new life is the result. It is an inspiring book.

The other volume is *Successor to C. T. Studd*, by the Rev. Norman Grubb (Lutterworth Press; 6s. net) and it tells the story of Jack Harrison. He was for years a colleague of Studd, and, though lacking the background of that famous missionary, has been a worthy successor to his chief. And like the former book his biography is a powerful example of the greatness of the missionary cause. For both men were examples of that consecration and Divine simplicity which have done so much to spread the Kingdom of God over the world.

The Craft of Sermon Construction, by the Rev. W. Edwin Sangster, M.A., Ph.D. (Epworth Press; 7s. 6d. net), should interest clergy and lay preachers alike. It will appeal only to those who take preaching seriously and regard it as an essential and primary element in Divine Service. But to them it will give real help. A title like that of this book inevitably suggests a certain amount of self-satisfaction, but there is nothing of that here. Dr. Stalker, who in his time was a master of the art, said in his Yale Lectures on preaching: 'It is with no sense of having attained that I am to speak to you; for I always seem to myself to be only beginning to learn my trade; and the furthest I ever get in the way of confidence is to believe that I shall preach better next time.' There is something of that modesty here, but it is the modesty of one who knows. Dr. Sangster discusses in turn sermons classified according to subject matter, others according to structural type, those according to psychological method, and then the beginning of the sermon and its conclusion, further, methods of preparation, and finally common mistakes. In a sense and to some extent a preacher must find his own way here, but no sensible man will refuse the teaching of experience when laid down by one of the skilled. This is a useful book.

More than once Philip Snowden, Chancellor of the Exchequer and many another thing, set it down in black and white that 'it was the articles of a certain Samuel Edward Keeble, a Wesleyan minister, which were responsible for first turning my mind to socialism.' And that was typical of Keeble, a man who told upon his fellows, and got things done. A glowing account of him has now been published—*S. E. Keeble, Pioneer and Prophet*; by the Rev. Maldwyn Edwards, M.A., Ph.D. (Epworth Press; 5s. net). It is the portrait of a likeable man, without a trace of envy in his composition and with other valuable characteristics. But what shaped his life was a searing horror of the social evils, and a determination that something must be done about them here and now. To this task he devoted himself with a one-idea'd zeal and an untiring energy; and, as one gathers, a dogmatism that could be pugnacious. Indeed, things would appear to have been made easier for this valiant fighter by the fact that it looks as if he lived in a flat world where things had only one side. Such a world is a dangerous place. And certainly, one thinks, Keeble was not always right in his passionately held beliefs.

Dante came upon a company of sorry folk so

neutral that heaven would have none of them, and even hell thrust them out. That fate could never fall to this colourful personality, who knew what he wanted, and gave his life to bringing it to pass. He lived to see some of his dreams come true. Whether the results as they mature would have proved as satisfying to him as he hoped, we do not know.

The Rev. Alan Walker, M.A., a practised and versatile writer on religious subjects, has published under the title *Christianity on the Offensive* (Epworth Press; 6s. net) a book of sermons preached in the Waverley Methodist Church, Sydney, Australia. He is persuaded that in recent years the door has swung wide open in a new way of opportunity for the Christian message, and that Christianity should once again take the offensive. And the point at which the Church to-day must carry conviction is on the question of the relevance of its message to the difficulties of personal living and the great problems of the hour. The sermons are clear and forcible utterances, and they have the special merit of containing many fresh and topical illustrations.

A Children's Life of Jesus, arranged by Mr. Arthur Mee (Hodder and Stoughton; 6s. net), will be a treasure in many households. In the words of a popular newspaper, 'a wonderful book to place in the hands of a child.' It is handsomely produced, well printed and illustrated by a series of pictures in full colour by Greta Jones, which add immensely to the attractiveness of the book. The story is in the words of Scripture and it is arranged under headings: The Childhood of Jesus, The Wonderful Things He Did, The Beautiful Things He Said, and The Last Days as told by each of the Evangelists. There are sub-headings which tell what each incident is about. And all this is printed as in any other gift book. This is how children should be introduced to the Bible. A real treasure.

The Beginnings of the Christian Church (Lutterworth Press; 21s. net), translated by the Rev. Bertram Lee Woolf, Ph.D., is the first volume, previously published in English but out of print for some time, and now extensively revised, of Hans Lietzmann's standard 'History of the Early Church.' Lietzmann has been for this generation what Harnack was for last, and teachers and students alike will welcome the reappearance in English of this his greatest work. The author combined a deep religious insight with a clear style, and was a great and versatile scholar. He died in Germany some six years ago. So thoroughly has the translator revised the text of the previous publication that this is virtually a new translation. The Editor of the Lutterworth Press has revised the Bibliography for English readers and added some works that have appeared since 1937, the date of the first translation. The scope of the work should appear from the fact that it has early chapters on John the Baptist and Jesus and that it concludes with chapters on Ignatius, Marcion, and Gnosticism.

The Rev. J. Sidlow Baxter, a well-known evangelical preacher, has written a book with the title, *Studies in Problem Texts* (Marshall, Morgan, and Scott; 9s. 6d. net), which he further elucidates in a sub-title, 'Being a short series of elucidatory and applicatory expositions of certain Scripture passages which have occasioned perplexity.' There are obscure passages in the Bible that invite research and thought, and there are others that are difficult only on the surface and occasion no trouble to common sense. Both these types are found in this series of sermons. The really difficult are such as these: The Unpardonable Sin, 'Whosesoever Sins Ye remit,' 'The Rock Which Followed.' But the others, such as 'Must We Hate for Christ's Sake?', 'Does Jesus Draw All Men?' if not really obscure, are excellent subjects for exposition. In both cases and in all his subjects Mr. Baxter finds occasion for his genius for exposition, and one can safely say that this book is an excellent example of expository preaching.

When the Shadyside Church in Pittsburgh, following the admirable American practice, gave its minister, the Rev. Hugh Thomson Kerr, D.D., a sabbatical year, he took the opportunity of looking over his sermons. The only ones that were fresh and preachable were his talks to children. Hence a collection of these in *Children's Everyland Story-Sermons* (Oliphants; 6s. net). The cover contains a tribute from Dr. James Black, himself a noted preacher to children: 'Hugh Kerr is one of the best writers of children's sermons I know. What sane, interesting, and direct talks he gives to his boys and girls.' There is no need to add anything to that.

The Radiant Orb (W. J. Parrett, Sittingbourne; 12s. 6d. net), by Mr. L. Wyatt Lang, M.A., purports to be a Psychological Study of Jesus of Nazareth. It is a book that undoubtedly shows psychological interests and insights, but one is apt to be prejudiced against it from the outset by its description of the 'German point of view' in Biblical criticism as that 'theories, when they appear to be plausible, must be regarded as true in fact.' One is also apt to be further prejudiced against the book when its central contention is

found to be that the 'radiant orb' (the phrase was used by Lord Nelson with a psychological meaning) in the life of Jesus was the Divine message to His mother. The author's point of view and style appear in the following: 'There have been and will be countless "orbs" radiating in the lives of human beings, but there has been only one of such brilliant radiance as came to a girl in her small home in Nazareth. Yet the description of the scene does not suggest that the angel came with overwhelming magnificence or gave his message with an awe-inspiring grandeur. The angel entered the room unannounced and delivered the message with reverence but not with despotic insistency. He answered the maiden's question and awaited her simple acquiescence in the glorious rôle of human mother of a Divine Son.' An appendix contains the 'life-lines' of W. H. Hudson, Mary Anne Galton, Charles Darwin, and Sundar Singh, as well as a psychological description of 'The Browning Love Letters.' It is a pity the book contains many mis-spellings.

Most readers, we imagine, will find Dr. William Allison Shimer's book, *Conscious Clay* (Scribners; 10s. 6d. net), rather like the curate's egg. Some things are well said, and the chapter on the Love of God deserves the epithet 'beautiful.' But the book as a whole raises more questions than it professes to answer. To begin with, the volume contains too much. Too many topics are dealt with, and the rapid reader will suffer from mental dyspepsia. The author's aim is to base himself on science, and by way of philosophy come to religion. Why in that large enough field he should discuss wit, humour, and tragedy, is not very clear. Then his philosophy can hardly be conceived as likely to do anything but confuse and perplex. It is a kind of pan-animism and pan-psychism. Our everyday distinctions between animate and inanimate, conscious and non-conscious are baseless. Clay is conscious. All that exists is alive and conscious. If this be so, the animal slaughtered by the butcher is alive and conscious. Surely, it may be objected, it is neither alive nor conscious in the same sense as it was the moment before the butcher acted. All things, according to the author, are just names of electro-magnetic energy. So is God. God is the All. He is Creator only in the sense of a demiurge who is working out His creative activities and purposes by rearranging the material which is as eternal as Himself. It is not made clear how exactly God distinguished Himself out of the total electro-magnetic energy of which He is part.

The writer is deeply religious, and thinks that his philosophy will give greater assurance to enquirers on ethical and religious topics. He regards Christianity as on the whole the best religion 'as yet' attained; but thinks that all religions have something of value to contribute to the religion which will ultimately unite mankind.

Lives of the Prophets: A Thousand Years of Hebrew Prophecy reviewed in its Historical Context, by the Rev. Stephen L. Caiger, M.A., B.D. (S.P.C.K.; 10s. 6d. net), is a revised and enlarged edition of a work which was published in 1936 and of which the remaining stocks were destroyed during the bombing of London. Mr. Caiger has taken this opportunity of writing chapters on the 'pre-writing' prophets. He asks his readers 'to take it on trust that the assured results of Biblical research have not been ignored,' though there is little in the new chapters to indicate this. On the 'Writing Prophets' he says that 'we shall take their (*sc.* the Higher Critics') point of view for granted, and merely try to build up a coherent edifice from the loose stones they have left lying about, using perhaps a little imagination for mortar, and a certain freedom of choice where doctors disagree.' This sentence indicates where Mr. Caiger's real interests lie, namely in the field of archæology, and one senses a certain impatience with criticism, the criticism which perhaps he learned a generation ago. What we begin to need rather badly is popular books on the prophets written from the standpoint of criticism which is really up-to-date. The difficulty is for those who are competent to do it to find the time. The harvest should be plenteous, but the labourers are few.

Books on Christian Ethics have been appearing in unusual numbers in recent years. It serves to counterbalance the unusual number of books on Christian Dogmatics that have been appearing. Perhaps it is not for nothing that the conservative movement in doctrine has been accompanied by a progressive movement in the matters of life and conduct. We note here the appearance under the title, *An Outline of New Testament Ethics* (University of London Press; 8s. 6d. net), of a very useful exposition, systematic, scholarly, and in popular style, of the moral teaching of Christianity as it is to be gathered from the Gospels and the Pauline and other Epistles. The author is the Rev. Canon Lindsay Dewar, M.A., B.D., Principal of Bishops' College, Cheshunt. He hopes that his book will be used not only by 'clergymen, ministers and theological students' but also by all Christians who desire a better understanding of the nature of Christian morality. It may be added that the author does not forget to emphasize the importance of Christian belief as the basis and root of Christian life and conduct.

Interpreted by Love.

By the Right Reverend J. W. Hunkin, D.D., Bishop of Truro.

All Christians would admit a concern for the spread of Truth. If we were asked to define precisely the meaning of the word *truth* we should be much at a loss. But we all have at least a rough idea of what we mean by it, and for the purpose of this article I shall use the word *truth* to denote *an accurate mental picture of reality*, reality being assumed to be a coherent whole, an orderly system into which things and forces fit. What we seek is not merely a picture of the superficial sequence of events but of the reasons why they happen ; of the inner working of things, with some clear idea of their ultimate nature and meaning.

Now what we find is that the pursuit of truth in this sense leads us on every side into a cloud of mystery. We have passed the period of Mr. H. G. Wells—the cocky period (as it has been called) of the human spirit. Thoughtful men are troubled and deeply puzzled. The universe is far more complicated than was thought seventy years ago. The stars of first-class magnitude are inconceivably many—perhaps one for every grain of sand on all the shores of all the oceans of the world. Why there should be so many we cannot imagine. And as for the atom—I asked one of the greatest living authorities not long ago if he could with his mind's eye picture an atom, and he said ' not in the very least.' For my degree I studied Mathematics, but I am fonder of Botany, and what reduces me to speechless amazement is the intense activity of Nature—of the living cell and of all the organic and inorganic action that is going on unceasingly every moment. At the complexity of the Universe our minds boggle. The Universe repels our attempt to understand it and drives us back into ourselves. After all, man himself is highest in the scale of the creatures within the manifold of Nature. Is there any principle within man's own personal experience which may prove to illuminate and interpret the Universe as a whole ?

When I was reading Mathematics the subject which I found hardest to understand was Hydrodynamics. Here we were introduced to what was called the *velocity potential*, and we found it highly interpretive of motion in a fluid. Is there anything in man himself which is interpretive of the Universe ? What is the most significant of all our personal experiences ? I have no hesitation in answering that question by the one word *Love*. But by Love I do not mean a mere emotion. Love includes emotion but much more than emotion. It is a sentiment in the sense in which Dr. Alexander Shand uses the word in his great book, *The Foundations of Character*: a sentiment, *i.e.*, a whole complex of mental conditions and activities, a whole system of ideas, impulses and feelings centred round the idea of the loved object. But I need not attempt to define Love. We all know what it is—not fully indeed, but a little. The design of the Universe appears to include a plan whereby all normal human beings are introduced into the experience of Love, are given a taste of Love. Now I believe that whereas the Marthas of Philosophy are careful and troubled about many difficult and abstruse principles, few are needful or even one (Lk 10[42]) ; and that one is the one chosen by the Mary of Religion : the principle of Love. That, I am convinced, takes us closer to the secret of this mysterious Universe than any other.

Far the most illuminating single idea which we can have of the great origin of all that is, the ground of all being, Creator, Author, Sustainer, Unmoved Mover . . . God, is that *God is Love*. That gives us the principle in its theoretical aspect. Apply it to the Universe and see what a depth of meaning it reveals. Take the principle in its practical aspect and apply it to human life here and now. Adopt the attitude of love *i.e.*, as Bishop Jeremy Taylor said, *friendship to all mankind*, active goodwill to everybody, and see how it works.

But my argument leads further. Love is precisely what Religion puts at the apex of its teaching and practice. *Amor Dei*, the love of God, is the highest conception of the mystical and devotional writers. And some of them have been not only mystics but great leaders of action : Bernard of Clairvaux, for example, one of the dominating personalities in Europe in the twelfth century, and one of his books was *On the Love of God*.

And love of man—active love, doing to others as we would be done by—is recognized by Religion, and especially by the Christian Religion, as the fundamental principle of morality. But when we observe that Religion is so right about this supreme conception of Love, that observation must incline us to a favourable, expectant attitude towards Religion, which in practice for us here in England must mean the Christian Religion.

The Christian Religion is carried down from generation to generation by a great society which recognizes Christ as its Head. In spite of all the modern talk about equality, for a great enterprise

you need a living Head. As a living Head Christ is incomparable. His life on earth was short. That March day in the year A.D. 29 when He was crucified should, according to all human calculations, have seen the last of Him. But it did not. Peter and the group around him were completely convinced that their Lord had triumphed over death. In that conviction they continued to the end of their lives. They expected Him to return on the clouds of heaven. He did not return; and again on all human reckoning the society should quickly have died out. But it did not die out. In three hundred years it had conquered the Roman Empire—at least to this extent, that when the Empire fell the Christian Religion on its ruins built up Western Civilization as we know it to-day. And the Christian Church, Christ's great society, is still alive and vigorous. Not so vigorously alive as we should like to see it, and much hampered by its divisions. Never mind, a number of these divisions have real life in them. Take for instance 'the pure and reformed part of Christ's Holy Catholic Church established in this kingdom' (as the Cambridge Bidding Prayer calls it). Think of its thousands of lovely and sacred buildings, of its wonderful music, of its incomparable Book of Common Prayer and of the magnificent Authorised Version of the Bible. Are we not drawn towards one branch or other of Christ's great Church? Not merely towards, but right in: right into practising membership. If only the Church can be true to its own fundamental principle of Love! Among the Churches' leaders there are the Marthas, careful and troubled about many points of doctrine and ritual and behaviour. Yet few things are needful or one—the great Principle of Charity, *i.e.*, Love. 'I will not break the certain Law of Charity for doubtful doctrine,' one of the great Cambridge Platonists of the seventeenth century used to say. In the Early Church the fire of friendship burned brightly. Here, for example, is a note which St. Paul added to one of his letters:

> 'I commend to you Phœbe, who is one of our brotherhood, a helper in the Church at Cenchreae, that you may give her the welcome that Christians give to one another, and help her in any business for which she asks your aid. She has herself stood by many and has stood by me' (Ro 16[1. 2]).

That is genuine authentic Christianity and we must revive it. We must as Christians recover that eager readiness to spring to one another's assistance. The Church is in intention the fellowship of the friendship of Christ, and if the Church can live up to its intention it will indeed be the rallying point which mankind needs.

Mankind does need a rallying point. The Principle of Love illumines and interprets the Universe, but it still leaves many problems as yet unexplained: above all the problem of evil. We cannot shut our eyes to the problem, or pretend that it doesn't exist. In the remarkable lectures on History recently given by Professor Herbert Butterfield in the Third Programme of the B.B.C. the Professor spoke of a 'gravitational pull in human nature which draws the highest things downwards, mixes them with earth, and taints them with human cupidity.' 'It is essential,' he says, 'not to have faith in human nature. Such faith is a comparatively recent heresy and a very disastrous one.' I should not really take Professor Butterfield's words out of their context, but all history so far shows up not only man's occasional flashes of greatness but his besetting faults and failings. The world needs redemption, and the great redeeming force is Love. As things actually are, punishment has to operate like a surgeon's knife cutting out corruption and making room for healing influence. The positive healing influence is provided by Love. The hope of the world is that mankind should respond to the Love of God by loving Him in return and extending their love to all His children, their fellow human beings, members of His one family. This is the ideal that is set before us, and the fellowship of the Christian Church offers the encouragement and inspiration which we all need if we are sincerely pressing towards that ideal.

We are living in a period of revolution. So was Jude, the author of that tiny Epistle placed in the New Testament just before the Book of Revelation. He writes vehemently against corrupt revolutionaries who are teaching lax morals and fantastic theology: 'filthy dreamers,' he calls them, who 'despise dominion, and speak evil of dignities.' Revolution to-day is not altogether free from corruption of a similar sort. And what does Jude recommend to Christians in such circumstances? There is one lovely phrase in *v.*[21], 'Keep yourselves in the love of God'—'. . . praying in the Holy Ghost, keep yourselves in the love of God': the one thing needful, that good part, Mary's choice, in contrast with all the over-anxious Marthas in the world.

Doctrine of Man.

The Divine Image in Man.

By the Reverend Principal H. F. Lovell Cocks, M.A., D.D., Bristol.

The question, 'What is Man?' says Emil Brunner, 'is the point at which the passionate interest of men and the divine message of the Bible meet and come into conflict' (*Man in Revolt*, 9). It is certainly the point at which a secularist humanism must come out into the open against the Christian gospel. Such a philosophy, regarding Christian dogma as an arbitrary gloss upon a mystical experience which has no need of the theistic hypothesis, may nevertheless speak with the greatest respect of religion and even accord a considerable pragmatic value to the idea of God. But when it comes to an estimate of man and his place in the universe, what common ground can there be between those who maintain, as Christians do, that God has made man in His image, and those who maintain that it is man who has made God in his own? Yet the Christian view can allow for the truth in secularist estimates of man. While 'economic man,' for example, is not the real man but only an aspect of him, Christians should welcome the stress which is now being laid on the influence of economic factors on human thinking and behaviour. We shall never have done with the errors of Marxist philosophy until we have assimilated the truth it has to teach us. And so with other anthropologies. What they profess to give us is the whole truth about man. This is their error, and here they must be resisted. But they do give us a part of the truth about him, although it is only within the context of the Christian view of man that the part takes its rightful subordinate place in the whole and makes its contribution to our understanding of ourselves and our society. The assertion that man makes God in his own image is a case in point. Let this stand for the whole truth about man and his religion, and you have a proposition that simply contradicts the Christian estimate. Yet, within the wider context of that Christian estimate, the assertion is true. For man the sinner *does* make God in his own image. It is his sin that he does so, and the god he fashions is an idol. So, far from contradicting, it brings confirmation of the sombre truth that man as we know him is 'fallen'—alienated from the God in whose image he was created.

'So God created man in his own image, in the image of God created he him' (Gn 1^{27}). What does this mean? The *imago Dei* here signalizes man's pre-eminence among the creatures and dominion over them, which is also the theme of Ps 8. This special dignity belongs to man as man, and there is no suggestion that it has been forfeited by the Fall. Now while the New Testament carries over the conception of the *imago Dei* as man's dominion over the creatures, it sounds another note also. Man's likeness to God is now interpreted ethically and religiously. Man has a unique place in the creation in that he has been made for fellowship with God. He has been called to sonship. He is to be holy as God is holy, and it is in this moral likeness to God that the *imago Dei* is chiefly seen. But it is precisely this moral likeness that has been lost by man's sin and can be restored only in Jesus Christ, the Second Adam. Already the paradox at the heart of this doctrine makes its appearance. Man the sinner both bears and does not bear the image of God.

The first attempt to resolve this paradox was to distinguish between the two senses in which the *imago Dei* is used in the Bible; and to say that while man by his sin loses his moral likeness to God, he retains his rationality and that dominion over the lower creation which it confers on him. This is substantially the view of Irenæus, and after him of Catholic theology. It was based on an exegesis of Gn 1^{26}: '*Let us make man in our image, after our likeness.*' Unlike man's rationality and freedom, which belong to his nature as created by God (*imago*), man's moral likeness to God and his immortality (*similitudo*) are supernatural—a gift proffered to man by the gracious God, but rejected by man in his disobedience and thereafter withdrawn. Now although this distinction is exegetically untenable, it is an honest attempt to grapple with the paradox that in fallen man the *imago Dei* both is and is not lost. Yet the attempt is unsuccessful. The *imago Dei* which remains after the Fall turns out to be identical with the nature of man according to Greek philosophy. Man the sinner is still the same *ens rationale* that God created. His sin has forfeited his supernatural inheritance but has not impaired his humanity. But this is to ignore the unity of man, which persists even when he is a sinner. For it does not take account of the fact—which must not be lost sight of for a moment—that man the sinner is still 'before God.' The *ens rationale* is not 'before God,' because the God who creates a morally

neutral rationality is the deist's God and not the living God of the Bible. And the supernatural gift of the *similitudo*, whereby man was 'set before God' and destined to be in the Divine presence for ever, has now been lost. In other words, what the distinction between *imago* and *similitudo* fails to express is that *unique relationship* of man to God whereby man is a son even while he is a sinner, and accountable as a sinner just because he is a son.

No advance toward a true interpretation of the *imago Dei* can be made until the historicity of the Fall story is frankly given up. Not only is this required by intellectual honesty, but, as Brunner has argued with great cogency, a sound theology demands its abandonment. Speculation concerning the 'primitive state' of man has too long deflected theological reasonings. What primitive man was like is not a question on which the Bible gives us any special information. Nor indeed does it encourage us to inquire, as though we needed to know the answer to the question before we could proceed to a doctrine of the *imago Dei*. As for the Fall, *we* are Adam, both as individuals and as members of the human race. We have 'fallen.' But we need spend no time in slaying the slain. Suffice it to say that if we are still to believe in a historical Fall we have no way of bringing home to our contemporaries the extreme seriousness and guilt of sin. For it is true in the last resort that, according to the traditional theory of the Fall, Adam is the only sinner. The rest of us are 'not responsible.' And this idea of responsibility—which is the very foundation of the Christian doctrine of man—must not be encumbered with a view of the Fall that not all the refinements and hair-splittings of scholastic theologians can clear of the charge of being deterministic. Brunner is unusually emphatic about this.[1] To be a man means to be *responsible*.

And now let us take this idea of responsibility as the guiding line in our attempt to re-state the doctrine of the *imago Dei*. Remember that it is a paradox we are trying to express. In man as we know him the image of God has been lost—and yet has not been lost. That it has been lost is clear. Man by his sin has broken fellowship with God, and by no effort of his own can restore it. He must be 'saved by grace,' and in Christ is his only hope of the renewal of the Divine image in him. On the other hand, it is just as clear that the image of God in him has not been lost. For he is a sinner. And a sinner he could not be, bearing the guilt of his sin and the responsibility of it, unless even here and now he stood before God and remained within that unique relationship in which God created him. For to lose the image of God would be to cease to be human.[2] Now it is only too easy to resort here to the distinction between rationality and righteousness, and to say that while man has lost his righteousness his rationality remains. But apart from the objections we have already mentioned, there is no need to distinguish between rationality and righteousness; responsibility embraces them both. The truth about man as we know him is not expressed when we say that he is rational any more than when we say that he is righteous. To say that he is righteous is to say too much. He is destined to righteousness; Christ is his righteousness—these things can be said. Yet man as we know him is unrighteous and unreconciled. And to call him rational is to say too little. For we have said nothing about his unique relationship to God which is what we are trying to express in our doctrine of *imago Dei*. But to say that man is responsible is to say that he is rational and also that he is righteous (or unrighteous).

The *imago Dei*, therefore, refers to the unique relationship in which man has been created and in which he stands to his Creator. The Scriptural basis for the doctrine is not to be sought so much in those passages (few enough) in which the phrase expressly occurs as in the idea of the Covenant which Yahweh makes with Israel His son. For Israel is Yahweh's son by adoption; the Covenant is a covenant of grace. And the key-words here are grace on God's side and faith on man's. If we are to use sub-personal analogies man is to God as the lock is to the key. And discarding such analogies we may say that the *imago Dei* is to be found in the human act that answers to the Divine act—the response which, though free, bears in its very nature clear evidence that it is and can only be a response to *this* Divine love—*this* word of grace.

To be created in the image of God means that man is a responsible creature, a creature capable of making a response to Divine love. To that which unites man to the rest of creation—his finitude, his creatureliness—is added that which marks him off as unique among his fellow creatures—and it is this that is signalized by the *imago Dei*. Yet we must beware of speaking as though the image of God were a higher storey built over the ground floor of creatureliness. This would be to make the same mistake we have already condemned in the *imago-similitudo* version of the

[1] Brunner's treatment of our subject in *Man in Revolt* is a model of theological writing in its penetration and clarity.

[2] The Reformers recognized this. Although in opposition to the Catholic doctrine they identified the *imago Dei* with the *justitia originalis* and taught that this had been utterly lost by the Fall, they were constrained to bring back a 'relic' of the image to account for the rationality still remaining in man the sinner.

doctrine. It is not true that man is an animal *plus*. For this would mean that the loss of the Divine image would leave his animality unaffected. This does not happen. Even man's animal nature, in so many ways akin to that of the beasts, is none the less decisively different from theirs. Man the sinner may sink into bestiality, but in him bestiality is sin—something of which the beasts are incapable. An animal, living according to its God-given instincts, is never bestial. For bestiality is degraded animality, and its root is not in man's animal instincts and propensities but in that sin which gives free rein to these so that they are disordered as an animal's never are. Sin is a human act, and it involves the whole man, his animality and rationality alike. And the essence of sin is man's refusal of his responsibility before God.

Now if we identify the *imago Dei* with man's responsibility before God we have to be on our guard against certain misunderstandings to which modern man is specially prone. Is it really true, for example, that no responsibilities are binding on us except those we have freely chosen to accept? What *is* true is that choice and freedom are of the essence in this matter of responsibility. But we tend to put the cart before the horse. If I join a tennis club, I accept certain responsibilities. I bind myself to pay my subscription and keep the rules of the club. But I need not join the club, and I am free to resign my membership and divest myself of its responsibilities whenever I choose. But in this higher matter of being a man am I to say that, since I did not choose to be born, I have no responsibility? Shall I regard all these responsibilities that devolve on me as a rational being as so many limitations and fetters on a freedom that ought to be mine?

According to the Christian gospel we find ourselves to be bearers of responsibilities we did not choose and standing in a relationship to God that cannot be abolished even by our sin. We find ourselves to be dependent on God as creatures on their Creator—we are finite. But unlike other creatures it is given to us—not indeed to choose whether we will stand in this relation to God or outside it but to choose whether we will offer our finitude and our creaturely dependence to God in love and trust and obedience, or whether we will resent what we cannot resist and set ourselves in futile rebellion against responsibility we cannot escape. For we *are* responsible, and so far as the *imago Dei* is identified with our responsibility to God it is clear that the Image can never be lost. It is because it cannot be lost that our sin is really sin. Neither a thing nor an animal can sin but only a *person*, a responsible being. Sin is a concept that is meaningless outside of this relationship of responsibility. In strictness only sons can sin against the Heavenly Father. Did they forfeit their sonship by sinning and become beasts, could they resign their high dignity and divest themselves of their responsibility, then not only would they cease to be sinners; they would cease to exist. But man cannot in this sense commit suicide. By no rebellion or infidelity can he withdraw himself from God's presence, so as to cease to exist 'before God.' He is at all times and in all circumstances 'responsible'—in a relationship to God which he did not choose and which he is not free to abolish, but which by God's grace he may choose in response to God's choice of him. He may be free within it; he cannot be free from it. And to be free within it is to be free indeed. Man's freedom is freedom in responsibility; in the response he makes to God's sovereign grace.

It is easy to see why men are in revolt against the doctrine of Divine sovereignty. That doctrine lends itself to caricature wherever its exponents lose sight of the unique relationship that is indicated by the phrase *imago Dei*. Think of God as the Divine Potter and man as the clay, and at once man's rebellion against his Creator takes on a spurious Promethean nobility. Prometheus did right to rebel against Zeus of the thunderbolts. But the case is altered if we rebel against the God of grace, whose insignia is not a thunderbolt but the Cross. When we rebel against God we are rebelling against love and goodness and against our own true selves. For we have been created by Divine goodness in order that we may find our supreme blessedness in eternal fellowship with that goodness. Our love, our trust and our freedom flourish in that benign air and wither in our self-imposed exile from it. Our freedom, for example, is not acceptance of necessity, but our response to grace. And the supreme, essential human activity is neither rational thought nor ethical choice but *worship*. And who and what man is may not be known until we penetrate beneath his foolish idolatries and the lumber of his false gods to the God who created him and the true worship in which alone man is really man.

How do we know that we are made in God's image? How do we know that we are sinners, in whom that image, though not destroyed, has been distorted, so that *we* can never restore it, or by any labour of our own put right what is wrong in our creaturely relationship to God? How do we come to understand that our relationships to our fellow-men and to the created world of Nature are wrong because we are not reconciled to God? The answer to all these questions is that we know these things in Jesus Christ, the Incarnate Word. In Him we know the God whose grace we have refused. And in Him we know ourselves to be

sinners, members of a sinful race, and strangers in a world that ought to be our home, since it is our Father's house. But in Him, and Him alone, we see clearly that image of God in which we were made and in which we are to be re-created. And it is in Christ that we are re-created in that image. For God in Christ reconciles us to Himself and through His Holy Spirit puts right what is wrong in our relationship to Him by giving us *faith*. For as our sin is the refusal of grace, so faith is the glad acceptance of our responsibility before God. As sin is the false freedom that issues in bondage, frustration, and death, so faith is that filial love and obedience that issue in true freedom and life abounding. As our sin is our idolatry and the degradation of our humanity, so our faith is our true worship and our real manhood. For faith is the root of holiness which the Spirit plants and tends in man; it is the image of God in us until faith shall give place to the beatific vision and 'we shall be like him; for we shall see him as he is.'

In the Study.

Virginibus Puerisque.

The Lighthouse.

By the Reverend A. Kingsley Turner, M.A., Greenford.

'For other foundation can no man lay than that which is laid, which is Jesus Christ.'—1 Co 3^{11} (R.V.).

In August 1492 three ships set out from the port of Palos in Spain and sailed ever westward into the unknown Atlantic until their crews feared they would never see their native land again. When hope was almost given up, and the sailors were on the verge of mutiny, land was sighted, and Christopher Columbus became the first European to set foot in the West Indies. For two months he cruised around the islands until his best ship was wrecked on the island of Haiti; then, leaving a small garrison behind, he sailed back to tell the amazing news of his discovery. To celebrate the five hundredth anniversary of his birth a lighthouse is to be built on the reef where the 'Santa Maria' was lost; all the nations of Central America are joining in this great enterprise, and already some of you may have seen its design on South American stamps.

The lighthouse will be a beacon for ships and aircraft, but will also be a museum for everything associated with Columbus, and each of the Central American republics will have its own room in the museum.

Four hundred and fifty-five architects from all over the world competed for the honour of erecting it, and the prize went to an Englishman, Mr. J. L. Gleaves, whose design was the strangest lighthouse anyone had seen. All the rest planned a towering sky-scraper, but he designed a flat building with a low tower which did not look a bit like a lighthouse; yet it was this curious design that was chosen for two very good reasons.

Firstly, he alone had allowed for the climate! The West Indies are subject to earthquakes, and a high tower might not be safe, and so Mr. Gleaves' tower was short enough to withstand the shocks. The other plans were like so many of the dreams which people have about the future—they sound very fine, but will not stand up to the climate. Sometimes a boy or girl dreams of what they want to do when they grow up, but their dreams often do not come true because of some fault in their characters; they may be lazy or careless and their grand plans are never carried out. Many wonderful plans for a new world have been drawn up; they sound so fine that we expect to have a better world in a few years' time, but they will not stand up against the shocks of selfishness and greed. There is only one kind of plan which will do this, and the lighthouse once again helps us to see which that is; for the second reason why Mr. Gleaves won the prize was that from the air his lighthouse looked like a cross. He designed it to commemorate the religion which Columbus brought to the New World and to symbolize the peace which the nations seek to maintain.

It is through the Cross that our selfishness and laziness and all the other sins which hinder us are overcome; Christianity must be the basis of our own lives and of the society in which we live. Through Jesus Christ we can live together in peace, and our New World will be His Kingdom. So Paul tells the Corinthians that there can be no other foundation for life except that which is laid in Christ Jesus.

And so the new lighthouse becomes a parable for us; as it sends out its great beams across the sea it will guide sailors and airmen to safety, but as men look at its shape it will remind them that only through Jesus Christ can men find their real safety, which is the salvation which He brings.

It's The Take-Off That Counts.

By the Reverend G. E. Benfield, M.A., H.C.F., Chippenham.

How excited were the people who watched the Brabazon on her taxying trials when they saw the great machine actually begin to 'take off.' All of us who heard the news shared the excitement. So, you may be sure, did the crew when their machine actually became airborne for the first time.

The 'take-off' is the most exciting part of travel by air, from the passenger's point of view, I consider. When I first climbed into an aircraft—it was a Beaufighter in Burma—I found myself wondering what it would feel like to travel through the sky at more than two hundred miles per hour—very thrilling I anticipated. But strangely enough, once the aircraft was well and truly flying through the sky, it all felt most unexciting; there was hardly any sensation of speed at all. It was like bowling along in a very slow sort of taxi-cab. Slower than that, indeed, for the earth was so far away that we seemed hardly to be moving at all. To my great surprise, I found that I was actually getting rather bored with my air trip after an hour, and, so far from feeling excited, was actually nodding.

Now, are you who are hoping to fly one day disappointed or relieved at this? I have travelled by air many times since then, and there is one part of the trip that I always have found exciting—and just a wee bit alarming sometimes. That is the 'take-off.' Imagine you are in the aircraft about to start. You have fastened your safety straps and the pilot has taxied the plane slowly to the end of the runway. He 'revs up' each of the engines in turn to test it. And you listen rather anxiously to see if you can detect a false note. Then the machine begins to move, slowly at first, but with increasing speed—twenty, forty, eighty miles per hour. Sheds and trees beside the run-way flash past you, and the uncomfortable thought suggests itself, 'Supposing we were to bump into one of these obstacles while careering along the ground at this speed?' The plane is roaring along like an express train gone wild and you are just having another uncomfortable thought, 'Supposing it just ran straight off the run-way, supposing it were too heavy to get off the ground? Was it a ditch or a ploughed field that lay beyond the run-way . . .?' Then suddenly comes a delicious feeling. You are rising and the earth is slowly, gently dropping away beneath you, as you mount smoothly up into the sky. You find yourself breathing much more easily, you loosen your safety-belt, and you settle back comfortably as the aircraft proceeds on its way.

The 'take-off' is exciting—and all-important; and difficult. Do you know that it takes twice as much power to get an aircraft off the ground as it does to keep it flying through the air? And this is true of much else in life, too—the 'take-off' is difficult and counts tremendously. Can you remember the day when you first started school, and the mingled excitement and apprehension that marked the occasion? Yet after a short time you grew accustomed to it and it all seemed perfectly normal and natural. Much the same is true about starting work after school, and about many other of life's experiences. But it is specially true of the Christian life. To start with it seems difficult, even strange. Indeed, it needs a lot of power to get us started at all—lots of determination and courage, all our strength of will and all the help of God's Spirit. But once we have made that tremendous effort and really got started, despite all difficulties and the temptations that hold us back, why then we find ourselves going along as easily and as naturally as an aircraft flying through the sky, and we realize that this sort of life, the life of courage and purity and faith and love is the very life we were meant to live. Remember that your Sunday school and church are there specially to help you with the start of the Christian life. For they know how important the 'take-off' is and how it counts.

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A Prayer of Remembrance and for Peace.

Almighty and Everlasting God,
as we recall the tragedy and triumph,
the misery and heroism of war,
and keep honoured and inviolate
the memorials of the dead,
we thank Thee for their courage and devotion.
May their memory inspire us who cherish it
to live for and hold dear all good things
that they defended and hoped to make sure.

O God of whom it is written,
'He woundeth and His hands make whole,'
Look in love on parents, widows, lovers, friends
in whose hearts dear memories are still alive,
and private pride and sorrow.
Let no agony or ache
break or master their spirit.
Grant them a reverent and consoling expectation
of the consummation of Thy purpose of good,
in which every sacrifice shall be justified,
and all tears be dried,
in the company of the redeemed,
in the felicity of Thine everlasting kingdom.

Hear our intercession
for those broken in mind or body or estate,
still bearing the mark of suffering.
Move us to pay the debt we owe to those
whose sacrifice was beyond the common measure.

Hear our vows, who returned or never went,
that we will seek to harvest for mankind
the seed sown in blood and tears.
Grant us a vision of high and hopeful things
that we may do together.
Give us the diligence and sincerity needed
to make fine ideas and dreams realities.
Purge our minds from foolish arrogance,
our hearts from ruthlessness and hate.
Enable men to discern the pattern
of that which Thou dost will and sanction,
and so make peace holy and glorious.
And to God the Father, Son, and Holy Spirit
shall be praise for evermore.
AMEN.

The Christian Year.

ADVENT SUNDAY.

Declaring the Truth.

BY THE REVEREND JOHN L. KENT, M.A.,
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'By manifestation of the truth commending ourselves to every man's conscience in the sight of God.'—2 Co 4^2.

Here is the Apostle Paul defending himself. His accusers have charged him with meddling with the integrity of the gospel. He has distorted it, cunningly disguised it to suit his own ends, cleverly adulterated it so that his dupes might be deceived by his fawning speech and professions of disinterestedness. So his traducers allege. But Paul's conscience is clear. He rebuts the false charges, exposes the coarse calumny and declares, 'I state the truth openly and commend myself to every man's conscience in the sight of God.'

If Paul is unassailable, who among us would claim to be? We all shift uneasily in our places as we listen to the voices of his accusers. The temptation is always present and very strong to make the gospel less and other than it really is.

The truth we have to proclaim sometimes seems to us fierce and uncompromising. We want to win our brothers for it, but how can we expect them to accept such high doctrine? It is too much for them. So we moderate its apparent extravagances. We soft-pedal its exorbitant claims, smooth out its roughness and refine its crudities. 'After all,' we say, as we justify ourselves, 'we do not feed babies on strong meat, but on milk.' We must treat people as we find them, suiting the gospel to their circumstances and accommodating it to their stage of development.' That is true. We must use discrimination and discernment in commending Christ to our brothers, but we must be wary. The process is dangerous and the temptations are subtle. We may so modify the gospel that we blur its distinctiveness, so tone down the challenge that shatters man's complacency that it is no longer the faith of our fathers, the saving word that has changed men and nations but another gospel. 'I state the truth openly,' says Paul. No modifications. No reservations. 'Jesus Christ and him crucified.'

See what we can so easily do to the faith. Men to-day boggle at the supernaturalism of the gospel. It runs entirely contrary to the lines set for their thinking by our modern scientific training. 'I can get on all right with the teaching of Jesus,' said a doctor to me the other day, 'but His miracles stump me.' So what? Well, before we know it we have patted our friend on the shoulder and assured him that after all the miracles do not matter very much and perhaps a careful examination of our differing terminology would reveal that we really basically mean the same thing. Thus we modify the gospel.

Or men to-day recoil from belief in a personal God. Describe God as a Cause, or a Force, or the Something-that-makes-for-righteousness, and they are with us, but speak in the language of the New Testament and call Him our Father and we pull up their thinking to a dead stop. It is too big, too complicated, too terrible a world for a Heavenly Father to preside over. Therefore we resume thinking by using the same language as they do and speak of the Creator as a Primary Cause or a Life Force. God is immediately impersonalized and we have destroyed the essence of the message we seek to commend. Jesus Christ ceases to be the revelation of the Father, and the distinctive truth the gospel exists to declare is obscured. The gospel is modified.

Or men shrink from the claim of the gospel that Jesus is the world's only Saviour. How dogmatic, exclusive, presumptuous! Consider our Lord with the other great religious leaders of the world and men will discuss Him. Place Him in the group beside the Buddha, Confucius, Muhammad and Gandhi and we can assess His importance, perhaps even agree that He stands clearly above His peers. But single Jesus out, lift Him up, give Him a name that is above every name, place Him in an order of being that is eternal, say 'There is none other name under heaven given among men, whereby we must be saved,' and men will shake their heads and move away. 'Wait,' we cry, 'it is not quite so categorical as that.' Then begins the inevitable

process of emasculating the gospel, leaving us with a Christ shorn of His glory and stripped of His Divine prerogatives. We modify the gospel.

Against all such temptations to make acceptable our gospel we must set our faces. We dare not make it conform to the pattern of popular fashions in conduct and belief. 'There is no substitute, or near-substitute, for it,' says H. H. Farmer, 'nor can it be merged in anything else in a sort of amalgam . . . there is in the Christian message that which inevitably puts it in sharp opposition to, and protest against, much that, consciously or unconsciously, rules men's minds in our time.' Our gospel is clear, distinctive, and incomparable. It declares that man is in a predicament out of which, whatever his culture, and whatever his resources in knowledge and equipment, he cannot extricate himself. God only can rescue him and that God has done in Jesus Christ, the Crucified. That was the truth Paul openly declared. So must we.

Let us be quite clear on another point, Paul seems to say. When we are declaring our gospel we are not so much appealing to men's intellect as we are to their conscience. There is a place for the logical defence of the gospel but when we are seeking to win men, our business is not so much to prove the rightness of the faith as to proclaim it. 'Our object,' as Denney put it, 'is not to frame an irrefragable argument but to produce an irresistible impression.' The moral nature of man is the citadel against which we make our concentrated assault, not merely his reason. At the conscience where man is aware of his mortal struggle, of his persistent defeat, of his acute estrangement from man and God, we make our strong thrusts. 'This is my strategy,' says Paul; 'I commend the gospel to every man's conscience.'

It is easy for us in this age when we are bemoaning the feebleness of people's grasp of authentic Christianity to over-emphasize intellectual apprehension of the faith. 'They do not know the religion they say they believe.' That is our lament and it is abundantly justified. But let us not imagine that our ends would be achieved by drilling people into a word perfect recital of the Creed. The faith must come alive in human experience. It ought to be of the very substance of the life of man and the point at which it springs into life is the conscience. The faith becomes convincing and compelling when men experience its reality in resolving their conflicts and reconciling their estrangements. That happens in the conscience.

Thus, we are told, men felt the impact of a spiritual force when, on one occasion, they listened to Abraham Lincoln. He had been rebuked and reviled because of a magnanimous action towards the South in the Civil War. 'Your business is to destroy them, not to forgive them,' he was bitterly told. 'What, madam?,' he replied, 'do I not destroy them when I make them my friends?' The truth commended itself as it was exhibited in word and life and won an involuntary response from the conscience of men. Or here is a minister who is asked to visit a dying boy in a hospital ten miles away. It is late at night and transport is impossible. Surmounting almost insuperable obstacles the minister sees the boy and prays with him. The boy dies but his parents have been misinformed about the minister. They think he did not answer their request and never saw the boy, so they invite some one else to officiate at the funeral. To every one's confusion the minister attends the funeral, takes in at a glance the situation and, when spoken to, simply says, 'I am only here as a mourner.' A man who had never been to church was at that funeral and when he heard the whole truth, he exclaimed, 'If that's what Christianity is, it's time I was in on it.' He is one of our most faithful elders to-day. Such manifestations of the truth produce an irresistible impression—an impression that breaks down all the defences and grips and wins the soul. To that kind of declaration of the truth we are committed. We present Jesus Christ to our fellow-men so that He stabs their conscience awake and gains their eternal allegiance.

This was the ministry Paul exercised. He had no need of any testimonial from men to commend him. He had been accused of being a trickster, of practising all manner of artifices with the object of serving his own ends. 'I will allow the results of my work to speak for me,' he seems to say. 'I have so presented the Lord Jesus Christ that He has appealed to men's consciences and they have been changed. I will let that fact be my commendation.'

It could not have been otherwise, Paul proceeds, for he has fulfilled this ministry always as in the sight of God. His work had been done not with a man-regarding eye but ever in the knowledge that he stood in the presence of Almighty God. He sought neither praise nor blame from men but only the approval of God. Inevitably, therefore, he was free from the motives of which he was accused. It is man's only protection. Let him think of himself, of how his words or deeds are impressing others, of how clever and discerning he is in the presenting of Jesus Christ to men and his gospel is distorted. The centre of his message is shifted from his Master to himself and he fails. But no human assize has jurisdiction over the man who, like Paul, stands ever before the judgment bar of God.

SECOND SUNDAY IN ADVENT.

'Mid Change, Unchanged.

BY THE REVEREND A. D. HARCUS, D.D., LONDON.

'Jesus Christ the same yesterday, and to day, and for ever.'—He 13^8.

If the author of the Hebrews could have come to a modern city, found his way to a church on a Sunday, he would have known then that his great claim for his Lord was justified. Not only the main facts of the Christian faith would be reaffirmed but he would be in fellowship with those whose lives had been fashioned, minds moulded by the same Christ whom he acknowledged as his Lord and Master. 'Where two or three are gathered together in my name, there am I in the midst of them.' Making allowance for all human imperfection, he would realize in Christian worship to-day the presence of the same Christ he knew in his own day and generation.

This unchanged identity shows itself in the hymns of our faith. The great hymns about the Saviour—and there are many—represent the fruit of personal experience through the ages. But we can sing several of these in one service and be unaware of the fact that they were written centuries apart in time. For us they are hymns about the same person. Bernard of Clairvaux's 'Jesus Thou joy of loving hearts,' Charles Wesley's 'Love Divine,' John Keble's 'Sun of my soul,' Frances Ridley Havergal's 'I am trusting Thee, Lord Jesus,' they are all hymns about Jesus Christ who through the centuries came to them in spiritual experience the same unchanged reality. Along this line of proof, most significant is the evidence of Whittier of a different age, outlook, and country, yet his 'Immortal Love' with the verse

> But warm, sweet, tender, even yet
> A present help is He;
> And faith has still its Olivet,
> And love its Galilee.

is a true picture in modern life of the Christ of the gospel story.

Our own testimony is valid evidence. We learned in childhood 'the stories of Jesus we loved to hear.' Testing Him in the experiences of life, when so many values change, He remains to us essentially the same. One proof of that is the Lord's Prayer. It is our earliest memory and the centre of our devotional life through the years. He gives the Prayer meaning, vitality, power. Test Him by that Prayer, day by day and year by year, He is the same, yesterday, to-day, and for ever.

Yesterday and to-day, what a gulf separates these two eras! Outside the Christian Church the author of the Epistle would find himself to-day in a vastly changed world. He would discover some things that had not changed but these would be in a museum, of archæological interest only. And therein lies the danger of stressing without explanation the unchanging nature of our faith. This is an age which expects something new almost every day. There is no need to enlarge on this, the evidence is around us. The expectation that a new and perhaps transforming discovery is just round the corner dominates all our thinking. What chance has a religious message got that speaks in terms of yesterday, of some one or something that does not change? The world is asking for a new cure for cancer, a harnessing of atomic power to the world of industry, a new intensive form of agriculture to meet the need of an increased population. The underlying thought is that scientific discovery and a new theory of economics will go far in solving the urgent problems of the day. This is the kind of Advent message that would be 'news.' Many have a respect, even an affection, for the Christian faith, it is indeed a lovely story, but viewed realistically they would say it has little relevance to the situation which faces them to-day, and no message for to-morrow.

The danger therefore is that the very claim of the Christian faith may be used as a convincing argument against it. Two answers can be given in reply to this attack on our position to-day. The first is that essentially the problems facing the world do not change. Given a scientific discovery it can still be used for good or evil. Any new theory of economics can be broken on the rock of human selfishness. Christ with the unchanged message of His life, death, and resurrection seeks to redeem mankind, mankind which is still essentially the same as it was in the days of His flesh. Of Him it has been well said 'His virtues are independent of temporary circumstances—really they are timeless. Freedom from care, humility, trust, singleness of heart and aim, the diligent use of gifts, self-forgetfulness, generosity, neighbourly kindness, and, above all, a loving concern for the helpless and self-destroyed together with an unquenchable aspiration after a moral perfection which shall reproduce the Father's own—what are these but just the forms of goodness which human life in this world calls for to-day?' These words seek to convey the spirit in which Jesus Christ lived and died. The Resurrection confirmed once and for all the eternal nature of this testimony to the Truth. If we have not His Spirit we are none of His, and our message of Him to the world must be unchanged to-day and to-morrow.

Can there be then no accommodation to the Spirit of the age, no account taken of the craving

to-day for a *new* way of life ? The second answer deals with this aspect of the problem and seeks a solution in the personality of Christ Himself. We claim He is the same thus implying stability in our faith, but this does not mean stagnation. For when we say He is the same, what was He when He came into Galilee preaching and saying, 'Repent: for the kingdom of God is at hand ?' Here was something new indeed, a veritable transforming of man and society ! As a test of discipleship He bade Peter launch out into the deep and let down the nets for a draught. He warned His generation not to put new wine into old bottles, in other words He knew His message to be so revolutionary as to need nothing less than a new order of society. His enemies feared Him because He broke with tradition and they hated Him for His 'Moses said, but I say unto you.' His followers were to be persecuted because they were trying to turn the world upside down. He is the same to-day. If by the mercy of God there should be a Second Advent, a definite coming of our Lord, a new sense of His presence in our midst then of one thing we may be sure. The whole subject is wrapped in mystery: how such an event could happen and in what form He would come, personally or in some event of history, concerning this there will always be a difference of view among us; but of one truth we may be sure, He will be the same and therefore He will summon us to a new adventure, to launch out into the deep. It will be a bold challenge to the Church and to the world to abandon many things in which we have put our trust, to seek a new way to righteousness, peace, and joy. He will match the spirit of the age, the great scientific discoveries which are making the earth veritably a new world, with His own spiritual discoveries. Set Him on high, on the throne of the universe and of our own hearts and hear Him say, 'Behold, I make all things new.' Even so, come, Lord Jesus.

THIRD SUNDAY IN ADVENT.

Advent and Personal Religion.

BY THE REVEREND PHILIP W. LILLEY, M.A., RHU, DUNBARTONSHIRE.

'The Master is come, and calleth for thee.'—Jn 11^{28}.

When anxiety and sorrow visit a happy home the arrival of a well-loved and trusted friend always brings a wonderful strength and comfort. We can therefore enter into the feelings of Martha and Mary, the two bereaved sisters, when they realized that at long last the Master had arrived. Lazarus had died and was apparently beyond recall but the sisters were wonderfully sustained and uplifted by the bare thought that Jesus had come on the scene. Martha told her sister: 'The Master is come, and is asking for you.' Is there not music and poetry in the very sound of the words ? For very many they have taken on a meaning that is intimate and deeply assuring. To-day they have transcended their original historic setting and bear for us a significance which brings us, too, light and consolation and good cheer.

Jesus was no stranger to the friends at Bethany. He was not 'called in' as a desperate last resort. He was their friend. He had been in their home many times before. Jesus loved Mary and Martha and Lazarus—all three. That was why His coming that day meant so much to them and brought them such ineffable comfort and hope. Let us look at these words as applying in various ways to our own lives. The Master still comes and calls to each one of us.

In the first place the Master still comes and enters into men's lives *as the dominating power*. We have many influences bearing upon us which make us the men and women we are. But as we try to valuate these and assess their power over us, there is but one towering name and one supreme and unchallengeable influence compared with whom all others pale into insignificance. Men and women have recognized this and have gladly and unreservedly surrendered all that they have and are in order that they might serve Him and be His for ever. The Master has come and called for them and they never falter in their practical acknowledgment of this Divine and all-enthralling domination. George Matheson expressed this in a hymn which is full of the paradoxes of Christian experience.

> My heart is weak and poor
> Until it master find.

In one of her novels Mary Webb sums it all up very concisely and movingly; she describes how the heroine felt when a young man knocked at the door of her heart and she realized that he was the 'master light of all her seeing.' The master had come into her heart's young life. 'The words made such a murmuration and were so piercing sweet that I wrote them in my book—"The Maister be come."'

It is not otherwise when Christ gets a chance with the soul. He has come whose right it is to reign. He comes to His own in our lives. As St. John puts it—'his love is perfected in us.' It was said of George Herbert that he used to whet his zeal in the service of God's altar by remembering in his ordinary conversation to add 'My

Master' when he made mention of the Blessed Name of our Lord. This may not appeal to the temperament of the present day. But Herbert, at all events, reminded himself of his obligations by using the words 'My Master,' and in one of his poems he refers to this habit thus :

How sweetly doth *My Master* sound ! *My Master.*
As ambergris leaves a rich scent
Unto the taster :
So do these words a sweet content,
An Oriental fragrancy, *My Master.*

In the second place, the Master still comes and *calls us to His service.* And when He speaks, He speaks in a voice which is like no other voice. It is the imperious voice of love and inspires us to do the thing which He commands. It is the sense of a personal call and of the love at the heart of it that constrains, one might say compels, us to obey His behest. There was Sister Dora, for example, who was often tired out and in need of rest as she served the needs of the dock labourers and their families. Even after her toilsome day was over, she was frequently called upon to serve the sick and comfort the sorrowful. To help her when she was thoroughly exhausted, she had written below the bell which summoned her to go out on her errand of mercy these words—'The Master is come and calleth for thee.' When she read the words she felt strengthened to go out with a cheerful heart. She put on record how it helped her from time to time to realize that in serving her poor sisters and brothers she was really and truly answering the call of the Master.

Not every one has had such a vision as was vouchsafed to Dr. Arthur J. Gossip in the midst of a busy pastorate. Yet, if we were even faintly to enter into his experience, it might shame us into a greater zeal and self-forgetfulness. In his Warrack Lectures he tells how he found himself, after many visits, dog-tired at the foot of a steep Glasgow stair and saying, 'I will go to-morrow,' when 'some one passed me and went up. . . . Just tired nerves, as you say, but I knew who it was and I heard Him say, "Well, if you won't go, then I must go myself" ; saw indeed only a dim greyness of mounting shoulders, dreadfully tired shoulders. But I knew who it was, flushed to my soul and ran after Him, and Christ and I went in together.' The Master called. He had to go. Christ makes His relationship to us quite clear. 'If I then, your Lord and Master, have washed your feet ; ye also ought to wash one another's feet.' 'Ye call me Master and Lord . . . for so I am.' We can only answer with the slave of old, 'I love my master . . . I will not go out free.'

Then, finally, the Master comes to his friends and *calls for them in the visitation of death.*

We walk by faith as strangers here.
But Christ shall call us home.

Bunyan in his own inimitable way has illustrated this in his description of Christiana's home call. 'So the post [from the Celestial City] presented her with a letter. . . . When he had read this letter to her, he gave her therewith a sure token that he was a true messenger, and was come to bid her make haste to be gone . . . she called for Mr. Great-heart her guide, and told him how matters were. So he told her he was heartily glad of the news, and could have been glad had the post come for him. . . . The last words that she was heard to say were, I come, Lord, to be with thee, and bless thee.' Bunyan expresses this in more direct and intimate fashion in these impressive words : 'If death did come alone to us, it would be terrible to us indeed ; but here is the comfort that Christ our dearest Lord will come with death to sweeten it for us, and support us under it.'

George Macdonald wrote in *The Diary of an Old Soul* :

I was like Peter when he began to sink.
To Thee a new prayer therefore I have got—
That, when Death comes in earnest to my door,
Thou wouldst Thyself go, when the latch doth clink,
And lead him to my room, up to my cot ;
Then hold Thy child's hand, hold and leave him not,
Till Death has done with him for evermore.

This is the authentically Christian view of death—a home-call. It is He who holds the door ; that door of which we may say, 'He openeth, and no man shutteth ; and shutteth, and no man openeth.' He who has been with us from our beginning will be with us 'at our end and at our departing.'

Advent proclaims to us that Christ, the Son of God has come. He comes to visit us in great humility and He shall come again in His glorious majesty to judge both the quick and the dead, as the Prayer Book tells us. Let us not forget that He also knocks at the door of each heart, and comes down His own secret stair to speak to us about our own personal obligations.

Who calleth ? Thy Master calleth.
Sit, disciple, and learn of Him.

FOURTH SUNDAY IN ADVENT.

The Way of Joy.

BY THE REVEREND WILLIAM BARCLAY, B.D., GLASGOW.

'Your joy no man taketh from you.'—Jn 16^{22}.

There was in the thought of the ancient world a strange undercurrent of melancholy and of pessimism. We think of the Greeks as a joyous, sunny-hearted people; and yet Homer can make Zeus say, 'There is nothing, methinks, more piteous than a man of all things that creep and breathe upon the earth.' And Theognis says with a kind of bleak despair, 'No mortal is happy of all on whom the sun looks down.' We think of the Romans as solid, rather unemotional, steady people; and yet Virgil's best-known lines are the haunting words about 'the tears of things and the mortal woes that touch men's hearts.'

Into this darkened world there came Christianity, and Christianity was specifically the religion of joy. In the New Testament the words 'rejoice' and 'joy' both occur more than fifty times. It was precisely one of the accusations levelled against Jesus by the orthodox people of His day that He was far too happy. He Himself described His little band as the children of the bride chamber. They lived like men who were the privileged guests at a wedding feast.

The great characteristic of Christian joy has always been and must always be that it is the joy of conquest. It is not the fleeting joy which comes of escaping things; it is the joy that comes of meeting things at their worst and conquering them. It is not the joy which might come momentarily and temporarily from the influence of some drug or some stimulant; it is the joy which comes of looking life in the face and of knowing that we are more than conquerors.

1. *The Christian joy is the joy of those who have overcome the world.* To the man of the ancient world, as it is to the savage of to-day, the world was a terrifying place. He believed that the air was thickly populated with spirits, most of them malignantly waiting to work men harm. Hesiod speaks of 'diseases silent and voiceless which hover around mortals and assail them. Never by day shall they cease from toil or sorrow, or in the night-time from destruction.' The world was a hostile world. Things are not so very different nowadays although we would not put it in just the same way. There are times when we feel that there is a natural perversity in things, that circumstances are up against us, that we are in the grip of blind forces making for destruction. It is possible in such an age as that in which we live to look at the world and to feel that, do what we may and strive as we will, we are caught up in forces which are too strong for us. The Christian conviction is that this is God's world. It has been said that in the old days, when there were great tracts of the world still unknown and still unexplored, men drew their maps and on the blank, unknown spaces they wrote, 'Here be burning fiery sands,' or, 'Here be devils.' But the Christian, across every inch of his map, can write, 'Here is God.' As Whittier wrote:

> I know not where His islands lift
> Their fronded palms in air;
> I only know I cannot drift
> Beyond His love and care.

There is a deep, abiding joy in the sense that we are God's children and that nothing can separate us from the love of God, for the companionship of God is the end of fear.

2. *The Christian joy is the joy of those who have overcome their circumstances.* The inadequacy of human joy consists in its insecurity. 'Joy,' some one has said, 'is like the ague; one good day between two bad ones.' But the Christian joy is quite independent of circumstances. Dr. Maltby in one of his books once said: 'Jesus promised His disciples three things; that they would be entirely fearless, absurdly happy and in constant trouble.' The fact that they were in constant trouble in no way interfered with the joy of the Christians. When Paul and Silas were in the stocks in the prison at Philippi they sang praises to God. When Pionius and his comrades were flung into the darkest corner of the prison in Smyrna they sang without ceasing, 'Glory to Thee, O God.'

And that can still happen. There was a girl who fell ill with an inexplicable illness. The illness brought increasing paralysis and increasing helplessness, until she who had loved the open air, and the open road and the sunlight had to lie in utter immobility awaiting death. A friend used to visit her regularly. One day the friend brought her a little gift. It was a book of cheer and comfort, written with an extraordinarily vivid, radiant spirit of sheer happiness, a book of joy. The bed-ridden girl took the book. 'I know this book,' she said. 'Have you read it already?' asked her friend. 'Yes,' said the helpless girl, 'I've read it already; you see, *I wrote it.*' Here was this girl in utter helplessness, dealt what any one might think a knock-out blow by life, and from her bed she sent to others this message of joy.

The Christian has the utter conviction that God is standing within the shadows keeping watch upon His own; that God is love. And therefore the Christian is able to accept that which he cannot understand and to cling unshakably to the

certainty that all things do work together for good to them that love God.

3. *The Christian joy is the joy of those who have overcome death.* The ancient world was haunted by the fear of death. A poet like Theognis wrote with grim and almost cynical resignation, 'I rejoice and disport me in my youth. Long enough beneath the earth shall I lie, bereft of life, voiceless as a stone, and shall leave the loved sunlight. Good man as I am, then shall I see nothing any more.' Even a prophet so great as Isaiah (38^{18}) cries out hopelessly: 'The grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth.' In death there was the dreadful finality of the end. What a contrast to the martyrs who went singing to the Cross and the stake and the arena, 'We have lived; we shall live; hallelujah.'

The Christian has what no one else has. He has a Lord and Master who conquered the last enemy, even death; and who has promised to His own that they will share in that victory. There was an old saint who was a very great man but a very humble man. Always when he went on to a platform to speak, or when he entered a room, he would stand back and say to the person in front of him, 'You first: I'll follow.' When he was dying and very near the end they saw his lips move in speech and they bent down to catch his whispered words. He was saying again what he had said so often, 'You first: I'll follow,' and who can doubt that this time he was speaking to his Lord as his soul sought entry at the gateway of eternity?

Your joy, said Jesus, no man taketh from you. Into a gloomy and a pessimistic world, with an aching melancholy at the heart of it, even when it seemed most glad, He brought a joy that none else could give and that no one could ever take away. It is different from all earthly joys because it is the joy of conquest. The fear of the world is conquered because it is God's world and in every corner of it there is the presence of the God who is love. The chances and the changes of life are conquered, for behind them all is God in perfect wisdom, love and power working for the best. The fear of death is conquered for He who is our Master is the Lord of death and His victory is our victory. Wherefore lift up your hearts for your joy no man taketh from you.

Natural Law and Dogma.

A Critical Review of some Issues raised in 'Can Two Walk Together,' by Professor Ian Henderson.

By the Reverend W. Lillie, D.D., Dulnain Bridge, Grantown-on-Spey.

Professor Ian Henderson, in the second chapter of his book, *Can Two Walk Together?*, sets himself the task 'to try and ascertain if there is a stock of moral truths ascertainable by and acceptable to men of different dogmatic convictions.' He points out that 'Roman Catholic writers maintain that the term "Natural Law" describes a body of moral principles apprehensible alike by men of all or no dogmatic convictions.' He goes on to state four assumptions which the theory of Natural Law, 'so admirably stated by Father Rickaby,' seems to make, and which Professor Henderson holds to be untenable. We have already here the confusion which spoils Professor Henderson's argument in this chapter and throughout the book, a confusion between Natural Law itself and a theory of Natural Law.

'The term "Natural Law" describes a body of moral principles.' Natural Law does not consist of statements of metaphysical or theological truth such as, 'The essential element in man is the spark of divine reason which he embodies.' Natural Law consists of statements like that given as an example by Father Rickaby, 'Benefactors ought to be requited' (in my opinion, another wording is preferable to this). All principles of Natural Law can be most adequately expressed in propositions with the following characteristics: (*a*) They have as subject a word denoting either 'All human beings' or 'All human beings of a certain class' (it is the universality of the principles of Natural Law that makes them analogous to other forms of 'law' such as the scientific laws of physics). (*b*) They have as predicate the verb 'ought to' followed by a verb in the active voice, or more strictly followed by 'set themselves to,' again followed by a verb in the active voice (it is with action or doing, certainly interpreted in the widest sense, that Natural Law is primarily concerned). According to this view Father Rickaby's example would be more adequately expressed in the form, 'All men who have

received benefits ought to set themselves to requite their benefactors.' It is obvious that the statement, ' The essential element in man is the spark of divine reason which he embodies,' is not a principle of this kind.

Unfortunately the term ' dogma ' is not defined in the book under review, and it is very difficult to know when a statement can be fairly called a dogma. In the first meaning given by the Shorter Oxford Dictionary, ' that which is held as an opinion ; a belief,' almost any intelligible statement may be a dogma. We hold as an opinion even something that we have just observed, such as, ' This book has fallen to the floor ' ; and, in this meaning, a principle of Natural Law is certainly a dogma. It is likely, however, that Professor Henderson is thinking of the second group of meanings given by the Dictionary, ' the body of opinion formulated and authoritatively stated ; tenets or principles collectively ; doctrinal system.' With this meaning, a statement presumably becomes a dogma when it implies the acceptance of a certain doctrinal system. Professor Henderson has manifestly a theological or metaphysical system of doctrine in mind, but a scientific system or even a common-sense system may be fairly included among dogmas. With this second meaning, the statement, ' This book has fallen to the ground,' is not a dogma ; nor, in my opinion, is the universal statement, ' All bodies heavier than air tend to fall to the ground when left unsupported.' Newton's formulation of the law of gravitation, ' Every portion of matter attracts or tends to approach every other portion of matter in the universe with a force proportional to the masses and inversely as the square of the distance,' is a dogma implying as it does a certain system of doctrines of physics.

To which of these statements of physics is a statement of Natural Law, such as, ' All men who have received benefits ought to set themselves to requite their benefactors,' analogous ? From Professor Henderson's discussion he would seem to hold that it is analogous to the law of gravitation, implying in some way a set of dogmas about reason being the essential element in man, equalitarianism and the unity of mankind in a single society. But surely the essential characteristic of a doctrine of Natural Law is that it is a body of moral principles apprehensible by both those who hold and those who do not hold this or any other set of dogmas. If there is no such body of moral principles then the whole conception of Natural Law is false, and we need not bother ourselves about its theoretical implications. It appears to me that a principle of Natural Law is analogous to the physical statement, ' All bodies heavier than air tend to fall to the ground when left unsupported.' Just as we see directly this book falling to the ground, so we sometimes see directly the rightness of a particular action ; and just as we see by what Professor Broad has called ' intuitive induction ' the universal rule, ' All bodies heavier than air tend to fall to the ground when left unsupported,' so we know intuitively the universal principles of Natural Law. I am almost, but not entirely, satisfied with this analogy, because I think that men know the moral principle more directly than they know the universal principle in a physical observation. We need not expect our ordinary formulation of principles of Natural Law to be any more accurate than those of the common-sense observer in the world of physics ; than, for example, ' The sun always moves round the earth from East to West.' It is the task of moralists to attain to more accurate and consistent formulations of moral principles, just as it is the task of scientists to attain to more accurate and consistent formulations of the generalizations derived from the observations of our senses.

Professor Henderson rightly regards as untenable the orthodox Romanist assumption that the first principles of morality are self-evident, but he does not examine the evidence that we do have for the principles of Natural Law. As far as I understand the subtleties of the Logical Positivists, they have shown conclusively that the only propositions which are logically self-evident are tautologies (a view in which they show a surprising measure of agreement with Father Rickaby's first assumption) ; such tautologies include, according to the Logical Positivists, the purely formal statements of mathematics and logic, which say nothing about the nature of things. In as far as these formal statements depend on the acceptance of axioms or postulates, they are self-evident only on the basis of such axioms or postulates. I can find no good grounds for thinking that the principles of Natural Law are tautologies. There is, however, a secondary kind of logical self-evidence. If we have a deductive system based on certain postulates, or dogmas (as Professor Henderson might call them), then a proposition may be self-evident in the sense, that if we are given the dogmas, the propositions must logically follow. A natural science is (ideally, at any rate) a deductive system, from which there can be deduced statements that correspond to facts observed by our senses. Moral Philosophy or Ethics represents the attempt of moralists to construct a deductive system, from which can be deduced those principles of Natural Law ascertainable by and acceptable to men of different dogmatic convictions. This is the only kind of self-evidence that we can ever hope to attain for such principles. If St. Thomas Aquinas were alive to-day I imagine that this would be

the kind of self-evidence he would claim for principles of Natural Law, with the addition (which I cannot accept) that the basic dogmas of his deductive system of morals are axioms. Yet the evidence that a modern upholder of Natural Law would claim for its principles is not logical self-evidence at all; it is rather the kind of evidence that we claim for empirical statements. These principles, we hold, will be accepted by the unprejudiced observer, who understands their meaning. Now it is the case in physical science that a statement like the Law of Gravitation is not as readily accepted to be true as a statement like 'This book has fallen to the floor,' and to the scientifically ignorant Newton's Law is more easily apprehended as true than the mysterious formulations of Relativity physics. This warns us that in ethics the ordinary man's intuitions of Natural Law may be a long way from the objective truth of the matter, although they point more or less in that direction. The truth of a principle does not imply that it will be immediately evident to any observer. (I have never been able to regard as obviously true the third law of motion that action and reaction are always equal and opposite; the example that the teacher gave me of the kick of a rifle did not help me, for it was clear to me in my ignorance that the amount of kick depended on the way I held the rifle rather than on the action of the exploding cartridge. Yet the third law, subject to limits of expression, is a valid natural law in physics.) To summarize, our moral principles, which are not tautologies, are known to us very much in the way that the simplest universal statements of physics are known, directly if not very accurately. The plain man's moral principles can be formulated more and more accurately, but often in more obscure terms, by the moral philosophers, but they depend on the plain man's intuitions very much in the same way as the laws of physics depend on our observations of books and apples falling to the ground. It may require genius and even Divine inspiration in both cases to know the objective truth.

It is with regard to the fourth and, in my opinion, vital assumption that I must cross swords with Professor Henderson. 'In asserting that Natural Law provides men of different dogmatic convictions with a common basis of knowledge about moral matters, the theory entirely ignores the possibility that Natural Law may itself be a dogma, accepted by some men and rejected by others.' Professor Henderson has little difficulty in showing that certain dogmas about equality and the place of reason in human nature, which have formed part of the theoretical justification of Natural Law, have been accepted by some men (notably the British and Americans to-day) and rejected by others (notably the Germans). It is clear, however, that people may accept the principles of Natural Law without holding what Professor Henderson calls 'the three subordinate forms taken by the fundamental Stoic dogma,' or, for that matter, without holding any dogmatic convictions at all. It may be the case, although I should require more evidence to believe it, that 'the immanent dogmas of Stoicism and Christianity do almost exactly coincide,' but it is impossible to believe that there can be a separation of the immanent and the transcendent dogmas of Christianity, and that his transcendent dogmas did not in some measure determine St. Thomas Aquinas's treatment of Natural Law (for example in the relation of Natural Law to the Will of God). And it is very clear from the accounts given in Gierke's *Natural Law and the Theory of Society* that the seventeenth and eighteenth century exponents of Natural Law had a very different set of dogmas from the orthodox Romanist dogmas. (St. Thomas Aquinas had a very different idea of equality from that of the eighteenth century.)

It is also the case that the formulations of the principles of Natural Law vary from time to time and are influenced by the dogmas of those who put them into words. Father Rickaby's and my own formulations of the 'gratitude for benefits' principle may savour of the Feudal System to a generation that has learned to regard the State as a universal provider, but that still regards gratitude or something very like it as right. Yet it is no more a dogma to hold that all benefactors ought to be requited than to hold that all bodies heavier than air tend to fall to the ground. A disciple of Einstein would certainly express the latter proposition in different language, and an ardent Marxist would alter the language of the former, both to suit their dogmas, but they are for the ordinary man apparently true statements.

Professor Henderson's really important contention is that he is not at all sure that the *primâ facie* duties of Dr. Ross would appear self-evident to a Hindu or a Japanese; and he goes on to remark that the Japanese do not have a variant version of Euclid. If Professor Henderson could convince us that the principles of Natural Law, such as 'Benefactors ought to be requited,' are not ascertainable by and acceptable to Hindus and Japanese, then Natural Law may be a dogma accepted by some men and rejected by others. This is a question that can only be decided by observation, and I can only set my experience against Professor Henderson's. In a twenty years' experience of teaching ethics to Hindu and Muhammadan students, I certainly found that they did not state some of their *primâ facie* duties in the way that Dr. Ross or Professor Henderson

would, and that there were considerable differences in the detailed obligations recognized ; but, on the whole, I could assume that the contents of Natural Law were as acceptable to Hindus and Muhammadans in India as they were to a West European like myself. To put it more concretely, there was a general assent to the five Commandments of the Decalogue (the fifth to the ninth) which deal with our outward duties to our fellow-men ; what was more surprising was an acceptance of the validity of the teachings of the Sermon on the Mount in spite of a general opinion that they were impracticable. I admit, of course, that it is easy for a teacher to be misled by his students as to what they really think. My experience of the principles of Natural Law in India was not unlike what Professor Henderson's would be if he were faced by a Japanese version of Euclid. The units of measurement would be different, the concrete examples used would be different, but ultimately the Professor would find the same familiar patterns and the same fundamental truths as he had known in a British text-book. It seems a very sweeping judgment, although I have not the experience to contradict it, that ' young Nazis shared no body of moral judgments with Christians.' From what I have read about Germany just before the War, I should have thought that the moral judgments of the young Nazis were certainly perverted by ' complexes ' (in the widest use of that much abused term) and, as Professor Henderson indicates, by at least one false dogma ; but that with patient and sympathetic insight one could have seen behind all their brutalities a dim recognition of Natural Law. In my experience, those who deliberately set themselves to reject moral principles regard their rejection as a temporary necessity ; there is always to be fair dealing and common kindness to-morrow, but to-morrow never comes. Even after the somewhat shattering experiences of war, this statement by Mr. C. S. Lewis still holds true in my opinion : ' Think of a country where people were *admired* for running away in battle, or where a man felt *proud* of double-crossing all the people who had been kindest to him. You might just as well try to imagine a country where two and two make five. Men have differed as regards what people you ought to be unselfish to—whether it was only your own family, or your fellow country-men or every one. But they have always agreed that you oughtn't to put yourself first. Selfishness has never been admired. Men have differed as to whether you should have one wife or four. But they have always agreed that you mustn't simply have any woman you liked.' [1] And even if there are cases where this is not true, this does not invalidate the principles of Natural Law ; the fact that some people are blind does not disprove the laws of the refraction of light.

In order to get more close to the relations of principles of Natural Law to dogmas, we shall examine a statement on p. 3 of the book under review—' Our morals . . . can either be a criterion or a consequence of our dogmas. They cannot be both.' Professor Henderson has no difficulty in convincing us that our dogmas do sometimes have an influence on our moral judgments, although his example of the girl sent to seduce St. Thomas Aquinas from his vocation seems an unfortunate one. In spite of my being a Protestant rejecting the dogma of celibacy, I still hold that to resist the seductions of the appetites in obedience to a call of duty is in accordance with a principle of Natural Law. I wonder if the story would seem an equally funny one to Professor Henderson if a member of our Air Defence had been seduced by a woman from his post of duty during the War and a number of the Professor's friends had been killed as a result, although the loss of these friends could, humanly speaking, have hardly been as great a disaster as the loss of St. Thomas Aquinas to the Christian Church. Again, Professor Henderson is certainly right in holding that our moral judgments do influence our dogmas ; most people have rejected on moral grounds the dogma of hell in the form in which it was formerly held. The whole argument of the book indicates that our dogmas ought to influence our moral judgments, and its conclusion appears to be a re-emphasis on dogma as a foundation of moral principles. If I understand the book rightly, what Professor Henderson would deny is that our moral judgments ought to influence our dogmas ; they are (in his view) in some sense a consequence of our dogmas, so that they cannot be at the same time a criterion of our dogmas. There are dogmas that seem to come direct to a prophet from heaven, and the religious man accepts these dogmas, even although they are contradicted by experience (a state of affairs of which Professor Henderson gives examples). Yet it is a state of affairs which many thinkers cannot honestly accept as a permanent part of their thought or dogmatic system. We should need either to re-examine the experience or to abandon the dogma as the word of a false prophet. This is not, however, the only way in which dogmas come to the human mind. They come, as the human mind, directed in its best thinking by the Holy Spirit of God, reflects on experience—on apples and books and other bodies falling to the ground in the case of physics, on ' benefits forgot ' and ' man's ingratitude ' in the case of morals. The mind, by means of processes and inspirations which we are far from under-

[1] C. S. Lewis, *Broadcast Talks*, 11.

standing completely, reacts by making statements in the form ' All A is B ' in the case of a scientific law, and in the form ' All A ought to be B ' in the case of a moral law. Laws of both these kinds form an important part of the material out of which our dogmas are made, and if we ignore the moral Law of Nature we are leaving out an important side of human experience and an important source of human knowledge; dogmas made without taking our moral intuitions into consideration will certainly be defective. If the time has come, as I think it has come, to attempt a new theoretical justification of Natural Law, one of the endeavours of moral philosophers will be to integrate the laws of science and the laws of morality into a single system. This may be a task beyond the capacity of the human mind, but we can at least see that there is room for influence in both directions. The moralist must take account of the facts known to science (this is the truth of Professor Henderson's plea for *Realpolitik*); and the dogmatist must take account of Natural Law. To some extent, in spite of Professor Henderson's denial, our morals are both criteria (or I should prefer to say ' data ') and consequences of our dogmas.

It is his neglect of Natural Law as an operative factor in human situations that leads Professor Henderson to the extraordinary emphasis on geopolitical factors in chapter six of his book. When he says that ' the dogmas of Natural Law have overthrown many tyrants, but there is one tyrant whom they cannot overthrow and that tyrant is Geography,' we are reminded of the cruder nineteenth century theories of the ' economic man ' whose conduct was entirely determined by economic factors. Fortunately such an ' economic man ' never actually existed. And the course of world history so lucidly expounded by the geopoliticians as entirely determined by geographical factors is an equally unreal abstraction. Has not our author heard of the faith that removes mountains? Even if we leave out, as far as we can, revealed religion and its dogmas (and of course we are making an unreal abstraction in doing so), we must still contend that one factor in every human situation is man's apprehension, however perverted or misguided, of what is right, and sometimes it is the dominant factor. It is indeed one of the principles of Natural Law that all men ought to set themselves to do what is right, however much other factors influence their conduct in a wrong direction. It is certainly the case that principles of Natural Law will find different applications in twentieth century conditions from their applications in first century conditions and there is constant need for moralists to ' inject a little *Realpolitik* into their thinking ' by facing how the principles of Natural Law apply in our actual situation. Yet, if there is indeed a Natural Law not ' one law for Rome and another for Athens, nor one at this date and another at a later one, but one law which shall embrace all races over all time eternal and immortal,' [1] then while there can be varying applications in varying circumstances, there can never be any substitution of one Natural Law by another. There is a vagueness in Professor Henderson's book which does suggest, as an overruling consideration, that, since ' the prestige of the dogma ' of Natural Law cannot ' survive the fall of the society that it has helped to build,' it is morally imperative to maintain that society in existence and so the prestige of the doctrine. Men of insight, however, have always seen one principle of Natural Law to be that ' justice should always be done though the heavens fall.' The consequences of obeying the principles of Natural Law are not relevant facts unless of course it be a principle dealing with consequences. If justice and mercy lead to the downfall of our Western civilization, then we can only let our civilization perish.

I shall conclude this somewhat critical review with two general observations. (*a*) The book seems to me an unfortunate one in so far as it may suggest to many readers that a leading Christian thinker in Scotland to-day holds that moral principles are principles that can be changed with each new fashion in dogma. I do not believe that Professor Henderson thinks this, but his failure to make a clear distinction between the actual principles of Natural Law and the dogmas of Natural Law philosophers leaves his book open to this misinterpretation. My own reading of the ' signs of the times ' is that there is a need of re-emphasis on the eternal and immutable nature of fundamental moral principles. (*b*) Yet, just because these principles have come to appear as relative or even subjective principles in our own day, there is a great need for a new theory of Natural Law, preserving what is true in Stoic and Catholic and eighteenth-century doctrine, and yet speaking in the language of our own age, and taking account of its extended knowledge. And, unless I have misunderstood this book entirely, I think that Professor Henderson and I are in this matter of one mind.

[1] Cicero, *Republic.*

Contributions and Comments.

Romans viii. 28.

WHAT is the subject of this sentence? Is it 'all things' as in the A.V., or 'God' as in the R.V. (margin)?

In the A.V. a statement is made which on its face value it is difficult to uphold in the face of actual events, where many things do not seem to be 'working together for good.' In the popular mind also it may give grounds for the prevalent superstition that 'it will all come right in the end,' a point of view which is debilitating and may easily lead to disillusionment and cynicism. The expositor therefore is driven to put the emphasis upon the latter part of the sentence by suggesting that this experience is limited to 'those that love God.' But here again the actual turn of events raises doubts, as the believer is not immune from 'the slings and arrows of outrageous fortune.' A further explanation must therefore be made to the effect that the word 'good' must be interpreted in a deeper sense than 'that which is pleasant at the moment.' While this is true, is it what the Apostle is actually saying here?

The manuscript evidence may be summarized by Sanday and Headlam. 'A small but important group of authorities, A B Orig. 2/6 or 2/7 (cf. Boh. Sah. Aeth.), adds ὁ Θεός; and the insertion lay so much less near at hand than the omission that it must be allowed to have the greater appearance of originality. With this reading συνεργεῖ must be taken transitively, "causes all things to work."' This reveals a strong tradition that whether ὁ Θεός is actually present in the text or not συνεργεῖ is to be treated as transitive with πάντα as object. This view is supported by C. H. Dodd in his Moffatt *Commentary*, who says 'whichever reading be adopted, the familiar translation is not an admissible rendering of the Greek. . . . The literal translation is: "With those who love God, He co-operates in all respects for good."' And again 'It would not occur to Paul to look to "things" to "work together" for the salvation of man. What he does look for, and find, is God's co-operation with us *in* things, even things which are hostile to us.'

Three further facts may be noted.

(1) There is a parallel passage in 1 Co 12[6] where similar words are used and συνεργεῖ is transitive and πάντα is the object.

(2) In no other case does Paul use πάντα as the subject of a sentence.

(3) Later in the chapter the phrase 'all these things' is used to denote adverse circumstances.

It can therefore be established that the statement that Paul was making was not that 'all things work together for good' but rather that Some One is at work for the benefit of those who love God and that nothing is outside the scope of His activity.

The next question to be asked is, 'who is that Some One?' Evidently some copyists suggested ὁ Θεός and with good reason in view of 1 Co 12[6]. What I would humbly suggest is that it is the Holy Spirit that the Apostle had in mind as the subject of the sentence. In support of this view I would submit:

(1) The Holy Spirit is the 'hero' of this chapter. In these few *vv.*[26-28] He is mentioned as the active agent to help the believer in his need. Thus 'the Spirit helpeth our infirmities' and 'the Spirit maketh intercession for us,' and so he continues 'the Spirit worketh all things together for good.'

(2) In 1 Co 12[11] the Holy Spirit is the subject. This also is a chapter that is steeped in the thought of the Holy Spirit.

(3) This statement 'the Holy Spirit worketh all things together for good to them that love God' is true to Christian experience and is a virile and encouraging thought.

A recent personal experience has illustrated this interpretation. The relationship between three people had become seriously entangled, in a way that was likely to lead to a frustration of God's purpose for one of them at least, and an open breach between sincere Christians. All three parties were praying about it, and to one of them, as he prayed, the thought came that a certain minister should be called into consultation. After several interviews an entirely new suggestion was made which was acceptable to all parties, and which brought them together into a closer fellowship. It was acknowledged by all to be the work of the Holy Spirit. Each person concerned, while anxious for a solution, was only able to see a part of the situation, and therefore only a part of the possible solution. The Holy Spirit 'worked these together for good' and His activity was recognized not only in the satisfactory result but also in the deeper fellowship created.

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Tumbleweed.

IN re-reading a boyhood favourite, William Thomson's *The Land and The Book*, I was struck by his suggestion for the translation of 'galgal'

in Ps 83^{13} and Is 17^{13} as tumbleweed. His description of these weeds driven hither and thither as the wind blows recalls to me exactly such scenes as I have observed them in the great fields of the Middle West of America, millions of tumbleweeds rolling, racing, bounding in one mad rush to escape the furious wind. Their movement is only stopped by the dying down of the wind, by a fence or hedgerow or by ravines, in any of which places they pile up in great drifts.

It seems surprising how commentators and translators have been content to give some stereotyped rendering without the slightest indication that there is something wrong in the comparisons presented. Briggs in the *International Critical Commentary*, Barnes in the *Westminster Commentary*, Lattey in the *Westminster Series*, McFadyen, and numerous others seem oblivious to the idea of anything being incongruous. But Gunkel in his *Commentary on the Psalms* gives the idea advanced by Thomson with reasons. W. O. E. Oesterley in his *Notes on the Hebrew Psalms* quotes Gunkel and in his large Commentary adds in his notes a quotation from Thomson as well, with approval. Why he should translate 'thistle-down' which seems so weak and unwarranted is hard to understand. Perhaps he has never seen tumbleweeds driven before the wind and so fails to appreciate the vigour of the illustration. Of all the commentaries and translations that I have in English only the American Translation seems to me to give the correct rendering.

The A.V. Ps 83^{11-13} has, 'Make . . . all their princes as Zebah and as Zalmunna: who said let us take to ourselves the houses of God in possession. O my God make them like a wheel; as the stubble before the wind.'

Without knowing anything of the original language one might be pardoned for wondering what is the point in making a comparison between the taking possession of houses and wheels or what likeness there is between wheels and stubble. What is opprobrious in a wheel? It is a very useful thing. How would the princes be hurt if they were not injured more than stubble is by wind? When the wind is over stubble remains in the same place apparently as good as before.

The R.V. doesn't help much, merely changing 'wheel' to 'whirling dust' which presumably refers to a tornado or dust-spout which is in shape and action the same as a waterspout. This makes no attempt to take possession of anything, and one watching it would not think of fleeing hosts.

Mr. Thomson seems to have been the first to suggest a translation that makes sense without doing violence to the original Hebrew. His idea is given in the American Translation, 'Make . . their princes like Zebah and Zalmunna who said We will seize for ourselves the meadows of God My God make them like the tumbleweed, Like chaff before the wind.'

Here the comparisons are vivid. They are true to botanical lore. There is no violent change in the meaning of the Hebrew word. The tumbleweed is truly a 'rolling thing,' so that the addition of it to the meanings given in Brown, Driver, and Briggs, Hebrew Lexicon or its substitution, for 'whirling dust' would seem to be a good thing.

This translation fits in admirably with the picture of the coming of the Midianite sheikhs Zebah and Zalmunna with their hosts 'as grasshoppers for multitude' destroying everything in their path. These sheikhs did not come up to take possession of 'houses' (A.V.) or 'habitations' (R.V.). They came bringing their own dwelling-places, 'tents.' They came to take possession of the produce of the fields, and they did this so thoroughly that not only no grain but not even a domestic animal was left to the Israelites. They had covered the fields as the growing tumbleweeds take full possession. And then came the day of reckoning when they fled before Gideon and the gathering clans of Israel as tumbleweeds before a tempestuous wind. And when the pursuit was over not one remained. The fields were completely clear of them (Jos 6–8).

There remains one criticism of the American Translation, namely, the word 'meadow.' It was for fields of ripening grain that the Midianites came up. Tumbleweeds do not flourish in meadows but they take possession of stubble fields after the harvest is over. Then they cover the place. For this reason, Moffatt's rendering 'fields' seems preferable, and with the change we have completely harmonious pictures.

The American Translation of Is 17^{13} would be improved by changing 'whirling dust' to 'a tumbleweed.'

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Nowgong, Assam.

Recent Foreign Theology.

The Vulgate Text of Chronicles. While the Jesuits of the Pontifical Institute pursue their task of producing a new Latin Version of the Bible, of which the Psalter and Canticles have so far been issued, the Benedictines are continuing the task entrusted to them by the Pope in 1907. That was the critical establishment of the text of the Vulgate. The revisions of the text that were

made in the post-Reformation period yielded a text which became the *textus receptus*, but which could not claim to be the original text of the Version, and to the Benedictines was therefore assigned the task of recovering as far as possible the original text. In addition, a full critical apparatus is provided, making the new edition of the greatest importance to all Biblical scholars. So far seven volumes have been published, of which the first appeared in 1926 and the seventh in 1948, containing the two books of Chronicles.[1] The patient and exacting work of textual criticism gets little of the limelight enjoyed by some other branches of learning, but is of the greatest importance to every side of Biblical scholarship.

The Message of the Old Testament. In a short book, now in its second edition, the Dutch Professor P. A. H. de Boer unfolds the *Message of the Old Testament*.[2] After a brief introduction, in which the cultural and religious *milieu* of Israel is examined, and the salient dates of her history indicated, the writer proceeds to a study of Israel's origins, laws—including prophetic law, as illustrated by Is 1^{10-20}—the hymn of creation, ancient stories, priests and kings, prophets, psalms, and suffering—including the Book of Job and the Suffering Servant. The intention is thus to illustrate the types of material found in the Old Testament, and the purpose their preservation served. Under none of these headings is there anything like a full survey of all the passages that belong to it. At the head of each section there stands a reference to a single passage to be read before the section is read. This is in accordance with the author's observation that books about the Old Testament can never take the place of the reading of the Old Testament itself. While the author is a well-informed scholar, the book is written simply to be of use to ordinary readers, and is to be commended for its direction of the reader to the Bible itself. It compresses a surprising amount of material into its brief compass, and the reader who digests it will have acquired some clear ideas as to the meaning of this Book for to-day.

Holiness in the Prophets. The Swedish scholar, H. Ringgren, who holds a chair in the Finnish University of Åbo, and whose book, *Word and Wisdom*, has already been noted in these columns, has published a brief study on *The Prophetical Conception of Holiness*.[3] The author is doubtful of the commonly accepted view that the original meaning of the root קדש is 'to be separated,' though he does not think the alternative meaning 'to be pure' can be proved. Further, while he does not hold that Israelite religion was static, he is doubtful if any development of meaning can be established. He argues that holiness was conceived of as a quality of God before it was thought of as a quality of men and things, and that in relation to God it referred to his exaltedness and in relation to men and things it had a ritual meaning. In Is 7 he finds an ethical meaning, and also in Ezk 28^{18} and Zeph 3^4, but observes that the ethical import of holiness was not fully developed in the Old Testament. Drawing attention to the generally recognized fact that the phrase 'Holy One of Israel' is characteristic of the whole book of Isaiah, he makes the intriguing remark that this may be of a certain significance for the question of the unity of the book. Surely it is not suggested that Isaiah is a unity, or that the use of this phrase can outweigh all the evidence against unity. It is a pity the author did not develop this sufficiently to indicate what he meant.

Old Testament Studies. The fifth volume of the series of *Old Testament Studies* [4] issued by the Dutch Old Testament Society has now appeared. It contains fourteen studies, of which nine are in English, four in French, and one in German. Three of the studies are devoted to the Tetragrammaton. B. D. Eerdmans, who died while the volume was in the press, offers unconvincing arguments for the form *Jahu*, while G. J. Thierry replies to his arguments and defends the pronunciation *Yahweh*. B. Alfrink considers the antiquity of the *forma mixta* Jehovah and maintains that it is older than has been supposed. H. A. Brongers offers a study of the expression יראת יהוה/אלהים and shows that it developed in meaning from a mere dread of an unpredictable deity to something of rich and positive significance. Another word study is by the editor, P. A. H. de Boer, who examines the word מָשָׁא and shows that there is no reason to posit two roots for it. In the shortest essay of the volume N. H. Ridderbos argues that in some passages of the Old Testament עָפָר stands for the dust of Sheol, rather than of the earth or the grave. Yet

[1] *Biblia Sacra iuxta latinam Vulgatam versionem ad codicum fidem iussu Pii PP. XII cura et studio Monachorum Abbatiae Pontificiae Sancti Hieronymi in urbe Ordinis Sancti Benedicti edita: VII. Liber Verborum Dierum* [1948]. Vatican Press, Rome.

[2] *De Boodschap van het Oude Testament*. Van Gorcum, Assen (1946).

[3] *The Prophetical Conception of Holiness* (Uppsala Universitets Årsskrift; 1948: 12) [1948]. Lundequistska Bokhandeln, Uppsala; Kr. 1.25.

[4] *Oudtestamentische Studiën*, vol. v., edited by P. A. H. de Boer. Brill, Leiden. (Fl. 17.50).

another careful study is devoted to the expression נֶאֱסַף אֶל־עַמָּיו. In this, which is a second contribution from the pen of B. Alfrink, all the Old Testament passages which contain the phrase are reviewed, and it is shown that it has far more shades of meaning than one would suppose from the usual handbooks.

One or two studies are devoted to the exegesis of difficult texts. Th. C. Vriezen upholds the Massoretic reading of Ru 4^5, but renders 'with regard to Ruth, I maintain the rights to raise up (with her) the name of the dead.' He maintains that the redemption of the property and the levirate marriage are two distinct things, and that Boaz did not offer the nearer kinsman the second. This leaves quite unexplained why Boaz should claim precedence over a nearer kinsman, and why he should counsel great secrecy precisely because there is a nearer kinsman, who manifestly has rights that Boaz cannot override. Vriezen also offers an ingenious and intriguing argument that the words אַחַר כָּבוֹד in Zech 2^{12} are the note of an ancient textual critic, who wished to indicate that *v.* 12b should be transferred to follow *v.* 9, in which the word כבוד stands. J. van der Ploeg holds that in Is 59^{13} עשק has the Syriac sense of *calumniate*, while סרה is to be explained from Akk. sarâru, which means *to lie with injurious intent*. In Pr 7^{22} he reads אַיִל with the Versions, and takes עכם to be an infinitive construct, meaning *to leap*. In Ezk 23^{23} for פְּקוֹד he reads פקוד or פְּקִיד and adduces Arabic evidence to support the meaning *bent* or *crippled* for קוע.

On the basis of some verses in Micah, A. H. Edelkoort draws an over-simple and over-sharp distinction between the false prophets and the true, while W. H. Gispen argues, in an article that is not very thoroughgoing, that the distinction between clean and unclean rests on the idea of Holiness, and the necessity that Israel should not be as other nations. M. A. Beek studies the religious background of Am 2^{6-8}, and M. David examines Jer $34^{8ff.}$ in the light of the Pentateuchal laws, and holds that the passage rests on the Deuteronomic Law.

The only contribution in the field of archæology is by J. Simons, who offers a judicious discussion of the question of the location of Sodom and Gomorrah, and decides in favour of the northern end of the Dead Sea.

It will be seen that the volume provides a varied diet, and that it can offer substantial rewards to the reader. The small Society that sponsors and produces it is to be warmly congratulated on its courage and enterprise.

Excavations at Tello. Professor André Parrot, the well known French archæologist,[1] has now published a finely illustrated and well-written volume on *Tello* [2]—the ancient Lagash, in Babylonia—in which he reviews the work of the twenty archæological expeditions to the site between 1877 and 1933. In the most recent expeditions of this series Professor Parrot himself took part. After a brief survey of these many campaigns, the author studies the materials brought to light in the order of the historical periods from which they come. There is a full and classified catalogue of all the very varied finds, and the many fine plates and other illustrations add greatly to the value of the volume. The city excavated was an important Babylonian centre, which played a real part in the history of the ancient world from the very earliest times, and readers of THE EXPOSITORY TIMES may recall that the late Dr. J. W. Jack noted in its pages the bearing of the Tello excavations on the Old Testament.[3]

Professor Parrot devotes a chapter to the gods and goddesses of Tello, and adds a valuable bibliography, containing brief notes on most of the titles it contains. Altogether this volume makes an important addition to our literature on the archæology of the Biblical lands.

H. H. ROWLEY.

Manchester University.

[1] Cf. his *Archéologie mésopotamienne*, i. [1946]. See THE EXPOSITORY TIMES, lix. [October, 1947] 22.

[2] *Tello : vingt campagnes de fouilles* (1877–1933) [1948]. Albin Michel, Paris.

[3] THE EXPOSITORY TIMES, l. [December, 1938] 137.

Entre Nous.

Anglican Saints.

As every one knows, the Church of England is fortunate indeed in the enviable possession of a long line of saints, some of them notably winsome, and not a few marked by a certain sturdy English commonsense that saved them from the unfortunate excesses to which sainthood seems liable. Here comes a pleasant book, *Flame Touches Flame* (Longmans ; 10s. 6d. net) in which Miss Margaret Cropper, a happy and wholehearted devotee of her own Church, gives us some vivid studies of

ix Anglican saints of the seventeenth century. At this time of day it is not easy to say anything particularly new about either George Herbert or Henry Vaughan. But the company of these dedicated spirits, so remote from evil, is always healing to the soul. To Nicholas Ferrar, that amazing being who has influenced so many, I have never felt specially drawn. Indeed, if our author will allow the remark, he and some others of her Anglican saints are every whit as hide-bound by rules and regulations as were the more rigorous of the Puritans whom she so instinctively dislikes. Jeremy Taylor is not much read these days, one fears. Even the 'Holy Living' is not visible on many people's shelves. And when was the latest edition of the 'Golden Grove' produced? Yet, over a waste of years, many things in it linger in the memory, like that curt admonition about prayer, Do not lie to God; a very necessary warning, and one difficult to carry out with thoroughness. It is, of course, a pity that the man who wrote that fine book 'The Liberty of Prophesying' did not, at the pinch, give to others what he claimed as a right for himself. Our author, slow to criticize her own side as she is, is a bit unhappy about this; and makes what seems a lame defence. What could he do? she asks. He could have resigned, as another of her heroes, Ken, did rather than soil his principles. 'Better, Ken felt,' she says, 'to lose all, to be rejected and despised, than to keep his post with a nagging conscience.' That Taylor was an authentic saint no one but a rash man will care to dispute. But he was trained by Laud, that fanatic for uniformity, insistent that all men must adopt one way, his way, or take the consequences.

Perhaps the least known of those here dealt with is that Margaret Godolphin who was a Maid of Honour in the unspeakable Court of Charles II; and, in that polluted atmosphere, contrived to attain to a remarkable saintliness. Her life was written by good John Evelyn. I wish that many quotations from it that I miss had been given us in this discerning study. As, for example, these from almost contiguous pages—'She made virtue and holiness a cheerful thing, lovely as herself.' Or this from a letter to Evelyn, 'I fancy I could speak of God for ever; and indeed, what else can we speak of but our God, of whom we can never say enough.' Evelyn assures us that this lovely and happy-hearted person 'had not been two years at Court before her virtue, beauty, and wit made her be looked upon as a little miracle.' No doubt Evelyn was a perfervid admirer; and in that putrid atmosphere others may have been less attracted to her than he was. Yet he knew her well; and there is no evidence he was not right. If so, what an achievement it was to live so gaily and purely in such gross surroundings! As Lucian put it, after a grim description of the evils crowding in on one in Rome, 'Yet, to give evil its due, believe me there is no better school for virtue, no test of moral strength than life in this same city. It is no easy thing to withstand so many temptations, so many allurements and distractions of sight and sound. There is no help for it; like Odysseus we must sail past them all; here there must be no binding of hands, no stopping of one's ears with wax. That would be sorry courage. Our ears must hear; our hands must be free; and our contempt must be genuine.'

A. J. Gossip.

A Notable Bishop.[1]

Notable, certainly; in some ways, great. But great must be reserved for men with gifts to which Winnington-Ingram had no pretensions. He was not a scholar, which the great bishops were, or an administrator or a statesman, which most of them were. He did not appeal to the intellectuals who looked on him with good-natured contempt. Once on an occasion when there were a good many academic pundits present the Bishop preached on his reasons for believing in God. As the audience dispersed, one philosopher said to another: 'According to the latest pronouncement of science, the Supreme Being is a very long way off. Perhaps it's a good thing that it will be several million light-years before He hears that.' But if he had none of the high-brow gifts, he certainly was a great pastor, and also a great evangelist. There are no doubt many, like myself, who can go back to his Lenten Missions. Each year he held a Mission in one selected district of London. He chose a special theme which was carefully divided into particular subjects. There were great meetings skilfully organized, and each Wednesday evening he answered questions which had been sent in during the week. The whole purpose was evangelistic and it was admirably carried out. Every year the addresses and answers to questions were published in a paper-covered book at a shilling. I read all the volumes each year with intense enjoyment and much profit. The Bishop was at his best in work like this. His faith, while reasoned out, was really based on experience. He believed in God because he believed in Jesus Christ. It has often been the other way with many, but Winnington-Ingram shared Liddon's experience. 'My Christianity safeguards my theism,' and the power of his evangelism was that it centred on Christ.

[1] *Winnington-Ingram, Bishop of London, 1901–1939*, by the Very Rev. S. C. Carpenter, D.D. (Hodder and Stoughton; 20s. net.).

Another gift which the Bishop possessed in a high degree was mental readiness. In the earlier days he was the best debater who met the fierce attacks on religion in 'the Park.' He set up his open-air pulpit right in the middle of the crowd and faced the music with zest. His pulpit drew far the biggest crowds and he was generally regarded as being too much for the secularist. Sometimes his answers to questions would not have stood careful examination. But they were honest answers and sufficed for the occasion.

Probably the chief impression left on any reader's mind by Dr. Carpenter's biography is of one who was immensely attractive because of his good-hearted friendliness. He appealed to all classes, peer and peasant alike, by his genial personality, his unconventionality and his readiness to go all lengths to help any one in need. In the Spring of 1915 he had the opportunity of visiting the troops in France. Field-Marshal French gladly invited him and sent him a personal message: 'Five minutes of you cheers me up. Come out for ten days.' The Bishop was immensely impressed by the fact that so many people were in need of personal aid, and he laid himself out to be a messenger of hope and recovery, often with the finest success. He did not think he was condescending. He was at home with every one who needed a friend. His personal contacts were of all kinds. Once he was talking with an old shepherd and asked him, 'How many sheep have you got?' ''Bout a hundred,' was the reply. 'I'm a sort of shepherd too,' said the Bishop. 'How many sheep have you?' said the man. 'About four million,' said the Bishop, and the old shepherd retorted, 'Eh! What do you do at lambing-time?'

The Bishop has been happy in his biographer. The Dean of Exeter is a very able man, but he also wields a facile pen, just the pen for this particular job. I confess to have been fascinated by the story he tells. Since the old days of the London Missions I have felt an affection and admiration for the Bishop, and have read, I think, all he wrote. And these feelings have been heightened by the admirable presentation of what has obviously been a congenial theme.

F. J. Rae.

Toyohiko Kagawa.

While Mr. Athol Forest was with the Occupation Forces in Japan he met Dr. Kagawa and at the request of a group of Christians in Yamaguchi provided transport for his party. In *The Student*, New Zealand, Mr. Forest describes the journey and the impression that Kagawa—'this modern saint'—made upon him.

'Kagawa had just crossed from Kyushu to Southern Honshu and I picked him up at Shimonoseki where he had at 10 a.m. addressed a group of over three thousand people. From there we went to Ube and had lunch at a Japanese hotel before going to a further meeting in a large theatre where about five thousand were present . . .

'From Ube we travelled on to Bofu, where a further large meeting was held in the evening. The following day Kagawa was busy in and around the city of Yamaguchi, and on the morning after I took him to Tokuyama. From there he passed on out of our area, having in three days held eight large meetings and covered about two hundred and twenty miles.

'The preconceived conception I had of Dr. Kagawa was shattered when I first met the man. I saw a small, unimposing, dishevelled, haggard person wearing very thick glasses . . .

'But when I had been in his company for a time I realized the outstanding character, the amazing vitality and the absorbing enthusiasm of this man. All his energy and time were being devoted to the urgent task of evangelism and it wasn't easy going. Travelling in overcrowded trains, bumping over terrible roads in our three-ton truck, sacrificing sleep and even meals is not our idea of making an evangelistic tour. But Kagawa was glad to do this for the sake of his fellow-men, though the strain was visibly telling on him.

'To talk of anything apart from Japan's need of the gospel and his own work was almost impossible with Kagawa, so wrapped up was he in his mission. He maintained that the people themselves realized their own culture had failed them and they were now curious to learn what Christianity could offer them in this situation. Never before was the opportunity so great. This is plainly evident when one Christian was able in three days to lead over two thousand five hundred Japanese to decide to follow the Christ's way.'

The Social Gospel Re-examined.

The publishers, Messrs. James Clark & Co., have notified us that Mr. F. Ernest Johnson's *The Social Gospel Re-examined* is out of print. The Editors regret that a notice of this book was through an unfortunate error included in our last issue.

Printed in Scotland by Morrison & Gibb Limited, Tanfield Works, and Published by T. & T. Clark, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to The Editor, King's Gate, Aberdeen, Scotland.

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

In the good old days of German theology it was common enough for two savants to hold an *Auseinandersetzung* in the columns of some periodical. (One thinks of Bousset *v.* Wernle or Barth *v.* Brunner.) The German word is hardly translatable into English, but the idea is clear enough. It is a theological 'dust-up' with the gloves off. Provided the contestants keep their tempers and refrain from *odium theologicum*, the spectacle is exhilarating, and the disputation helps to clarify the issues and to promote the cause of truth.

It would appear to be the policy of the new *Scottish Journal of Theology* to foster this frank and fearless exchange of theological blows; and in the last two numbers of the magazine we have an excellent example, the whole thing being conducted on the highest level. The subject is Universalism — the doctrine that all souls will ultimately be saved—which Brunner has recently pronounced 'a menacing heresy.'

In Volume II No. 2, Dr. Robinson of Wells, posing the question, 'Is Universalism heretical?,' advances a notable defence of the alleged 'heresy.' In the current number, however, Dr. T. F. Torrance of Aberdeen takes up the gage and puts a lance in rest for orthodoxy.

The problem of Universalism, says Dr. Robinson, is really that of reconciling the omnipotent love of God with human freedom. The dilemma is this. *Either* the Divine love is omnipotent and *must* conquer, thus impairing the reality of freedom; *or* human freedom is inviolable, in which case there can be no necessity in the Divine victory. So we must show either that the loss of some souls is compatible with Divine omnipotence, or that the saving of all souls does not infringe human freedom.

St. Thomas Aquinas, representing orthodoxy, maintains the first of these two theses. He distinguishes between the absolute will of God and the consequent will of God. God absolutely wills that all men shall be saved, just as a just judge desires that all men shall live. But just as a just judge must will that a murderer be hanged, so it is God's consequent will that some men should be damned, if His justice is to be preserved.

Dr. Robinson rejects this Thomist solution. It cannot preserve the identity of the Divine love and the Divine justice, he says, and proceeds to defend the second thesis. It is wrong to think of Divine omnipotence and human freedom as two irresistible forces pulling in opposite directions. When (to take a human example) a man shows his love to us in some costing way, though we are free to respond to it quite differently, we surrender to that love, and in surrendering feel that we were never more ourselves. May we not imagine a love so strong that ultimately no one will be able to restrain himself from free surrender to it? But (you may object) does not an omnipotent love which knows from the beginning that it must conquer cut the nerve of human freedom? In reply Dr. Robinson returns to his human analogy. From it he advances to the concept of the ultimately unendurable love of God which must bring the sinner to his knees in surrender. But is this human analogy valid? Yes, because, as Buber says, reality is only found in the I-thou relationship of meeting. Human logic may not be able to resolve the dilemma, but a theology of personal realities can turn the 'either-or' into a 'both-and.' For to the subject in gracious relations with God there is no felt contradiction between what he does and God does in him.

At this point Dr. Torrance enters the lists. He accuses Dr. Robinson of illegitimately calling in Buber to save him from a logical impasse. But the gravamen of his charge is in this sentence: 'Is the love of God to be understood abstractly in terms of what we can think about it on a human analogy, or are we to understand the love of God in terms of what God has actually manifested of His love, that is Biblically?' Dr. Robinson,

moreover, has not reckoned sufficiently with the irrationality, the surd-like character, of sin. Nor is his human analogy convincing, except aesthetically. An analogy much more to the point could be found in the Bible, in the relationship between Jesus and Judas. Dr. Torrance asks: If Dr. ROBINSON's argument is sound, why did not Judas who for some years enjoyed the love of the Son of God find it irresistible? Further, is not the Cross God's way of dealing with the chasm created by man's sin? We must not go behind Calvary to argue our way by logic to a conclusion which makes the Cross meaningless.

Shall we be universalists or not? Many of our most eminent modern theologians are universalists, and we dare not lightly dismiss a doctrine that claims among its supporters William Temple, John Baillie, C. H. Dodd and Charles Raven. Moreover, if we hold, as most Christians do, that the Cross was a sufficient sacrifice for the sins of the whole world, we must admit that universal salvation is a real possibility. Yet does not dogmatic Universalism lay itself open to the double charge of being both unethical and unscriptural? If all men must willy nilly be saved in the end of the day, is not the way open for some to say: 'Let us sin and do devilries *ad lib.*, for God's a good fellow and will damn none.' Moreover, quote texts from St. Paul as we may, we cannot honestly deny that the prevailing tone of the New Testament is against Universalism. When Christ Himself was asked, 'Are there few that be saved?,' He did not return a direct answer, but He did say that the gate was narrow, that it was not the many who were finding it, and that to postpone the effort to enter it might be fatal. And even in so universalist-sounding a text as Jn 3^{16} the possibility of 'perishing' is clearly envisaged. So, in the end, will not most of us agree with Denney: 'There is such a thing as being excluded from fellowship with God and with good spirits; there is such a thing as final exclusion. It is not for us to say on whom this awful sentence falls, or whether they are many or few; we can trust the God and Father of our Lord Jesus Christ that it will not fall on any who do not freely and deliberately pronounce it themselves.'

In the philosophic field covered by Mr. E. L. MASCALL's book, *Existence and Analogy*,[1] dedicated with what must be some assumption of special appropriateness or relevancy to the 'Queen of Heaven and Bringer-forth of God,' far more extensive contributions have been made by Roman Catholic writers than by Protestant theologians. The explanation may be partly that in a Church operating with dogma in the Roman way it matters little if speculation, the results of which, if any, can be grasped, or grasped at, only by experts, is carried on over the heads of common folk; for the experts have the stimulus of the reflection that if their conclusions receive official imprimatur they may mould or enlarge the infallible doctrine to be received as authoritative. Protestant theologians are hampered for flight in regions of abstract speculation by the conviction that what is important in religion must be capable of appreciation by the plain man.

One feature of to-day, however, is the effort to revive general interest in speculative theology. This author, in his profound and learned discussion, expresses his enthusiasm for Natural Theology and his conviction that a modernized Thomism can furnish a philosophy consonant both with the Hebrew belief in the Living God and with the modern conception of reality as action rather than substance. He holds that it is fundamental in Christian metaphysics to give primacy to the fact of existence rather than to the notion of essence, and extols the merit of St. Thomas's existentialism in beginning from facts like motion or dependence or contingency that are inherent in finite existence rather than from some idea in his own mind of the essence of God.

Rejecting the ontological proof of the existence of God he defends the cosmological approach in the sense that not by argument but by contemplation of facts the existence of God may be put beyond doubt. This contemplation may be just the simple man's wonder at the external world; or it may be the philosophical conclusion emerging from the study of the famous Five Ways of Aquinas, that the very existence of finite, contingent and imperfect beings demonstrates the existence of a self-existent, self-sufficient Being who has brought them into existence by an unconditioned act of sheer will.

This result may seem too bare to have religious value. But its critical importance is that the establishment of existence opens the way to the argument from analogy, analogy requiring the actual existence of the things between which analogy is found. In this way the concept of God receives enrichment of all kinds, the qualities discerned in finite creatures being by analogy rightly regarded as manifestations of the Divine nature.

Now it might perhaps be a splendid thing to prove by sheer unchallengeable logic that God in

[1] Longmans; 12s. 6d. net.

the noblest soaring sense of that word is no figment of fancy but is really there. The obvious logical difficulty is whether the statement 'God exists' can be made without first having a concept of God. And it may well seem that such a concept could only be a gift of God Himself, and that therefore the question of His existence is settled before it can be raised.

It has been thought to avoid the difficulty by substituting for the proposition, 'God exists,' the words 'I affirm God.' If this is more than a verbal trick it is an assertion of an awareness of God coming not by any process of reason known to Natural Theology, but in a way for which a new word, revelation, is necessary.

It seems thus to become clear, against the author's contention, that revelation cannot be considered an addition or supplement to what unaided human faculties might discover. It is needed before any beginning of reflection about God can be made. God Himself is the instigator of all, even the most rudimentary thought about Him. The distinction between Natural and Revealed Religion is philosophically untenable. The battle sometimes staged between Natural and other Theology is 'sound and fury.'

Comparatively few will find their faith enlarged by the pursuit of such studies. Yet any hasty inclination to cynicism must be halted by the reflection that so many pious and erudite and influential men in all ages have found the exercise congenial and believed it relevant to the life of faith and duty and a factor in the course of history.

It is with pleasure that we note one point at which Mr. MASCALL's words catch fire; namely where he deprecates the modern tendency to throw aside the doctrine of the impassibility of God as incompatible with His loving compassion. He finely argues that the doctrine is entirely defensible on the ground that from God, as even from human friends, we look not merely for sympathy but for help, and that, therefore, we need a God who is above the battle in the sense that in Him compassion and impassibility are taken up into a union of omnipotence and love, and that only with such a God can the ultimate perfect fellowship be a joy.

Literature.

CLAIMS OF THE FREE CHURCHES.

THE Principal of the Baptist College in Manchester, the Rev. Henry Townsend, M.A., D.D., has chosen a challenging but not inappropriate title for his new book — *The Claims of the Free Churches* (Hodder and Stoughton; 15s. net)—and, remembering especially a recent book with a similar but 'opposite number' designation, is perhaps a little over-conscious of those who might wish to dispute his claims before they have been sternly admonished into good behaviour. But one is impressed by the comprehensiveness of his treatment and the value of the positive contribution he makes to the history of the Free Churches, as he traces the development of their principles and their growing influence upon the religious, political, and social structures of the English people. His aim is not to reopen old sores but to ensure that those who appreciate — or depreciate — a certain body of tradition, should do what they do with understanding.

The general nature of the controversy is indicated in the opening chapter on the conception of the Church, and the author concentrates very markedly on the opposition of the Free Churches to Episcopacy and Establishment. He thinks that John Morley was right when he said that 'there is not a single crisis in the growth of English liberties in which the State Church has not been the champion of retrogression and obstruction.' The statistics given are certainly not favourable to the Anglican record, but we think that in fairness more importance might have been assigned to the exceptions which our author mentions. There were prominent Anglicans who were sympathetic toward the grievances of the Chartists and active in the Abolitionist struggle. Also, if the author had been more fully aware of the existence of Scotland, he might have discovered that it is possible to have an establishment which is not Episcopal and a State Church which is at the same time Free.

Undoubtedly, however, it is a sorry tale he has to tell of the oppression of the Free Churches in England, and one becomes almost conscience-stricken at our easy forgetfulness of the relentlessness of persecution and the dilatoriness of the removal of injustices.

Dr. Townsend is at his best in his estimate of

the contribution of the Free Churches to the spread of education and to the development of a healthy spirit of democracy; and in an exceedingly able chapter on 'Activism and Economics' he rebuts the charge that the Reformation was to blame for some of the worst evils of Capitalism, and shows conclusively that the sense of 'calling' had wide reference to the ultimate end of life and work and not merely to diligence—and success—in business. His account of the expansion of Free Church principles to America and the Commonwealth and their share in missionary activity makes inspiring reading, although he is rather rueful over the fact that American visitors to this country are more interested in the old Cathedrals than in the unadorned meeting-houses sacred in Nonconformist memories.

In 1939 a German religious leader said sadly: 'If we had only had in Germany the kind of Free Church Movement you have had in England, our history would have been different.' Dr. Townsend has done much to show how relevant this comment was, and how great is the indebtedness of the whole community to those who established its relevance. W. S. URQUHART.

CALVIN'S DOCTRINE OF MAN.

The recent revival of interest in the Reformers has not produced much literature in English on Calvin, but an important contribution is now made in *Calvin's Doctrine of Man*, by the Rev. T. F. Torrance, M.B.E., B.D., D.Theol. (Lutterworth Press; 14s. net). Of the twelve chapters perhaps the most important are four on the Image of God (interesting for its bearing on the controversy between Barth and Brunner), and two each on Total Perversity and on Natural Theology. The author owes to his sermon preparation as thorough a knowledge of Calvin's numerous works as he previously displayed of the Apostolic Fathers. Convinced that Calvin's own position was very different from traditional Calvinism, he has altogether avoided all commentators on Calvin. Thus the book consists largely of citations from Calvin, with as little interpretation as possible, and therefore, despite some excellent summaries, makes rather austere reading. The author fears he may have been too kind to Calvin, and admits that he has assumed that Calvin could not have been as self-contradictory as he would at first appear.

Dr. Torrance makes good his claim that Calvin's distinctions have been made too rigid by his interpreters, and that there are a range and profundity in his thought which have not always been recognized. Calvin himself, he admits, was sometimes too rigid, particularly in regard to predestination and providence. Several defenders of Calvin have said that the notorious doctrine of predestination is but a detail in Calvin's theology; Dr. Torrance dismisses it in a footnote (p. 141, n. 7): 'Calvin insists that the doctrine of transubstantiation is a denial of analogy, and makes an absurdity of any real knowledge in the sacrament. It is a form of the docetic heresy. The same criticism applies to Calvin's form of the doctrine of predestination.' Comments as interesting as this make us wish for a fuller interpretation and defence of Calvin. The author claims that the modern theologian can find no better solution to modern problems than he will reach through a careful study of Calvin's thoroughly Biblical position, but explicitly declines to point out any of these solutions here. No doubt there is much that is valuable in Calvin in so far as there is much that is Christian, but what is the value of his distinctive emphasis, translated into modern categories? Dr. Torrance has helped us to see Calvin more clearly: he would put us further in his debt if he would now himself show Calvin's relevance to modern problems.

A. RAYMOND GEORGE.

DANIEL LINDLEY.

If the usual sepulchral voice were to announce 'And the next object is Daniel Lindley,' probably even the adroit persons who figure in the B.B.C.'s 'Twenty Questions' would be flummoxed. For few of us have ever heard of that worthy man. Yet he has cut his name into South African history. A town there is called after him. And there are other tokens that he has a sure place in the affections of the Boers, partly through his character, but not a little because of his unusual prowess as a swimmer, as a shot, and as a horseman, all three achievements dear to the Boer mind, and ranking with them very high indeed. It is not our fault that we are ignorant of Lindley. For, though he has been dead for seventy years, it is only now that the first book about him has been issued—*The Life and Times of Daniel Lindley (1801–80)*, by Mr. Edwin W. Smith (Epworth Press; 21s. net). The times rather smother the man. And hectic times they were. The story opens in America, with tales of uneasy days of peril. Lindley's father was born in a fort, into which the white settlers had crowded in expectation of a Red Indian raid. And when, after a successful ministry in his own land, Lindley went to South Africa as a missionary he found himself caught up in the wars and rumours of war, in the whole ferocious story of the contendings of Matabele, and Zulus, and Boers, and so on—a grim and horrid tale, set down here with such detail

that the main figure of the book often disappears for many pages on end, or comes to the surface only momentarily now and then.

A first attempt to found a mission station failed. Thereafter Lindley was, for some eight years, the minister of the Boers in their great trek, since, for one reason and another, none of their own ministry would accompany them. He had an enormous parish; at first all Natal, all the Free State, and all the Transvaal, as they later came to be called. He baptized nearly seven thousand children—on one Sunday alone a hundred and eighty-seven; and he travelled to and fro, visiting and preaching to his scattered flock of twenty thousand souls. With characteristic modesty he says simply, 'These were, I think, years of usefulness.' I think so too! Among those whom he admitted to the full membership of the Church were a boy of eighteen called Paul Kruger and a lad named Joubert, both of whom were to play a big part in their land and day. Later Lindley returned to mission work. He had toiled to secure justice for the natives in the matter of land and other things. And he settled in one of the reservations which were allotted to them. It is difficult to assess the results of his mission work. The actual figures make no great showing. But Lindley was reticent and even shy about his own work. He never boasted. He undoubtedly won affection from Boer and Briton, from black man and white man, and that without trying. There is not, perhaps, sufficient material to form a correct judgment. But this reticent, manly, humorous, big-hearted human being, photographed for us here, wins and holds the heart. A. J. Gossip.

THE JUDICIOUS HOOKER.

The Rev. F. J. Shirley, M.A., Ph.D., F.S.A., Canon Residentiary of Canterbury and Headmaster of the King's School, experienced great inconvenience and vexatious delays in getting his book, *Richard Hooker and Contemporary Political Ideas* (S.P.C.K.; 14s. 6d. net), before the public. The War 'exiled' him to Cornwall where library facilities were few. Yet it is in no way obvious that the book has suffered. Clearly and pithily written, it is a work of first-rate scholarship.

Hooker's greatness rests on his one notable production—'The Laws of Ecclesiastical Polity.' That aimed at and succeeded in vindicating the Church of England. We may agree with Dr. Shirley's view that Hooker is 'the greatest apologist that the Church of England has ever enjoyed,' making only this reservation that the Church of England to-day is not quite the Church Hooker had in view, so that some positions for which Hooker contended are almost the opposite of what a modern Anglican would maintain. But in his own age, with its seething mass of criticism of the Church, Hooker undoubtedly deserves Dr. Shirley's eulogy.

The 'enemy' Hooker confronted was not Rome but Geneva. He is perfectly definite in his rejection of Romanism when he has occasion to refer to it, but the occasions are few. That controversy was settled. The sharpest attack on the Church in his day was being launched and maintained by other rebels from Rome who had won a complete victory in Scotland, and for a time seemed likely to sweep away in England all that meant the Church of England to Hooker.

Against them Hooker brought to bear vast erudition and could lash them never with invective, but with a keen wit. Some of his arguments, all may now acknowledge, are unanswerable. We should agree with him for instance that not everything in the constitution or government of the Church is, as some in his day held, clearly set forth in Scripture; any more than many details of a Christian's everyday behaviour. In addition to Scripture, Hooker gave a place to 'reason' as source of the rule of life. In his view of Church and State that they are two aspects of one and the same thing, Hooker was simply the child of his age. It was an ancient mediæval view which few of the first generations of Protestants thought of abandoning.

Dr. Shirley's estimate of the influence of Hooker is sober and balanced.

He enters more insecure ground—as he frankly confesses—when he attempts to set forth what Hooker's views might be on present-day attempts at the reunion of Christendom. This is not Hooker's age and he would probably find himself at a loss to deal with it. It is useless to guess what Gladstone or Hooker would say in 1949.

W. D. Niven.

AN INTRODUCTION TO THE OLD TESTAMENT.

Since he retired from his University Chair, Professor Theodore H. Robinson has actively interested himself in Bible teaching in schools. The Middlesex County Council Agreed Syllabus owes not a little to his inspiration and enthusiasm. He is deeply concerned about the future of religion and feels that the solution to the problem lies in better Bible teaching to adolescents. Now, at the request of the Education Officer for the Borough of Ealing, he has written *An Introduction to the Old Testament* (Edward Arnold; 3s. net). The book is a marvel of cheapness, for it contains close on two hundred pages and has no fewer than

thirty-six maps and illustrations. The word 'Introduction' in the title covers more than is usually meant by the word in its technical sense, as of the discipline that deals with the dates and authorship of the books in the Bible. Of the thirteen chapters of the book three deal with the History, and three with the Religion of Israel. The whole is thus a comprehensive introduction to the Old Testament.

Dr. Robinson in his Preface confesses to 'grave doubts as to whether the attempt has been a success.' But he is, quite rightly, 'assured by competent authority that it may well prove interesting to all teachers of Scripture and possibly also to certain types of scholar.' It is, indeed, a book that should meet a real need. Here is the expert, writing clearly and with many an apt and telling illustration, bringing scholarship to the understanding of the Upper Fifth. Several pages of Questions and Subjects for Discussion should commend it also to study groups in the churches. There are even a four-page Table of Dates and an adequate Index. C. R. NORTH.

A dozen years ago Dr. Elmer T. Clark produced a fascinating book on *The Small Sects in America*. He has continued his investigations in the interval, and the work now appears in a new and enlarged edition (Abingdon-Cokesbury Press; $3.00). The book will be to many a somewhat startling revelation of the curious extremes to which individualistic interpretation of Holy Scripture may run. For all these small eccentric sects think that they—and often they alone—are doing justice to Scripture. The author has taken enormous pains to ascertain the facts; and classifies the various bodies into groups according to their affinities. It is at many points of interest to us on this side, because a number of those American-born sects have in recent years spread into our own country.

The Preacher's Handbook, edited by the Rev. Greville P. Lewis, M.A., B.D. (Epworth Press; 7s. 6d. net), is the first volume of what is intended to be a series, and is hoped to be of real assistance to 'local preachers.' For the most part these worthy men are engaged in business which takes up an increasing part of their time, and they have little leisure for study. This Handbook will be a great reinforcement to them in their voluntary duty as licensed preachers. The first volume contains general articles on such topics as The Conduct of Public Prayer, The Christian Year, The Gospel Message; also a section on the great truths declared in the various religious festivals; and, finally, two articles on 'The Christian Doctrine of Man' and 'The Life of Jesus.' There can be little doubt that this series of books will greatly encourage, enlighten, and strengthen those to whom it is addressed.

Messrs. Ginn and Company are publishing a series of educational books for Grammar Schools. The books are planned to meet the needs of classes from the bottom (age 11–12) to the top (age 17–18) in the school. They are carefully graded. The books are illustrated and equipped with maps. A reference book is published with each text book in which teaching hints, exercises, factual notes, extracts from authorities and general reference material are given. These books are primarily for the use of teachers, but in the higher forms pupils will be able to use the reference books for the solution of their own problems. The series is published as an aid to the teaching of Scripture. The approach is historical; the end is religious. Classes who follow the scheme will 'know their Bible' and understand its real character and claims.

The title of the series is *The Bible and the Christian Faith*. There are six books, with corresponding reference books. Book one is 'Christ in the Gospels,' book two, 'Christ in the Early Church,' book three, 'A People of Hope,' book four (just published), *Poets, Wise Men, and Seers*, book five, 'Christ in Conduct,' and book six (also just published), *From Bible to Creed*. Scholars as distinguished as the late Dr. J. K. Mozley and Dr. T. H. Robinson are among the contributors. The prices range from five to six shillings, and similar prices apply to the reference books. Very complete descriptive material will be supplied to any interested. It will be seen that a complete course of religious education for the upper forms is to be found here. The ground has been thoroughly covered, and the books are attractively produced and clearly printed. We draw the attention of those interested in religious education to this remarkable series of books which will appeal both to teachers and pupils and will meet the requirements of both.

An excellent book on Early Church History written on the Mission Field in Nyasaland by the Rev. A. Bevil Browne, and entitled *The Way and the Faith*, was published by Messrs. Macmillan in 1936. It is now re-issued by Messrs. Mowbray and Co. (7s. 6d. net). The format is new; otherwise the book is an exact page-by-page, and word-for-word reproduction. It is 'popular' yet scholarly. In sixty short chapters it handles a great many topics in most interesting fashion. We hope it will be widely read by the lay public; and we commend it to students beginning the study of early ecclesiastical history.

Gog and Magog in the Twentieth Century.

By Professor Emeritus J. Hugh Michael, M.A., D.D., Emmanuel College, Toronto.

The brief paragraph in the Book of Revelation which tells of the mobilization of Gog and Magog against the Beloved City (20^{7-10}) possesses a peculiar relevance to the time in which we live. It occurs in a section of the Apocalypse in which use is made by the writer of a conventional scheme of the last things which meets us with varying details in many Jewish writings.

Here only is mention made of Gog and Magog in the New Testament. It is not part of our present concern to consider the origin of the names, or to trace their various occurrences in Jewish and other literatures. As he wrote, John almost certainly had in his mind chs. 38 and 39 of Ezekiel, for his paragraph has a decided affinity with these two chapters. Ezekiel (38^{2}) speaks of 'Gog, of the land of Magog,' a phrase in which Magog is generally understood to be the name of the land from which Gog comes; but it is by no means impossible that in Ezekiel, as with John, Magog is the name, not of a land, but of a people. In the Apocalypse both Gog and Magog are clearly names of peoples.

In Ezekiel Gog is the ruler of vague northern hordes who are led by him in an assault upon the restored Israel and the city of Jerusalem. The character and the equipment of his enormous force are set forth in words addressed to him by the Eternal God: 'I will bring you along, with all your army, horses and horsemen, in full armour, a mighty host all armed with shields and targes and all wielding swords, warriors from Persia, Kush, and Put, equipped with targes and helmets, all the hordes of the Cimmerians, all the hordes from Armenia in the far north, and many another nation in your train' (38^{4-6} [Moffatt]).

There is a notable parallelism between the assault upon Israel and Jerusalem in Ezekiel and the onset upon the Camp of the Saints and the Beloved City in John's passage.

Look first at Ezekiel. Ch. 37, in which comes the well-known Vision of the Valley of Dry Bones, contains also the description of the glorious new kingdom—a single nation no longer divided—which the Eternal God will establish 'upon the uplands of Israel.' The closing words of the chapter, as rendered by Dr. Moffatt, run thus: 'my dwelling-place shall be with them, I will be their God, and they shall be my people; and when my sanctuary remains among them for ever, the nations shall learn that I am the Eternal who sets Israel apart.'

This Divine declaration might well have formed the climax of the prophecies of Ezekiel, or at all events we should have expected ch. 37 to be followed immediately by chs. 40–48 which describe the organization of the restored community. But no: there intervenes, in chs. 38 and 39, the assault of Gog and his hordes upon Jerusalem and the new Israel. 'The vast and mysterious forces of the world's barbarism must be destroyed,' as Dr. Lofthouse observes, 'before Israel's peace is unshakable' (*Ezekiel*, in 'The Century Bible,' 275).

Now look at John's narrative. He has already described in chs. 17–19 the destruction of the City of Rome, of the Empire and its allies, and of the Priesthood of the Imperial Cult. Then an angel, we are told, cast the Devil 'into the abyss, and shut it, and sealed it over him' (20^{3}). That, one would think, must be the end of the Devil's activity. And as his imprisonment is followed by the millennial reign of the martyrs with Christ, it is natural to expect that, when the thousand years are finished, the time has arrived for the descent of the New Jerusalem out of heaven from God. But no: many things happen before that comes to pass. What these things are is recorded in 20^{7-10}. Satan is loosed out of his prison; he deceives the nations Gog and Magog, and gathers them together for war; the host encircles the Camp of the Saints and the Beloved City, but is devoured by fire from heaven; then, finally, the Devil is cast into the lake of fire and brimstone.

Rome and the Empire have indeed been destroyed, but that does not mean that all the evil in the world has been exterminated. John must take cognizance of the unknown and mysterious peoples dwelling beyond the confines of the Empire, ready to fall a prey to any evil influence that might be brought to bear upon them. Here was a repository of evil that might pit itself against the holy will of God. Before the New Jerusalem could be established that evil had to be annihilated. That is why John introduces the episode of Gog and Magog and records their destruction by fire from heaven.

At many epochs in the strange story of our race the parable of Gog and Magog has been applicable. We think of onsets and assaults made by Scythians, Goths, Huns, and Vandals. Is it not peculiarly

applicable at this very moment? John's paragraph might have been written with a view to our day. It tells of three things: (*a*) a world-wide dementation; (*b*) a deceiving inspiration; and (*c*) a complete obliteration.

(*a*) It is a world-wide movement that is pictured by John, an onset by vast hordes. He speaks of Gog and Magog as 'the nations which are in the four corners of the earth'; the number of them is 'as the sand of the sea.' We are told that 'they went up over the breadth of the earth,' or, as Moffatt renders, that 'they swarmed over the broad earth.' The huge number of the attacking force is also a feature of Ezekiel's narrative. 'Thou shalt ascend,' says the Eternal God to Gog, 'thou shalt come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy hordes, and many peoples with thee' (38[9]).

Each of the two prophets contemplates a world-wide dementation when men in vast numbers would be possessed by an evil spirit hostile to all that is precious in the sight of God. 'The movement which St. John foresees,' writes Swete, 'is not dictated by an imperial policy, but is the result of a common impulse which will seize men of all races and nationalities.' An easy prey the Beloved City would appear in the eyes of the attacking host. Indeed, in Ezekiel, God Almighty informs the prophet that Gog is forming an evil design and saying to himself: 'I will invade this land of villages. I will attack this quiet folk who are all living in security, with never a wall or a bar or a gate' (38[11] [Moffatt]).

The Beloved City stands for the things of God. Should we greatly err if we thought of her as representing the Church of God, the society of the redeemed? With all her faults and failings the Church is the truest embodiment of the things that are precious in God's sight. Was there ever a time when the Church faced so much subtle opposition as she is facing to-day? Not to speak of the neglect and disregard of the Church prevalent in many lands, vast masses of people in different countries are intoxicated with a ruthless, immoral ideology which is the very negation of the things for which the Church stands. 'Communism,' to quote Barth, 'is a religion the like of which has perhaps not been seen in opposition to Christianity since the days of early Islam.' Speaking of Communism and Christianity, Lenin is reported to have said that 'for either to win, the other must be completely destroyed.' And Brunner in an address delivered before the recent Assembly of the Congregational Union spoke of Communism as 'this truly devilish system of inhumanity.' These are sayings to ponder seriously. Many of those who succumb to Communism do so, no doubt, under compulsion, but when full allowance has been made for this consideration, we are faced with the alarming truth that whole nations or large sections of nations are willingly adopting a tyrannical creed which is fiercely hostile to the Christian Faith, persecutes the Christian Church, and robs its own adherents of their freedom. The spirit of Gog and Magog was signally revealed in the treatment of Church leaders in Eastern European countries. Gog and Magog are indeed swarming over the broad earth against the Beloved City. In a paper of recent date an 'official' is reported to have stated that 'the British Government sees the Far East crisis in terms of a Communist tide which might sweep over a region inhabited by a billion people.'

(*b*) The hordes which encompass the Beloved City are according to John deceived by Satan (*v.* 8). Ezekiel, in keeping with the Hebrew conception of God as the ultimate source and cause of all things, speaks of Him as bringing Gog and his hosts against the restored community of Israel. 'Be ready,' says the Almighty to Gog, 'hold yourself ready, you and all your musterers, hold yourself in reserve for me! . . . I will bring you against my land, to let the nations learn what I am, when I show them my dread divinity in handling you' (38[7-16] [Moffatt]). At the same time Ezekiel recognizes that Gog is impelled by an evil design that forms itself in his own mind. 'Thus saith the Lord God: It shall come to pass in that day, that things shall come into thy mind, and thou shalt devise an evil device' (38[10]). In John's thought, we may suppose, the release of Satan is brought about by God, and to that extent his view accords with that of Ezekiel which regards Jehovah as bringing Gog 'from the far north to attack the uplands of Israel' (39[2] [Moffatt]).

Deceived by Satan? Is there really any room for Satan in modern thought? In recent decades it has often been easy to sympathize with John's belief in the existence of a personal Satan. We have been startled and saddened by atrocities so unhuman that it did not seem possible to find their origin in the spontaneous workings of the mind of man. Instinctively we spoke of them as diabolical. Can we be sure that the persons who committed such atrocities were not the instruments of some evil power outside themselves? And does not the spirit that has taken possession of nations and peoples to-day beget surmisings of this kind in our minds? We marvel as we behold millions of people held in the grip of a strange and perilous ideology. Whether with John we accept the theory of deception by a personal Satan, or whether we prefer to seek in the language

of psychology for some phrase to describe the evil spirit that is leading men astray, there can be no manner of doubt that such a spirit is at work. It is most active in the lying propaganda so prevalent in the world.

The conception of the imprisonment and the subsequent release of Satan is, as Dr. Moffatt says, 'an obscure and curious feature, borrowed in part from earlier beliefs in Judaism, but directly or indirectly from a legend common to Persian and Hellenic eschatology.' The strange notion provides a kind of parable of what has happened in our generation. At the turn of the century, when things seemed prosperous in Church and State and the prospect for the future appeared so bright, men might have been forgiven for thinking that the spirit of evil had been cast into prison. But no such illusion is possible now, after all the devastation wrought in recent years and in view of all the evil, suffering, and confusion existing in the world to-day. Truly a Satanic spirit is abroad in the earth, and it is a spirit of deception.

(*c*) We have quoted Lenin to the effect that for Communism or Christianity to win, the other must be completely destroyed. Are we sometimes tempted to wonder which of the two will gain the upper hand? We know what John would say if he were here. There was in his mind no shadow of doubt that the evil represented by Gog and Magog would be completely and utterly obliterated.

Nor was there in the mind of Ezekiel any doubt as to the utter annihilation of Gog and his mighty host. The Eternal God declares: 'I will punish him with pestilence and bloodshed, I will rain on him and his hordes and all the nations in his train an overpowering flood, with hailstones, fire, and brimstone' (38^{22} [Moffatt]); and to Gog himself He sends this message: 'On the uplands of Israel you shall fall, you and all your hordes and allies; I will leave you as food for all sorts of ravenous birds and wild beasts to devour' (39^{4} [Moffatt]). In a vivid passage we are told that the weapons of the slain hordes would supply Israel with firewood for seven years! It would take the whole population seven months to bury the dead, and they would be buried, not within the Holy Land, but in a place beyond its confines, east of the Dead Sea. At the end of the seven months men were to be selected to search for any corpses that might remain; and when in the course of their search a human bone was sighted a mark was put up beside it so that no single bone might be missed.

In John's narrative fire is the sole means employed for the destruction of Gog and Magog: 'and fire came down out of heaven, and devoured them.' Some ancient authorities, including the Vulgate, insert the words 'from God' in this sentence to prevent any possible uncertainty as to the source of the destroying fire.

So, though compassed about by the hordes of Gog and Magog, the Camp of the Saints and the Beloved City suffered no harm or hurt. Are 'camp' and 'city' two names for the same thing? Or is the Beloved City surrounded by an encampment of defenders? In either case the double name reminds us that the Church of God is an army as well as a city, for the word rendered 'camp' also means an army on the march or an army engaged in battle. And when we see in John's words a parable applicable to our own day how are we to interpret the devouring fire? What can we see in it but the fire of good-will and Christian charity? Love is the fire that comes from God, out of heaven. And John sees love achieving more than a temporary cessation of the activity of evil. His magnificent faith anticipates the annihilation of the spirit of evil itself. Not only are the armies of Gog and Magog consumed by fire from heaven: it is added that 'the devil that deceived them was cast into the lake of fire and brimstone.' He will deceive men no more, for, unlike the abyss of *v.* 3, the lake of fire and brimstone is in our Apocalypse the place of final and irreparable doom. And surely in the last analysis this fire also must be interpreted as the fire of love. What else can overcome and destroy the evil spirit that is leading men astray? The hope of the world's salvation is in the Divine Love, which works in and through men of good-will. I do not think that this way of interpreting his words is at variance with John's own deepest thought. We need his faith and his confidence to-day. 'Beyond a doubt,' wrote Swete, 'St. John intends at least to teach that the forces, personal or impersonal, which have inspired mankind with false views of life and antagonism to God and to Christ, will in the end be completely subjugated, and, if not annihilated, will at least be prevented from causing further trouble.' But does the figure of the lake of fire permit us to think that John's faith stopped short of belief in their utter annihilation?

Doctrine of Man.

Self-deception.

By Professor the Reverend Harold Roberts, M.A., Ph.D., Richmond.

'And God created man in his own image, in the image of God created he him' (Gn 1^{27} R.V.).

'Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God for the likeness of . . . corruptible man . . . they exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed for ever' (Ro 1^{22-25} R.V.).

Man is made in the image of God. The concept of the *Imago Dei* is the key to the interpretation of human nature. It will not, however, serve as a key unless it is related to the Person and Work of Christ. Christian theology has been too prone to identify the *Imago Dei* with man's rational nature and to take over from natural theology ideas about man which may easily obscure his fundamental status. The Biblical conception of the image of God undoubtedly includes an emphasis upon man's rational faculties although the physical is not set in contrast to the psychical. It is significant that after the Exile, the term *rúach* becomes what the late Dr. Wheeler Robinson describes as a higher synonym for *néphesh* (cf. essay on 'The Pyschology of the Hebrews' in *The People and the Book*; also *The Christian Doctrine of Man*, ch. 1). *Rúach* stands pre-eminently for the relation of man to the Spirit of God. In the New Testament, πνεῦμα expresses the same idea of a special association between man and the Divine Spirit. The nature of the relationship between man and God in the Biblical record finds its most characteristic expression in the covenant relationship. Man is capable of the higher life which transcends without destroying his rational and animal nature because God has set His love upon him. The covenant relationship was revealed in its completeness in the Man Christ Jesus. Within history, the true relation between man and God was made manifest. The love of God was united to the perfect obedience of man. The New Covenant which was instituted by our Lord interprets the Old Covenant and unveils its deeper meaning. In both, the worth of man depends not upon any inherent quality he may possess or any achievement to which he may lay claim but upon the grace of God. What the grace of God means in relation to man is brought to light by all that our Lord was and did. Hence, if we are to understand the significance of the *Imago Dei*, we must go beyond the provinces of philosophy and psychology and be confronted by Him in whom the eternal nature of man is to be seen. Man has been defined in many ways—a rational animal, a cooking animal, a tool-using animal, and a laughing animal. Although each of these definitions implies that man is a creature capable of transcending the surface meaning of life and of pursuing aims and purposes which have taken shape in his mind, they overlook the most significant fact about him. He is the object of Divine love and is bound by ties which cannot be broken to Him who is the image of the Invisible God as well as the firstborn of all creation.

If man has been made in the image of God, he is nevertheless a creature. He is a finite being never to be confused with God. He shares with the whole created world certain limitations which he cannot remove. The Bible assigns to man a dignity unmatched in the world of Nature. Yet it never belittles the difference between God and man or allows man to forget that his true dignity resides in the recognition of his creaturehood. Fellowship between man and God is not possible on the basis of equality. It can only exist on the basis of worship or a recognition of man's dependence upon Divine grace. Man, however, is limited not only by the fact that he is a created being dependent for his existence upon the Divine Will. He is dependent to an important degree upon society. Whether he recognizes the fact or not, he is a social being and is conditioned if not determined by the tensions and claims of the society into which he is born. Further, his life is set in space and time. He cannot step outside the contingencies of human existence and the frustrations to which they give rise.

Man, then, is a creature who exists in a special relationship to God. Something has happened to that relationship. It has been disturbed not by the mutability of God but by the sin of man. The Bible bears unambiguous witness to the fall of man. Until recently, Gn 3 was subjected to a dogmatic strain which it could not sustain. The narrative was supposed to contain an explanation of the origin of sin and its racial consequences, even though its influence cannot be traced in the rest of the Old Testament. Nevertheless, the Bible witnesses to the fact that there is something fundamentally wrong with human nature. The conception of the Fall is, to use modern jargon,

' mythological.' It is not an attempt to give a historical or scientific account of sin and its beginnings either in the apostasy of Adam or angels. Rather it refers to the fact of apostasy which is an undeniable characteristic of human experience. Adam thus becomes not an individual whose date is a little uncertain but ourselves. What we describe as his fall is ours. We have, that is, rebelled against our true nature as creatures made in the image of God and united to God by His covenant. That revolt or rebellion is universal, and it represents a dimension of human existence whether man is considered in his individual or social relations. When, therefore, we describe man as a fallen creature, we mean that he has rebelled against God, that he has exchanged the truth of God for a lie and substituted the image of his own desires for the image of God. And, yet, he is still bound to God. He cannot destroy the Divine image or cease to be God's creature. Self-assertion which is the essence of sin bears witness to the image of God in which man is made. It is because man is able to transcend Nature and to conceive of himself over against Nature, his fellows and God, that sin becomes possible. Sin presupposes the covenant relation between man and God. The covenant is abrogated on the part of man by sin, but man is not thereby cut adrift from God. He is still in the hands of love and the Divine image is guarded by the wrath of God which is Divine love in revolt against self-assertion.

Man's rebellion against God is universal. Here we are in the presence of a problem which defies solution. The attempt to interpret sin in evolutionary terms may provide useful material for a history of sin, but it cannot account for its inevitability. Further, as Von Hügel rightly pointed out, the single source theory does not explain pride and self-love which are of the essence of sin. Sin, therefore, cannot be explained in terms of a level of existence to which it does not belong. It does not come within our purview to discuss the origin of sin. We are concerned, however, to notice that the bias toward self-assertion is universal, and given that bias which enters into every part of life—the home, education, the Church, the State —infecting even our virtues and marring the choicest gifts of God, we can at any rate see that the stage is set for the tragic history of man's disobedience.

The bias towards sin does not provide a full explanation of human sinfulness. Unless man indulged in some form of self-deception, it is difficult to see how sin could persist. Man's status is such that he is able to envisage himself as the centre of the world. He can assert his claims over against the claims of God and his fellows. On the other hand, he is reminded at every turn that he is a creature as well as a self-transcendent being. His creaturehood means that he is enmeshed in the contingencies of human life and that there are limits in the sphere of knowledge and action which he cannot remove. Frustration is an inalienable element in his experience. Hence he strives to find a way of maintaining his self-respect and of fostering the pretension that man is the measure of all things. He is committed to a policy of self-deceit which may range from intellectual and spiritual pride to neuroticism. ' The lie,' as Philip Leon has observed in *The Ethics of Power* (p. 125), ' may be directed chiefly to oneself or be meant principally for home consumption ; it is then self-deception. Or it may be intended chiefly for export ; it is then deception of others.' A closer examination would seem to suggest that even in the case of lies meant for export, the primary consideration is self-deception. We deceive others so that our own pretensions may be left unchallenged.

The concept of self-deception has loomed large in recent psychological literature. We are told that thought is used not to enable us to come to a decision but to bolster up a decision already made in response to emotional needs. The reasons we give for our actions are thus after-thoughts rather than determinants. The process of ' rationalization ' or wishful thinking is, at least, characteristic of a good deal of human behaviour. Unfortunately, the psychologists, as Niebuhr has pertinently pointed out (*The Nature and Destiny of Man*, i. 219), regard self-deception as primarily intent on social approval whereas it can only be explained in the light of man's status as a self-transcendent and yet determinate self. A similar weakness underlies the Marxian interpretation of human nature. According to the Marxist theory, our ideas are economically determined. In all human thinking there are ideological elements behind which the bias of egoistic interests find shelter. While Marxism recognizes the presence of other than economic factors, the determining factor of history is to be found in the production and reproduction of life. In spite of the fact that conscious decisions may be woven into the fabric of history they are regarded as by-products of unconscious forces. Ideology is the product of social forces and conscious reason is the tool of egoistic interests. Marxism has certainly drawn attention to the element of self-deception in human thought and conduct, in religion and morals. Ideas are socially conditioned even if they are not socially determined. Unfortunately, its conception of consciousness as a by-product of material conditions prevents it from beginning to understand the nature of man as a being who is able to stand above himself and his conditions.

It is man's egoistic bias combined with the frustration that is caused by his environment that accounts for his self-deception. If this fact had been admitted, Marxism would have discovered an ideological taint in its own ideology, and have recognized that its own philosophy was conditioned by limitations analogous to those which condition capitalist thought.

Although there is no justification, in spite of the teaching of some Schools of modern psychology and Marxism, for dethroning human reason and exalting the rôle of the unconscious, we dare not ignore the fact of self-deception to which they bear witness. It is illustrated in the growth of secular humanism or the belief that the key to social security and international peace is to be found in scientific planning. The slogan of humanism might well be ' Seek ye first the scientific attitude and all things shall be added unto you.' It is assumed that all who share this view of human redemption have been delivered from pride and prejudice, and that their motives are disinterested. To indulge in indiscriminate criticism of the various forms of humanism is a misguided exercise. In the humanist pattern of life there are elements which cannot be excluded from any Christian order of society. With much of its enterprise for human betterment as well as with its revolt against ignorance and its desire to plan national and international life on a rational basis, Christians must find themselves in full sympathy. But humanism is a way of escape and therein lies its peril. It ignores or explains away man's spiritual dimension and refuses to come to terms with his finitude. The belief that man is the measure of all things is an illusion which man cherishes as he faces the assault of a mutable and recalcitrant environment. Man is able to look beyond the immediate situation and envisage a world in which his ideals are realized. He knows, however, that the world he plans is very different from the world that comes to be. In order to preserve his pride he clings to the illusion that the frustrations of circumstances can be overcome, and that the only foe that needs to be feared is ignorance. Sin as the rebellion of being made in the image of God is explained away as the survival of a by-gone age. Humanism is thus a way of escape not only from finitude but from the fact of sin. The deep-rooted bias of man in favour of his own sovereignty yoked to a capacity for self-deception helps to account for the rallying power of humanism in the face of many shattering blows.

Self-deception is found in its most subtle and devastating form in the religious sphere, and it lies behind the tragic history of the Pharisees. Our Lord is reported as charging the Pharisees with devouring widows' houses, blocking the way to the Kingdom of God, paying homage to the prophets while ignoring their message, elevating minute trifles above duty to their fellow-men, making privilege a ground of merit rather than of responsibility. It is not surprising that Jewish and Christian scholars should have discussed the question whether, if the account of our Lord's dealings with the Pharisees is to be taken as authentic, He was justified in the strictures He passed upon them. Of course, it may be readily admitted that there were good Pharisees as well as bad, and that there were many whose fidelity to what they believed to be the will of God was beyond reproach. But when that is admitted, we have to remember, as Dr. Anderson Scott observes (*New Testament Ethics*[2], 41), that the only strictly contemporary evidence is provided by the Synoptic Gospels, and that it is exceedingly precarious in view of the wide changes that took place in Judaism after A.D. 70 to read back evidence from the close of the century into the situation of the first three decades.

The severity of our Lord's attitude as represented in the Gospels is not difficult to understand. His message struck at the root of Pharisaic legalism. The religion of the Pharisee was based upon the belief that entrance into the Kingdom of God was based upon merit whereas it was the burden of our Lord's teaching that fellowship with God rests upon Divine grace which is offered to all who will receive it in trust, gratitude, and obedience. It was inevitable that our Lord should be relentlessly opposed to any system which implied that there was room for merit in the relations between God and man, and that it was possible for us to make ourselves fit to walk with God. The charges brought against the Pharisees are to be traced to this fundamental defect which their thought and conduct represented. While a preoccupation with merit leads to despair in the case of those finer souls who refuse to bribe their conscience, more frequently it gives birth to pride, arrogance, exclusiveness, hardness, and moral obliquity. Pharisaism, however, could not be maintained without some measure of self-deception. The violent hostility of the Pharisees to our Lord is some indication of their determination to preserve at all costs their self-esteem and to ward off any appeal that would undermine the pattern of their life. ' Perhaps,' says Professor A. B. Davidson (quoted by Dr. Oman in *Grace and Personality*[3], 144), ' mankind is one large Pharisee.' Pharisaism does not belong to one age. It is the arch-enemy of religion in every age, and it is inseparable, wherever it appears, from self-deception.

The question has often been discussed as to whether self-deception is to be traced to ignorance

or conscious dishonesty. According to Philip Leon (*The Ethics of Power*, 257 ff.), the self-deceiver may be described as two persons. One is the executive, the doer, and the other is the talker or apologist who keeps the peace in relation to some imperative which must be placated. The doer is, in fact, the deceiver for it is he who needs to be deceived. 'The self-deceiver does not believe (does not think true) what he says or he would not be a deceiver. He does believe what he says or he would not be deceived. He both believes and does not believe (thinks and does not think) or he would not be *self*-deceived.' This analysis reveals the confusion which self-deception involves. It is in part due to ignorance since it is plain enough that although man is a self-conscious being capable of conceiving himself as the centre of the world, he is hemmed in by contingency and by his relation to Nature and society. But such ignorance has dishonesty as a close partner. There are occasions when every man recognizes the fact of self-deception. He knows that he is playing a part and wilfully ignoring those elements in his own nature which conflict with his self-esteem. Even if it is argued that self-deception is lodged in the convenient limbo we call the unconscious, there is enough evidence in the archives of modern psychology to show that the contents of the unconscious can be brought to the surface and their pretensions recognized. Self-deception is the ally of original sin, and the plea of ignorance becomes its willing instrument.

'O wretched man that I am! who shall deliver me from the body of this death?' To uncover our deceptions and to recognize the lie in sin which leads to pride and moral obtuseness will not of itself deliver us. And yet, that is the first step. St. Paul would not have known Christ as Saviour had he not been confronted by Him as Judge. It was then that he realized the depth of his need. He gave to Christ entire freedom to convince him of the truth of his own condition. The verdict was hard to bear, but he accepted it and cast himself upon the mercy of God. He was thus set in a right relationship to God. He was reconciled at long last to reality. The condition of justification is not perfect penitence or complete sincerity, which would mean that no element of deception remained, but a complete reliance upon the merits of Christ and a readiness to be united to Him in His life, death, and resurrection. By faith-union with Him we are indeed delivered from the body of this death, and from the entanglements of self-deception. We are made free to think, to worship, and to serve.

In the Study.

Virginibus Puerisque.

What Shall I Give Him.

By the Reverend W. Challenor, Walkden, Manchester.

'. . . and opening their treasures they offered unto him gifts. . . .'—Mt 2^{11} (R.V.).

I have just been reading about a kind-hearted old gentleman named Mr. Buffin, who one snowy morning found a little robin on his window-sill. It looked so cold and hungry that Mr. Buffin at once opened the window, took the poor little bird up on his finger, and fed him on breadcrumbs and currants. When he had recovered, Bobby Robin felt very grateful to Mr. Buffin, and began to look round the garden to find a nice present for him. Almost the first thing he saw was an enormous and very red worm just beginning to wriggle out on to a patch of lawn where the snow had melted. Bobby Robin seized it at once, flew in through the open window and placed it on the butter-dish right on top of Mr. Buffin's ration of best butter! Poor Mr. Buffin! But when he had got over the shock I think he must have smiled with pleasure. He knew that to Bobby Robin a fat red worm was the most wonderful thing in all the world, and although he must have smacked his beak over it, he had given it *willingly* to his kind-hearted friend. *A worm!* Yes, but think what a fat juicy worm must mean to a hungry robin on a snowy day. I'm sure Mr. Buffin scraped the top of his best butter and told himself that Bobby Robin was a most noble bird!

About four hundred years ago, round about Christmas time, the Tylers and Thatchers of the ancient city of Chester would trundle a queer-looking waggon, two stories high, to the High Cross and get ready to perform their Nativity Play before the Mayor and all the people. Everyone loved the part where the Shepherds came in to bring their gifts to the Christ Child lying in the manger. The First Shepherd brought a bell, the Second Shepherd a wooden porridge bowl with a horn spoon attached by string, and the Third Shepherd laid his reed pipe at the foot of

the manger. What poor, humble things to offer to the King of all the world! The Three Wise Men were to bring their costly gifts of gold, frankincense, and myrrh, but these rough shepherds could offer only a *bell*, a *bowl*, and a *reed pipe*! It reminds you of the worm Bobby Robin offered to Mr. Buffin! And, in a sense, these humble gifts were very much like the little bird's offering, they were *precious*, and very probably the only worldly goods these poor men possessed apart from their rough sheep-skin cloaks and their crooks. Yet they offered them willingly to the Infant King as He lay in the manger which was really His throne. I'm sure He must have smiled and understood.

What can I give Him,
Poor as I am?

Perhaps not the gold which was the gift of the First Wise Man, or the gold with which King Solomon covered the dome of his Temple; and perhaps not the frankincense which the Second Wise Man carried from afar, or the incense which the priests offered to God at the High Altar; and perhaps not the myrrh which was the third gift of the strangers from the East. But we must not come empty-handed as we come to His manger this Christmastide. There is surely *something* we can bring, even if we happen to be tiny, or not very rich or not very clever. There is the *bell* which stands for our *praise*, and the *bowl* which speaks of our *thanksgiving* for our daily food, and there is the *pipe* which represents our *joy* at His coming. Humble gifts, yes, but very precious to those who give them and to the Christ Child who will receive them.

And, then, there is the very best gift of all—

Yet what I can I give Him,
Give my heart.

The Armchair Spectator.

By the Reverend V. J. Abernethy, B.D.,
Berwick-on-Tweed.

'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.'—Mt 7^{21}.

You have sometimes heard people talking about an 'Armchair Critic.' By that is meant one who criticises from the comfort and ease of an armchair; one who passes judgment without experiencing or appreciating the difficulties that those criticised have had to face. The other evening I discovered it is also possible to be an 'Armchair Spectator.' It happened like this.

I went to see the film 'Scott of the Antarctic.' I was keen to see this film because I had read a great deal about Scott's last expedition, and I was eager to see how the film compared with my knowledge and understanding of the journey.

There was much about the film that was commendable. The photography, for instance, gave a very fine representation of the nature of the land, and compared favourably with photographs taken on the journey. The Ice Barrier, the Beardmore Glacier and the Plateau were identifiable. The characters, too, were well represented. I thought Captain Scott too handsome at first, but when he was actually on the expedition he bore a striking resemblance to the real Captain Scott. Indeed, I imagine that one shot taken—the party at the South Pole—was the actual photograph taken on the original expedition, so striking was the resemblance to all five men! Also the film depicted admirably how Edward Wilson towered 'spiritually' (as well as physically) over his mates. It brought out well the effect of his nature and character on the rest of the party.

So, in many ways, the film was excellent. Even small details were correct. It seemed as if nothing had been missed to make the film seem real.

But there was something that brought to me a sense of unreality. It was when Lieut. Bowers showed the thermometer to Captain Scott, and it registered 60 degrees below freezing point. And I was warm! Yes, it was decidedly hot in the cinema and even the film could not convey the sense of acute cold being endured by the explorers. In a flash I realized I was only an 'Armchair Spectator.' For all my reading and knowledge of the expedition I really knew next to nothing about it, and so did the actors in the film. When we came out, I overheard the remark, 'they must have suffered a lot.' Yes, but we hadn't suffered; we had enjoyed two hours' entertainment, sitting back in comfort and warmth. We really had no idea what it had actually been like.

It is good to see 'adventure' films, and read 'adventure' stories. They stimulate us with a like spirit. But let us beware of becoming 'Armchair Spectators.' 'Seeing' and 'reading' are good, but 'doing' is better. It may be true that the spectator sees most of the game, but the player gets the greater thrill. To be an 'Armchair Spectator' is, after all, a second-hand experience. It is not the real thing.

And that is true of Christianity. There are some people who are good 'Armchair Spectators' of the Christian life. They may be quite good talkers about it. But that does not make them Christians, or give them the thrill of the Christian experience. You know what Jesus said 'Whoso-

ever heareth these sayings of mine, and *doeth* them . . . I will liken him unto a wise man, which built his house upon a rock.' Don't remain a spectator watching others live the Christian life. Enter into the fray and know the thrill of the experience for yourself.

Christmas-Tide Intercessions.

Almighty God, our Heavenly Father,
whose grace was on Christ as He grew in Nazareth,
as we remember His birth and childhood
we pray for the hallowing of our homes.
There let little ones be sheltered from every harm,
and early know the love of Jesus.
Let children learn a childlike faith
that need not change in life's deeper tests.
Bless the love and laughter and comradeship
at fireside and family board.

O God who lookest on all the inhabitants of the earth,
in Jesus' name, who had not where to lay His head,
we pray for the homeless,
those lodging among strangers,
those wearily seeking or waiting for a house.
Uphold loyalty and sustain patience
in hearts whose eager hopes and plans are hindered.

O God of pity, hear our prayer
for those enduring pain or hunger or unkindness,
Show us how we may bring some kindly cheer.
Look in compassion on the displaced victims of war,
shelterless, destitute, in foreign lands, or in their own.
Inspire with love and wisdom
those who make plans to help and guide them.

O God of our salvation,
as we praise Thee that 'unto us a Child is born,'
we pray that all men may learn to sing that song.

O God who sent Thy Son to be Prince of Peace,
let the season bring good will
in the State amid clashing views and interests,
in the Church distracted from its unity.
And to those disturbed by doubt or fear,
to any sure of their guilt but not of Thy mercy,
let there come the peace of God
through Jesus Christ our Lord.

AMEN.

The Christian Year.

CHRISTMAS DAY.

The Glory of Christmas.

BY THE REVEREND ARTHUR H. KIRKBY, M.A., B.D., LEICESTER.

'Glory to God in the highest, and on earth peace, good will toward men.'—Lk 2^{14}.

The poet, the grammarian, and the theologian are standing near this text. To each in turn we entrust ourselves, that we may hear all that can be said about the meaning of the verse, and about the glory of Christmas.

It is the poet who speaks first. He tells us to notice the shape and the form. These, of course, are not the most important things, but the form of a statement can emphasize or clarify the meaning. The characteristic forms of Hebrew poetry are seen in this angelic song. There is parallelism, and there is antithesis. God and man are set over against one another. God condescends to man in an attitude of good will. Heaven and earth are set over against one another. There is glory to God in heaven, and there is peace on earth to man. These are not just parallel events, but related ones. It is by God's glory, the glory of His love, that there is peace on earth.

We pass fairly quickly from the poet to the grammarian that we may begin to learn the meaning of the verse. He poses a problem first, and does not begin with an explanation. It is the problem of the best reading among the old Greek manuscripts. One word in particular creates difficulty, the word translated as 'good will.' Should we take it in the nominative case, as is done by the Authorised Version? Should we follow the Codex Sinaiticus, which is in the British Museum, and which gives the word in the genitive? The grammarian has no difficulty in persuading us that we must take the genitive, and translate 'of good will.'

The verse now reads in a very simple and straightforward manner. 'Glory to God in the highest, and on earth peace among men of good will.' We are impressed at once. How simple the message of Christmas is now made. When this world is filled with men of good will we may be assured of peace. We want to thank the grammarian for this illuminating remark, and pass on to hear what the theologian has to say. But we cannot escape so easily. Like the Ancient Mariner the grammarian fixes us with his eye to explain further.

The word 'good will' cannot be treated in an easy way like this. It has a history. By careful

reference to passages in the Old Testament, to lexicons, and to learned tomes it is shown that the ' good will ' spoken of in the text is not man's good will to man, but God's good will to man. The text must be translated ' Peace among men of (God's) good will, of (God's) good pleasure.' When the grammarian has insisted on this point he returns to his manuscripts, and leaves us to the theologian.

The theologian takes up the point that the grammarian has just left. You can never understand the theological and doctrinal significance of Christmas until you grasp this point about God's good will rather than man's good will. The trite platitude that is given publicity every Christmas in sentimental stories and articles is that Christmas is the season when we dwell upon the notion of ' peace among men of good will.' Of course we cannot expect peace without men of good will, but the problem is to create the good will. The angels did not make a song about a platitude ; they sing of the grace of God towards men, a grace that can call forth from them that good will which nothing else can evoke.

The sole justification for the celebration of Christmas is in the theology of Christmas. The Christmas glory is the amazing love of God who will not let men go, who takes the initiative in redeeming them, who visits them in the Person of His Son amid the simplicity of the manger. Christmas is the celebration of a mighty act of God, that final act which unfolds His yearning love.

Man's good will to man follows from that. In finding God and being found of Him we find one another. A new motive enters our lives, and we can begin to be peaceable toward one another. There is no justification for our opinions or our prejudices in the face of the revealed will of God in love in Christ.

The emphasis that is thus made on the supernatural character of Christmas is not one that makes the Christian ignore the very real problems of earth. On the contrary, it is the sentimental notions of Christmas that make people ignore our problems. The theological idea brings man face to face with the most practical issues. The Christian celebrating Christmas is not an escapist, or a drug-addict, or any other of the rude things the Marxist delights to call him. He is a man facing the realities of our human situation, and seeking to apply to them the unique, personal contribution of the Christian religion.

We are all well aware that the great need of our time is the establishing of peaceable relations between individuals, between classes, and between nations. Thomas À Kempis says : ' All men desire peace, but very few desire those things which make for peace.' We are content to juggle with the scenery of life, hoping that the play will come right in that way. Laws are devised to try to help ; social schemes are introduced to remove inequalities ; treaties are drawn up between rival nations. But God is left out of account.

Laws and social schemes and treaties may have their place in the ordering of life, but they are quite ineffective without the personal attitude of trust. What is most required is the power to make men trust one another. The glory of Christmas is that the power is offered by God through His approach in Christ, the approach that breaks down the barriers of sin.

There is a further point that the theologian must make before he lets us go. The good will that God shows at Christmas is not a new attitude to which God has turned. As P. T. Forsyth has said, If God can turn *to* it, He might turn *from* it. What is revealed in the Babe of Bethlehem is the temporal expression of the eternal attitude. As God loves there, so has He loved always, and will love always. Just as a shooting star or a comet which travels through the infinite interstellar space comes for a short time within the orbit of the earth, and shows its brilliance, so the darkness has been lighted by God in these few moments of history, and He has shown that eternal, uncreated love which is His very Nature.

Christmas is an affirmation about the nature of God, and also about the nature of man. Perhaps our greatest theological problem is to give an adequate answer to the question of the Psalmist, ' What is man ? ' Is he a psychological animal ? There are many who seem to teach that with their strange psychological theories of Behaviourism. Is he a unit in the State ? There are many who practise that in Communist States, denying any rights to man save the right of obedience to the State. Is man a thing or a person ? The question is being answered in political decisions as much as in theological classrooms. The Christmas season is a time for a renewed declaration of the Christian answer to the question.

There is a worth and a dignity about human nature because God has visited man in redeeming power and love in the Word made flesh. It is Jesus Christ who gives meaning and significance to this strange nature of man.

The theologian who expounds this doctrine to us does not leave the matter thus. He changes into the preacher who wants to win a decision from us. God's mercy manifest in Christ is for *you*. Receive then of His grace so freely given, and by His power, and for His sake be peaceable, loving and merciful to one another.

SUNDAY AFTER CHRISTMAS DAY.

Can the Future be Greater than the Past?

BY THE REVEREND JOHN L. RIACH, B.D., EDINBURGH.

'He that believeth on me . . . greater works than these shall he do.'—Jn 14^{12}.

Rousseau records that in the early eighteenth century the grandees of Venice endeavoured to impress the envoy of the all-powerful Spain by piling their chief treasures on a table in the Doge's Palace. Calmly stooping down, the envoy looked beneath the table and said, 'Gentlemen, your wealth seems to have no roots.' In these euphemistic terms the Ambassador was informing the authorities of Venice that from the economic point of view their republic was finished. The halcyon days of her glory lay in the past and never again would it reach such heights. In a time of grave crisis and revolution like the present this is the feeling which chills men's hearts concerning three things.

First, many people have this idea about their own characters. The poet Hood looked back on his days as a boy with their innocence, wonder, and purity and, surveying what he was now, he felt he had receded morally in the most alarming way, saying,

> But now 'tis little joy
> To know I'm farther off from heav'n
> Than when I was a boy.

Many people in reflective mood have a similar feeling about themselves. In place of the innocence of childhood there is craftiness and guile; the high ideals which seemed natural in the past have been cut by half; things which once seared the conscience are done now with equanimity; and, gazing at the sad moral transformation which has overcome them, they feel that never again will they be as great in character as they were in their younger day. The future can never be as great as the past.

Second, many have this feeling about the national character. Arthur Bryant points out that a hundred years ago people of this island were well versed in the classics. Members of Parliament could quote Latin in their speeches in the House of Commons and be understood, while by the bedside of quite ordinary men a well-thumbed copy of Homer or Horace was to be found when they died. To-day, however, the vast bulk of the nation are ignorant of the classics. That may be bad enough, but what is more alarming is that as a people we have lost many of the fine qualities which distinguished our forefathers. Nobody can gainsay that the late War proved to the hilt that we still possess the national qualities of courage and endurance for a time of crisis. But have we got the qualities which Britons of previous generations had for peace? Have we their courtesy, their mannerliness, their freedom from gross materialism, their honesty of dealing? Many keen observers of our race doubt this and feel somewhat like Froude, who, as he looked back on Elizabethan England, was convinced that Englishmen in his day were degraded in comparison. When all allowance is made for glorifying the past, Britain has passed the high meridian of her glory, they feel, in the matter of her national character which has been her chief wealth and the envy of the world, and never in the future will she reach such lofty heights again.

Third, many have this feeling about Christianity in Europe. Foxe informs us that in his day the people of England were steeped in the Bible. They gathered every day in churches to hear it read and a man was known to table forty pounds for a copy of the Scriptures. Times have changed in that regard with a vengeance. To-day, only a quarter of the population of Scotland goes to church, while in many lands of Europe Christianity has become a minority underground movement. To all appearances, Christianity's sun has set in Europe and good men are depressed with the thought that never again will this faith, which alone can save mankind, flourish in Europe as it once did so vigorously.

This then, in brief, is the outlook of many men upon these things and the vital question is, are they correct in their surmise? To think thus is to reckon entirely without God. It is to forget that God is not dead, and that His power has not run out, but that He can exceed in the days to come anything He has ever done in the past. At a certain bridge spanning the River Dee in Aberdeenshire there is a mark with the inscription that this was the alarming level to which the Dee rose in a certain year in the past, the highest within living memory. When one looks at it he is forced to ask the question, will this cataract ever rise as high again? And as he ponders he is compelled to admit that there is no reason in the world why it may not do so and even exceed that level. This is precisely the claim that the New Testament makes for the power of God. It is true that Christianity avers that the Incarnation, God coming to man in the form of Jesus Christ, is a 'once-for-all,' unrepeatable event. But apart from that unique happening, nobody has any title to limit God's power and declare that any mighty thing He has done in the past, He cannot exceed. He can. This was the warning Jesus felt compelled to issue to His followers on the

very eve of His death when He informed them they would accomplish greater things than He had done. Full well was He aware of the despair that would grip them when the Crucifixion was a reality, but in that hour they must remember that, if they would be up and doing, the Christian faith would sweep the world and accomplish marvels for men to an extent that it had not done in His. To believe otherwise was to forget that God can exceed what He has done in the past.

None of us, alas, may retain the innocence of childhood that Hood and other poets write wistfully of, but, by the grace of God, we can attain to goodness that springs from having our whole nature remade by God : a goodness that is richer than that of childhood just because it has been fashioned out of failure, knowledge of the world and suffering. For does not Max Müller say, ' it is easy to deceive oneself in saying that the more perfect faith is a childlike faith. There is indeed the same glow about the setting sun as there is about the rising sun, but there lies between the two a whole world, a journey through the whole sky and over the whole earth.' Maybe the national character of our island is not as great as it once was but in days to come if men in this land learn again to trust to God and His Word, instead of ignoring Him, by His grace the character of the nation can be elevated to as noble heights as ever it reached and even greater ; for one cannot read the story of Judaism and not marvel that again and again, when the national character had reached lowest ebb, God sent His messengers without fail to recall the nation to the faith it had spurned, and then raised it up to new heights of piety. Christianity, to unseeing eyes, seems doomed to complete extinction in Europe, where once it was so strong, but, if history is any criterion of His ways, God can and will revive that faith until it seeps into the lives of men in Europe far more deeply than ever it has done. Does not Latourette in his *History of the Expansion of Christianity* show us that all the periods of Christian retreat in the past have not only been followed by revival, but when God has acted and revived the faith, each revival has not only recaptured ground lost, but spread farther and influenced men far more deeply than ever before ?

Nobody can read the Gospels without realizing that in the eyes of Jesus Christ every one of His followers should be characterized by hopefulness. In a day of crisis, when faithless men can only despair or be filled with paralysing fatalism, Christian men should have the knack of hoping. If we can do that in our day such an outlook not only keeps us calm amidst the catastrophic events taking place but makes our despairing fellows wonder if, after all, there may not be something in Christianity which can raise men above the flux of events. Such hope is ours if we remember that despite appearances God is alive and that He can exceed what He has done in the past. Yea, our own characters, the character of the nation, and the state of Christianity in Europe, can all, by the grace of God, be greater in the days to come than they have been in the past.

First Sunday after Epiphany.

The Consecrated Life.

By the Reverend H. G. Newsham, M.A., Edinburgh.

' I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.'—Ro 12[1].

Reasonable ! What conceivable considerations can make such a consecrated life reasonable ?

When the merchant of Venice admitted in court that the validity of the bond was indisputable, Portia turned beseechingly to Shylock, ' Then must the Jew be merciful ! ' To which plea Shylock instantly retorted, ' On what compulsion must I ? tell me that.'

It is indeed the question. Why must a man be merciful ? ' Must,' be it noted. Not an optional ' should ' or ' might.' Why may he not, if he pleases, exact an eye for an eye, and require the last letter of his bond ? Why must we be generous and not self-centred ? Why must we, even to our cost, refrain from the lie and reverence the truth ? Why regard as anything but totally ' unreasonable ' a selfless, consecrated life such as the converted Saul of Tarsus came to live, and as a glorious apostolic company have lived down the centuries since. ' It is your reasonable service,' says Paul. ' Reasonable.' That might seem the last word to use of it. A sublime madness if you like. Divine folly. Didn't Paul use that very phrase and confess to being a fool for Christ ? But . . . reasonable ! What could ever make it that ?

Shylock's gruff question, which raises the whole issue of the basis of morals, ' what authority has goodness ? ' and this further question, ' what makes a consecrated life reasonable ? ' are closely tied together. Portia, it will be remembered, replied to Shylock in a moving speech whose theme was that ' mercy is an attribute of God Himself.' It is the only final answer. What the Creator Himself is, the creature may not disdain. Or,

to put it another way, right and wrong are determined by the nature of Ultimate Reality. What is reasonable and what is unreasonable must depend upon what is regarded as man's true nature and destiny. If man is merely a cleverer and more highly trained animal, right and wrong—if they mean anything at all—will be so and so. But if man is made in the image of God, if the spiritual and not the material is his real environment, then right and wrong, what is reasonable and unreasonable, may be something very different.

Have we not been rediscovering this elementary truth in bitter ways of recent years? Have we not seen foul being called fair, vice being called virtue, when morals cut adrift from their religious and Judaic-Christian moorings? The only final human imperative is the Divine Indicative. What God is, man must reverence. That is the compulsion upon Shylock to be merciful. And that is what makes the consecrated life our reasonable service.

So, as you will have noticed, Paul has a little but all-important word 'therefore' preceding his assertion of what is our 'reasonable service.' It is no accident that this list of what the page heading in our Bibles calls 'sundry Christian duties' should be the twelfth and not some much earlier chapter of this letter to the Romans. Paul has written eleven chapters about God, and about the relations of God and man, before he comes to this twelfth chapter on duty. 'What a tedious and roundabout way of getting to the point' does some one say? But wait a moment. It is the same throughout the New Testament. What is right; what is our bounden duty; what is our reasonable service; is always a consequence—an inevitable consequence—of a conviction about the character of God as known to us through His Son Jesus Christ. Take away the conviction, and there is no answer to the question, 'Why ought I?' The order of the Ten Commandments is deeply significant. Belief about God precedes injunctions about the ethical. This is why Paul's appeal 'I beseech you therefore, brethren by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service' is read in Church so soon after Christmas. It is the 'therefore' of Christmas. It is the 'so what' of Christmas. Because of what we know, through Christmas, about the Father in Heaven, something follows imperatively for us all in our everyday life. This love of God for the world; this Divine self-giving; this coming to earth in such great humility, in a stable, as a little child—it all lays compulsions upon us nothing else could ever lay, unless it be that even stronger constraint of the Cross. What is reasonable for us men, in the light of the sacred Cradle and the wondrous Cross, will inevitably be different indeed from what those living in a world unillumined by that Holy Light will call reasonable.

The expression of this 'reasonable service' will vary, of course, not only from person to person, according to the grace given us, or the talents and opportunities, but it will vary also from time to time, with changing circumstance. Ecclesiastes was right at least in this, that there is a time at times for this and a time at times for something very different. 'If the world were in a normal state,' it has been memorably said, 'it would be possible to justify quiescence, luxury, art for art's sake, the piety cognisant only of the soul and heaven. But in a world where every one cannot satisfy his hunger, the real question for the disciples of Him who gave Himself to be crucified is not to know in what measure they may allow themselves lawful things, but in what measure they ought to sacrifice them. Some suggest use without abuse in balanced moderation. But moderation and restraint are not the virtues essential on a burning ship. Embarked upon a civilization on the brink of the abyss, Christians must form themselves into a salvage corps.'

That was said by a French pastor a quarter of a century ago. It is even more urgently true to-day. What is reasonable and permissible on smooth seas and a pleasure cruise is utterly unreasonable and absolutely non-permissible if the ship is in peril of foundering. So powerful is this incentive that the dire need of the world alone has unquestionably inspired selfless and dedicated living in not a few non-professing Christian men and women. But it would be difficult to deny that it is this further incentive, the constraining power of Him who gave Himself, which has produced the infinitely greater harvest of consecration—though many of us must say this to our own shame and in deep penitence. It is He who has inspired lives which have freely and gladly accepted frugal living; denied themselves, for the sake of example and the strengthening of others, many an otherwise legitimate indulgence and pleasure; made the service of their fellows, and not self-advancement to the top of their particular professional ladder, their over-mastering ambition; abandoned leisure for toil, congenial surroundings for city slums, civilization for the primeval forest. The need of the world! The constraint of the Love of Christ, whose own words reverberate down the years 'for their sakes I consecrate myself!' These combine together to point us to our only reasonable service more compellingly than in

almost any other hour since Bethlehem. In such a world as this, and with such a God and Saviour as we have found, or rather who has found us, what other can we do?

SECOND SUNDAY AFTER EPIPHANY.

The Worship Which God Requires.

BY THE REVEREND T. W. HODGE, M.A., HARPENDEN, HERTS.

'The hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. . . . . God is a Spirit: and they that worship him must worship him in spirit and in truth.'—Jn 4^{21-24}.

These words spoken in the ever memorable interview with the woman of Samaria are familiar words to many who are not themselves frequent readers of the Christian Scriptures: they have been made familiar by the Anthems of Stainer and Smart. 'God is a Spirit: and they that worship him must worship him in spirit and in truth.' The full significance of those words cannot be understood except in the light of the context, the revolutionary words by which they are preceded, the significance of which has been so strangely ignored; namely, 'neither in this mountain, nor yet at Jerusalem shall men worship the Father.' It is no mere question of the *place* of worship: 'Where'er men seek Him God is found, and every place is hallowed ground.' It is rather a question of the accessories which man, in his ignorance, has everywhere judged to be indispensable to worship—temple, altar, sacrifice, priest. Throughout Palestine, in the days of Jesus, there were two such centres of worship—the Jew found his in Jerusalem, the Samaritan found his on Gerizim. Such accessories, when necessitated by tradition and not by truth, by law and not by love, have no essential part in the worship which God requires. When these accessories are made the indispensable and infallible sign of Christian worship and therefore of Christian churchmanship it has to be remembered that they were originally either survivals from Judaism or innovations from Paganism: 'This people honoureth me with their lips, but their heart is far from me . . . in vain do they worship me, teaching as their doctrines the precepts of men. . . . Full well do ye reject the commandment of God, that ye may keep your tradition.' This conflict of wills came to a crisis on Calvary. Jesus and His contemporaries, readers of the same sacred Scriptures, believers in the same God, were on opposite sides. The religion of tradition triumphed at the cost of the religion of truth; the religion of temple, altar, sacrifice, priest triumphed at the cost of the religion of mercy and of the love of God; the religion of the flesh at the cost of the religion of the spirit. Beneath the visible triumph there lay the invisible defeat and beneath the visible defeat there lay the invisible victory. 'The things which are seen are temporal; but the things which are not seen are eternal.' 'Now shall the prince of this world be cast out.' 'In the world ye have tribulation: but be of good cheer; I have overcome the world.'

O love of God! O sin of man!
In this dread act your strength is tried,
And victory remains with love:
Jesus, our Lord, is crucified!

The same truth emerges from that incident in the life of Jesus in which His attention was called to the Temple; to the magnificence of its architecture, the costliness of its buildings, the Temple which for centuries has been the spiritual home of His people: 'As for these things which ye behold, the days will come, in which there shall not be left one stone upon another, that shall not be thrown down.' Without a pang of regret or fear He could anticipate the desecration and utter destruction of that sacred shrine which had been the glory of the nation. The disappearance of the Temple, its ritual and its priesthood would not mean the disappearance, it might mean, and it did mean, the revival and purification of religion.

During the War a thrill of horror passed through the heart of the world at the thought that St. Peter's, Rome, might possibly be numbered among the casualties of war; for millions of our fellow-Christians the only seat of true Christianity: and, indeed, the loss for multitudes would have been irretrievable. But the disappearance of St. Peter's with its altars, its sacrifices, its priesthood would not necessarily mean the disappearance of the Christian religion; it might even inaugurate a new and nobler return to the religion, 'pure and undefiled,' of Jesus and His apostles.

'Go ye and learn what this meaneth, I desire mercy, and not sacrifice.' Old Testament scholars assure us that there is no single word in our language adequate to give expression to the full significance of the original word, *khesed*, which is one of the richest in the whole range of Old Testament literature. It will be best learned not from books but from experience, and to learn it thus we should need to know the height and depth of the loving kindness and tender mercy of God; we must know 'the love which passeth knowledge.' That is, we must know what the word meant not

only on the lips of the prophet Hosea but on the lips and in the heart of Jesus. Most happily we are not dependent upon commentaries or dictionaries for our knowledge of the meaning of Jesus. He who said 'Go, learn' said 'Come unto me, learn of me' for I am the love and mercy of the invisible God made visible to men: 'He who hath seen me hath seen the Father.' To learn our lesson we do not go to the books of the learned nor to the men who wrote them: we go to One who

wrought
With human hands the creed of creeds
In loveliness of perfect deeds,
More strong than all poetic thought.

He is our school, our lesson and our teacher.

The mercy which all men may find in God revealed to us in Christ is to be re-born in the hearts of all mankind and especially in the hearts of all who bear His holy name, *that is the worship which God requires* and without it there is nothing else that really matters.

Mercy is not more necessary to the character of God than it is to the character of man, His child. 'Ye therefore shall be perfect, as your heavenly Father is perfect,' perfect in mercy. It is the one sure infallible sign of Christian discipleship. 'What doth the Lord require of thee, but to do justly, and to love mercy,' the mercy that God loves, 'and to walk humbly with thy God,' and in humbling ourselves to walk with Him, to grow into the likeness of the God whose companionship we share. That, says Jesus, is the very essence of My religion and that is the worship that God requires. To the lack of it we owe all the nameable and the altogether unnameable horrors of two world wars. It is precisely because the religion of temple, altar, sacrifice, and priest has been preferred to the religion of mercy and of the good Samaritan that, for the moment, the Church is engaged in a struggle for her life.

Here, then, it is we come up against a paradox from which at first sight there seems no easy way of escape. Because the early Christians had no temple, erected no altar, burnt no incense, offered no sacrifice, had no official priesthood they were to their pagan neighbours 'atheists' without any knowledge of God though they cherished the worthiest conception of Deity the world has ever known or is ever likely to know. What then were the nobler substitutes which they had to offer? The questioner provides in himself the answer to his own question. 'What? know ye not that your body is the temple of the Holy Ghost' 'and that God dwelleth in you?' Not the buildings, but the builders; not the worship, but the worshippers are the temple. When men worship the Father in spirit and in truth the worshipper is transfigured, his body becomes the living temple, his heart the living altar, his life a living sacrifice, himself the priest of the living God. That is an experience in which we all may share. To every one who is willing to listen to the still small voice within each man's soul, and especially to every one who bears the name which is above every name, his body is a temple not made with hands, and in that temple the God who made it for Himself seeks an abiding dwelling-place; his heart is the living altar on which the fires of devotion and self-dedication must be kept for ever burning: his life is to be a daily sacrifice of service and praise to the tender mercy and redeeming love of our Father in Heaven. We are all called to be members of one holy, universal priesthood, living to the praise of Him who called us out of darkness into His marvellous light. 'Go ye and learn what this meaneth, I desire mercy, and not sacrifice.' It will be a costly lesson, a never-ending lesson, the more we learn the more we find there is to learn. After nearly two thousand years that lesson has not yet been taken to heart; a fruitful lesson which, when thoroughly learned will be productive of one of the most beneficent revolutions of religion the world has ever known.

THIRD SUNDAY AFTER EPIPHANY.

Standing on God's Ground.

BY THE REVEREND JOHN BAKER, B.A., B.D.,
BATLEY, YORKS.

'And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the Lord.'—2 K 5^{17}.

Naaman, the Syrian general, had been cured of the dread leprosy by the prophet Elisha. Now he returns home a changed man—but changed in more than body. With overwhelming force there has come upon him the challenge of a new and greater God, the Lord God of Israel. So strong is his new faith that Naaman is ready to brave even the anger of the God of Syria, for the Syrian general, like all others at that time, believed that the territories of the gods were limited to the territories of the nations who worshipped them. How could he worship a strange God in his own country? Difficult as the problem must have seemed, Naaman decides that he owes such a debt to the God of Israel that he can henceforth worship Him alone. At last he hits on a plan, and he here

makes the strange request that he be allowed to take two mule-loads of Israelite soil, and set it down in his own home, thus making for himself a sanctuary in the midst of a pagan land. He wanted a patch of God's earth set in the land of idols, where he could stand and worship his new Lord, and live for Him in Syria.

What a venture—and what a risk! To worship a foreign god in his own country; to live a better life in an evil world; to establish an outpost of the true religion within a generation of sinful and careless people. This surely is the lesson that Naaman's action teaches us to-day—that it is our task as Christians to stand on God's earth and seek to represent God's Kingdom before men.

This is no easy task. How can we begin?

1. We must start on our own little plot, knowing that our surroundings are pagan, and convinced that God is calling us to do this. We must, as it were, carry a load of God's earth into our ordinary life, and make a sanctuary there. And we must take our stand on it.

That was Christ's method. He went into the midst of life, evil and tragic as it was, and wherever He touched He left a patch of life that was holy and clean and joyous. He took hold of a sick man and said to him, 'Be thou whole.' He met a sinner, and said, 'Thy sins are forgiven thee. Go, and sin no more.' He put into men's and women's hearts a portion of God's life with which to start afresh. He set under their feet a rock whereon they might stand, and feel sure of God's love and care.

He called Peter the fisherman and said, 'Follow me and I will make you a fisher of men.' Christ saved Peter in his familiar environment; He transformed him in his own occupation. Christ took hold of men and women, and by changing them, made them great enough to change their environment. Christ has shown us that men who believe in God with all their hearts are greater and stronger than outward circumstances or inner weaknesses. Our own age sorely needs to relearn this lesson. The dominant modern belief is in the power of circumstances to shape our lives. The Christian should recover his faith in the invincible power of redeemed lives to conquer and change circumstances. It is high time the Christian Church challenged the world, instead of passively having to defend itself against the challenge of the world. Christ has ever done His work by creating in the midst of everyday life 'patches of life luminous with God.' He has made workmen into workers for God, teachers into spiritual teachers, merchants into godly merchants. Here and there He has put a plot of the new Israel's soil upon that of pagan Syria.

Some years ago on the island of Gemo near New Guinea a women's colony was founded by a Protestant mission. At first it was impossible to get the native women to do anything with the soil. They were afraid to cultivate the soil and plant garden foodstuffs because they were still under the spell of ancient spirits. The gods of the earth still ruled. At last the missionary called the women together and spoke to them. They held a prayer meeting, and, as a result, came to the important decision that the island was henceforth a new place, a new island, under new laws and new ownership. The old spirits and superstitions must have no power in it henceforth, because it now belonged to God, and He would bless and prosper all that was planted there. On the next day all worked with a will—they had made the island belong to God.

We, too, need to start there, and announce that the place where we stand—our home, our work, our whole life—belongs to God.

2. We must believe in the fruitfulness of God's soil, in its power to extend its borders.

Too often the sordidness and selfishness of life around us encroach upon our spirit and cheapen our service, whereas the life of the Christian and of the Church should cast its light on things and lives around us, and claim and sanctify increasing areas of life.

Christ was always making the little plot of God's earth bigger — extending the horizons. Whenever He saw a poor sinner or sufferer shut outside the joy of life He insisted on getting him in and making the circle bigger. Men and women felt the warmth of His saving power touch them, and before they had time to doubt, they were on His side, and His Kingdom was one soul richer.

We may have but a very small plot to begin with, but if we are certain of God *there* we shall soon extend our boundaries, and insist on getting others in. Christ wants to embrace all men; the gospel aims to possess the world by the inclusive power of love:

> He drew a circle that shut me out
> Heretic, rebel, a thing to flout.
> But Love and I had the wit to win
> We drew a circle that took him in.

A story is told of some soldiers at the battle front during the first World War. One of their comrades had been killed, and sadly they took him to a churchyard behind the lines, and requested the priest's permission to bury him. On hearing that the dead man had not been baptized in the Roman Catholic Church the priest sadly refused permission for him to be buried in consecrated ground. So they dug a grave just outside the boundary fence, and laid

the body there. A few days later, as they were due to leave the district, the soldiers paid a last visit to the grave. They were, however, unable to find the spot. While they were searching, the priest came to them and, with tears in his eyes, explained that he had worried so much over his refusal that on the following morning he had pulled up the churchyard fence with his own hands and had set it around the lonely grave so that it was now in consecrated ground.

Only a churchyard? But when a heart is changed it always results in a widening of boundaries.

Each one, strong or weak, great or small, can establish a small plot of ground which shall be holy to God. And if we are faithful to Him there to begin with, the flowers will begin to grow on it, and the scent will reach beyond its borders. Then in the autumn the winds will blow the seeds on to the neighbouring land and that will blossom too. For if we plant, God will not fail to give increase.

Poetry After Two Wars.

By the Reverend Roy M'Vicar, M.A., Glasgow.

'It is the function and glory of literature,' says a critic, 'to express the unseen in terms of the seen, to communicate by the cunning use of symbols the reality and significance of the inner life.' If this is true of literature in general, it is even more true of poetry. But not all poetry fulfils this function. Some poets continue to write in the traditional manner; others again follow the models of a previous age; but there are some few, prophetic souls, in whom the present is made articulate, through whom the spirit and atmosphere of the times are given expression, by whom contemporary thought and feeling are reflected.

The aim of this article is not to discuss poetry in general, but to compare the significant poetry which was written after the first World War, with that which is being written since the last War. Has the tone of poetry changed? Is the attitude to life expressed in contemporary poetry just an unhappy repetition of what was said twenty-five years ago? What has been the effect of total war as interpreted by the intelligence and insight of the poet?

In 'the years of "*l'entre deux guerres*," ' poetry was a crescendo of negative emotions: disillusionment, futility, despair, doom; and at the same time, that staring, wild-eyed realism which allowed no curve to soften the hard outlines of the future, and no mellowness to tone down the harsh, crude colours of life. A world such as it was, was uncongenial to the poet, so that C. Day Lewis in *Tempt Me No More* felt that he

> . . . must wring
> A living from despair
> And out of steel a song.

Others were concerned with something deeper than this; they saw further into the world's plight, and were unnerved by what they saw. To them the world before 1939 was a dying world; a world, as F. R. Leavis put it, 'in which the traditions are bankrupt, the cultures uprooted and withering, and the advance of civilization seems to mean death to distinction of spirit and fineness of living.' Such is the world Ronald Bottrall saw in *The Future Is Not For Us*, a world which is no more than a 'dead-embered sphere.' There is no future, and men have no real life—only a waiting for death:

> We are dismembered
> Into a myriad broken shadows,
> Each to himself reflected in a splinter of that glass
> Which once we knew as cosmos. . . .

There is not even a past into which we can escape; there is nothing but a present to face without faith, without fear, without friend:

> Remains then but to seize
> Each one alone, his smoky taper
> And climb the stairs, knowing each step in the rear
> Has crumpled beneath like tissue paper,
> Disclosing the blue-black inkblot
> Of vacuity beneath our sinking knees;
> Then to set our fingers on the latch without the hope or fear
> That within there lies the Is or Is Not.

The majority of people were not conscious of this atmosphere of disillusionment; many might even have denied its truth. But the poets who are both more sensitive and more articulate than ordinary people, knew this world and wrote of it. Of them all, surely T. S. Eliot, in his earlier poems,

was the foremost poet of despair, and *The Hollow Men* was his most savage expression of despair. As Mr. Hugh Ross Williamson said, in this poem 'Mr. Eliot is ruthless. There is no comfort' in it. The title of the poem is a symbol of the people of these years, without any real life or any of the spiritual realities associated with real life: hollow men, stuffed men, empty men. This poem is a succession of symbols, each more intensely grim than the last, heaping despair on despair, horror on horror, darkness on darkness:

> This is the dead land
> This is cactus land
> Here the stone images
> Are raised, here they receive
> The supplication of a dead man's hand
> Under the twinkle of a fading star.

This terrible poem, with its last terrible section, reaches an incredible climax in the final quatrain, of which Charles Williams once wrote: 'A traditional poem is varied by a few words, and an entire cold futility absorbs everything. Futile, imbecile, gyratory, we perform our antics.'

> This is the way the world ends
> This is the way the world ends
> This is the way the world ends
> Not with a bang but a whimper.

Our world, like an old man in the senility of his second childhood, ends his senseless, harmless game with the pitiful, chilling whimper of the lunatic which defies description. This whole last section, with its combined symbolism of solemn liturgy of the church, with song and dance of children, is truly 'cold futility.' Here is absolute, unrelieved pessimism; every value, every hope, every faith, torn to shreds, the very soul torn out of man.

Not all people reacted to this world in the same way. The majority, not really aware of it, were yet aware of something which drove them in wild pursuit of pleasure, with a desperation to get what they could out of life while there still was life; flitting and scurrying from one poor thing to another, like children in the last five minutes before bed-time. Others, though they could not bear the vision of the world they saw, were driven by it to seek something more permanent, like W. B. Yeats, whose poetry, in the words of Maurice Baring, 'belongs to the world of those who, while withdrawing themselves from the busy market-place, have looked into their own souls and understood the passions and the dreams of mankind, of those who have wandered in the secret places of Nature, and have gone beyond into the unknown land which reaches right up to the shores of Lethe.'

To this world the War came as a release—if not from despair, at least from the tedium and monotony of despair. If death was coming, let it come with a blaze and a blast! Let the end of the world after all be not a 'whimper' but a 'bang.' If men could not break out of the grip of Fate, at least they would smile and not whine. Even that was worthwhile. And with this new courage, men began to lift their eyes to the horizon again, to see with a new kind of hope, to look at life with a realism no less open-eyed, but the realism of faith not of despair. How has this new spirit shown itself in present poetry?

Jung once made this far-reaching statement: 'Poets are the first in their time to divine the darkly moving, mysterious currents, and to express them according to the limits of their capacity in more or less speaking symbols. They make known, like true prophets, the deep motions of the collective unconscious. . . .' Modern poetry is therefore significant to the extent that it creates adequate symbols. There is still, in much new poetry, a feeling of living in a world on the verge of disaster. There is no feeling of danger past, of a safe and secure life, but rather of forces of destruction ever ready to leap out upon an uneasy and unwary humanity. There is danger, but not doom. The precipice is near, but we need not go over. This tense atmosphere is finely caught in R. N. Currey's poem, *A Dam in India*.

> I feel uneasy living beneath this dam.

Our world, like the dam, is

> a world propped up
> By boards that curve and strain; through sizable cracks
> The waters splash and spray along the rim.
> . . . Lying here,
> Under the altas-shoulders of this dam,
> I hear the waters walk above my head.

A more specific social concern, which has yet nothing to do with parties and policies, is nowhere more clearly expressed than in the poetry of Alex. Comfort. He has defined the poet's function as being the mouthpiece of those sections of society who cannot make themselves heard; in the poet, the voiceless multitudes become articulate. Thus a note of rebellion sounds through his poetry, calling for a refusal to obey the forces of authority, the all-powerful State, for they are the forces of death. In *Song of the Heroes*, he imagines the fallen heroes of the War coming back for vengeance on those who sent them with one message for those who remain:

> Obedience is death—
> If you are willing to die, then choose obedience.

This poet is haunted by the modern scene, by a sense of restlessness because of the tragedy of life and the pressure of events, by a sense of the helplessness of man caught in forces too strong for him. Nor has he any awareness of any power greater than man; there is no help beyond man's own effort, and there is no certainty of victory:

Because our shout into the cup of sky
brings back no echo, brings back no echo ever:
because man's mind lives at his stature's length

because the stars have for us no earnest of winning
because there is no resurrection
because all things are against us, we are ourselves.

There was, however, a new faith in man and his possibilities born in the War—not the old humanism, but a belief in his spiritual nature and faculties. The qualities displayed by men in danger show possibilities not yet realized, which, harnessed to tasks of peace, could make a new world. This faith has been strongly and insistently urged by Louis MacNeice, for example, in *The Kingdom*, a buoyant and invigorating poem in praise of heroes:

Subjects all of the Kingdom but each in himself a king.
These are the people who know in their bones the answer
To the statesman's quiz and the false reformer's crude
Alternatives and ultimatums. These have eyes
And can see each other's goodness. . . .

With such as these, there need be no catastrophe for civilization:

. . . yes, they have faults
But are the chosen . . .
Of these, of such is
Your hope, . . .
Of such is your future if it is to be fruitful,
Of such is your widow's cruse, your Jacob's ladder,
. . . . . .
Of such is the epilogue to your sagas of bronze and steel,
Your amnesty, your advent, your Rebirth,
The archetype and the vindication of history;
The hierarchy of the equal—the Kingdom of Earth.

Along with this faith in man, there is the recognition of the validity of artistic vision and of spiritual experience. In none has this been more persistently and consistently expressed than in T. S. Eliot; and one of the many great values of the *Four Quarters* is the way he makes this point again and again. As one critic says of *East Coker*, 'It is written by a poet who believes that man is a spiritual being.' Man's spiritual experience is valid, and it is valid because man at heart is spiritual; he was not made to be alone, his whole nature points to Something beyond himself, his whole being is planned, as it were, for communion with that which is behind all experience. Thus the deepest urge of human nature, to which all art and music and poetry contribute, is for this communion:

We must be still and still moving
Into another intensity
For a further union, a deeper communion
Through the dark cold and the empty desolation,
The wave cry, the wind cry, the vast waters
Of the petrel and the porpoise.

Eliot is also deeply and intensely conscious of man's need for 'rebirth' if this communion is ever to be realized. Faith in man, as man, is folly and futility; but man reborn, man united with God, can build a new world. Echoing through and through his later poetry there runs, like a refrain, the theme, 'In my end is my beginning.'

These are some of the new notes in the new poetry; new notes, yet are they not old too? There are, of course, many other voices saying many other things, but these, I believe, are the important themes which will mark the poetry of the next generation. These are the melodies which will be developed and expanded with infinite variation and mutation by poets and poets-to-come. There is, however, in the poetry of T. S. Eliot, one contrast which seems to me to sum up the whole change in poetry after the first World War and after the second. In his poem quoted in the earlier part of this paper, *The Hollow Men*, he uses with really desolating effect the words 'For Thine is the Kingdom.' Occurring as they do in the terrible last section—a kind of litany cramped between childish refrains—they combine hollow mockery of a routine ritual chant with the monotonous babbling chant of a lunatic. Commenting on these words, Hugh Ross Williamson says: 'T. S. Eliot constantly uses quotations to evoke vast associations. The simple "For Thine is the Kingdom," with its immediate ascription of Almighty Power, and its secondary reminder of the Perfect Prayer, implies also a definition of God. In addition, it provides a violent contrast between the impotence of man, dogged by the Shadow, and the power of God.'

Over against this there is his use of the image

of a bell in *Dry Salvages* to call up almost identical associations of God and prayer and man's need of God; but this time with faith and hope:

> And the ground swell, that is and was from the beginning,
> Clangs
> The bell.

Miss Helen Gardner, noting some of the 'vast associations' evoked by these simple words, says: 'The reminiscence of the doxology gives us the implication of the symbol of the ground swell, which makes itself felt in our hearts by the bell. The bell sounds a warning and a summons: it demands a response. Like the bell of the Angelus, it is a call to prayer, and a commemoration of the mystery of the Incarnation; like the bell at the consecration it is a call to worship and announces the presence of Christ; like the tolling bell it reminds us of our death and calls us to die daily.'

Could poetry rise to greater heights of purpose than that? Here, in this contrast, we have the whole change from despair to hope, from fear to faith, from futility to purposefulness. Where Eliot is in advance of his contemporaries is in having found his solution in the acceptance of orthodox Christianity. This does not in itself make him a greater poet, but it does make him a more significant one. There is a future for man and his civilization, he declares, but the way to that future lies through repentance, consecration, and prayer. And when poetry, using all the resources of words and creative symbolism, gives this faith valid and convincing expression, then the poet, in Jung's phrase, is a 'true prophet.'

One important function of poetry should be to refuse to become obsessed with the contemporary scene and its passing fashions, and catch and keep the voice of the Eternal and the permanent. This note is too seldom heard; our poets seem to be as bewildered and beaten as the rest of us. But one American poet, Dorothy Quick, has this deeper undertone in one of her best poems. When all the things which now seem big and important have vanished; when all the pomp and parading, the noise and rush and smoke and fury of events and crises have passed 'into the dim penumbra of a dream,' what then?

> Still there will be that silent, secret place
> Wherein we kneel, wherein we ask for grace.

Contributions and Comments.

The Messiah in the Testament of Levi xviii.

Dr. Black's attempt, in The Expository Times for August 1949, to discover *der leidende und der sterbende Messias* in *The Testament of Levi*, 18[6], is ingenious and interesting. But certain qualifications suggest themselves.

To begin with, at the crucial point the text is uncertain. Charles's translation, 'as from Abraham to Isaac,' represents the reading of the Armenian version. Five of the Greek MSS.—*a b g h i* in Charles's enumeration—read 'as from Abraham the father of Isaac' [ὡς ἀπὸ Ἀβραὰμ πατρὸς Ἰσαακ]. This is adopted by F. Schnapp in his translation of the *Testaments* in Kautzsch's *Die Apokryphen u. Pseudepigraphen des A.T.* Four others of the Greek MSS.—*a c d f*—have the contraction πῆς after the word Ἀβραὰμ. Charles thinks this stands for πρὸς, and that πατρὸς has found its way into the five MSS. listed above as the result of a misunderstanding and a wrong expansion of the contraction (*The Testaments of the Twelve Patriarchs* [1908], 64, note *in loc.*). The remaining Greek MS. has ὡς πῆς Ἀβ. καὶ Ἰσ. καὶ Ἰακώβ—where almost certainly πῆς = πρὸς—and the Slavonic version omits the phrase altogether. Very probably Charles is right to adopt the reading of the Armenian version, but the MS. evidence suggests that at a comparatively early date the interpretation of the expression was uncertain.

But let Charles's version be accepted. Dr. Black takes the phrase 'as from Abraham to Isaac' to refer *only* to 'with the Father's voice.'[1] He is helped in this by the punctuation of Charles's translation, which puts a comma after the word 'santification,' and runs 'With the Father's voice as from Abraham to Isaac' together in a single line. But this is quite arbitrary, and it is not even adopted by Charles in the reconstruction of the

[1] So, apparently, does P. Riessler in his rendering of the passage in *Altjüdisches Schrifttum ausserhalb der Bibel*, 1170:

> 'Die Himmel öffnen sich
> und aus dem Heiligtum der Herrlichkeit
> steigt Heiligheit auf ihn herab
> mit väterlicher Stimme,
> wie die von Abraham an Isaak.'

Greek text given in his *The Greek Versions of the Testaments of the Twelve Patriarchs* [1908] which runs thus :

> Οἱ οὐρανοὶ ἀνοιγήσονται,
> καὶ ἐκ τοῦ ναοῦ τῆς δόξης ἥξει ἐπ' αὐτον ἁγίασμα
> μετὰ φωνῆς πατρικῆς ὡς ἀπὸ Ἀβραὰμ πρὸς Ἰσαακ.

It is surely possible to adopt here the sense that ' sanctification ' will come upon the Messiah from the heavenly temple by means of some utterance of his Divine Father as a similar sanctification came upon Isaac through some utterance of his father Abraham. That this is so is strongly suggested by the next sentence, in *v.*[7], which seems to mean that the Divine glory, the Shekinah, will rest on the Messiah through some word spoken over him. It can be shown that, on this basis, a meaning may be suggested for the words ' as from Abraham to Isaac ' which is better suited to the context than the one proposed by Dr. Black.

It is quite true that the only words recorded in canonical Scripture to have been spoken by Abraham to Isaac are those of Gn 22[8] ; but it is a large assumption that these are the only words which the writer of *The Testament of Levi* could have conceived of as being uttered by Abraham to his son, for in the period of the composition of *The Testament* that embroidery and expansion of the text of Scripture, which is usually called *Midrash*, was already well under way. If the interpretation of the passage under discussion given in the preceding paragraph has any validity, we should expect Abraham's words to Isaac to have taken the form of some kind of *blessing*, and by the first century B.C. Jewish tradition had come to record a blessing uttered by each patriarch over his descendants before his death, transmitting to them the mercies of Yahweh's covenant, made through Abraham, with his people. *The Testament of the Twelve Patriarchs* itself is built up of such Midrashic blessings, and *The Book of Jubilees*, which appears to have been used in *The Testaments* (C. C. Torrey, *The Apocryphal Literature* [1945], 128), actually gives a long blessing of Isaac by Abraham in 21[1-25], while others are to be found in other pseudepigraphical writings. Isaac occupied a special place in tradition as being *the* son, Abraham's only son, the guarantee of God's promises, and the sole person who could be heir to them. This is already very strongly marked in P (Gn 18[19]), where it is explicitly said that God makes His covenant with Isaac also, and in Gn 28[4] [P] Isaac transmits the blessing of his father Abraham to Jacob. It is noteworthy that, according to *The Testament of Levi*, 18[8a], the verse immediately following the passage under consideration, the rôle of the coming Messiah is to transmit ' the majesty of the Lord ' to the chosen people.

It may be contended, then, that the words ' as from Abraham to Isaac ' refer to a tradition of a blessing uttered by Abraham over his only son Isaac, by which the benefits of the Divine covenant were transferred to him. The coming Messiah, as uniquely the Son of God, is blessed in a similar way by his heavenly Father. Charles is surely right when he writes that in *v.*[6] the Messiah is ' being addressed by God as Isaac was by Abraham, *i.e.*, as a son.' But Dr. Black's suggestion that the Divine voice here is ' the voice of parental authority calling for the obedience of a beloved Son to the point of complete readiness to offer Himself in sacrifice ' is quite alien to the whole tenor of ch. 18. The chapter is entirely concerned with the exaltation and triumph of the Messiah, conceived along traditional Jewish lines ; there is really nothing in it resembling Is 53[7] which Dr. Black thinks ' may not be far from the author's mind.' Any cogent proof of a Messiah between the Deutero-Isaianic servant and Jesus Christ whose work was conceived by Judaism in sacrificial terms is still to be sought.[1]

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Was Peter the Companion of Cleopas on Easter Afternoon ?

The first appearing of Jesus as given in the Gospel of Luke is recorded by him in 24[13-35]. It is an account of an appearing on Easter afternoon to two going to Emmaus, one being Cleopas and the other unnamed.

All scholars have noted the value of this report. Wellhausen pointed out its Aramaic colouring and thought it was a translation from an original report in the Aramaic language. Goguel, T. K. Rordam, George A. Barton, T. Korff, A. M. Perry, have held it was an account from a very early Jerusalem source. Schmiedel held it to be a most reliable report that we have, and points out evidence that makes it appear to be based on actual historic event, and with him agreed the late Professor K. Lake.

Dibelius says the report stands in Luke substantially in its original form, which is a very primitive record. The conservative school of critics all accept the report as of great value. It is a sober, restrained narration of the first risen manifestation which Luke gives us here ; and

[1] Cf. the remarks of C. R. North, *The Suffering Servant in Deutero-Isaiah*, 219.

that great authority on ancient Eastern history, Eduard Meyer, takes Luke as a good historian of the type of Polybius and Livy, and places great value on his writings. I think it safe to say that this report of the Emmaus Appearing will stand up at first in historical reliability among the reports of the several appearings which we have in our Gospels.

There has been much speculation as to who was the companion of Cleopas to whom Jesus appeared, and a respectable group of scholars have believed it to have been Peter, and thus this report by Luke is the account of that initial appearing to Peter, of which Paul speaks (1 Co 15^5). H. K. Luce, in *The Cambridge Bible*, takes this view: Voltmer says 'Peter was definitely the companion of Cleopas and shows the fulfilment of the promise in Mk 16^7.' Also Schmiedel, Resch, and Renan, who wrote, 'If Peter were the companion of Cleopas, carrying on a talk with Jesus and being reinstated, it makes a very natural account.'

Hugo Grotius, having the more liberal view as to inspiration of the canonical Scriptures than the Calvinists, was the earliest post-reformation scholar to study the New Testament with a really scientific mind, and noting that Origen in seven different places speaks of Peter as the companion of Cleopas, comments upon Origen, by saying that he could not see where Origen got his information unless he had a copy of Luke which read in 24^{34} the Greek '*legontes*' instead of '*legontas*.' The former nominative would make Cleopas do the 'saying' in the English translation, while the latter accusative makes it one of the Eleven who does the 'saying.'

In the elaborate and careful work of Schrivener on the text of the fifth century MSS. given by Theodore Beza to Cambridge University in England in 1581, we find a text where, as Grotius shrewdly supposed, it is the nominative 'legontes.' Now Schrivener contends that the Bezae text is the old 'Western' text used by Irenaeus, and taken by him to Gaul when he became Bishop there in A.D. 170. (See also comment on this Bezae text in THE EXPOSITORY TIMES, lx. [October 1948] 25).

If this text of Beza be accepted instead of the King James text, then we have in Luke's very early report an account of the appearing of Jesus, 'First to Peter, then to the Twelve,' in his 24^{13-38}. Which is just the testimony we would expect from Luke as a companion of Paul, who made it his Credo of the Church, for Eduard Meyer and others have held the primitive Credo to be just that, and that the other four appearings in 1 Co 15^{5-9} are Paul's own addition.

I accept as true the views of Meyer that Lk 24^{39-43} is a clumsy interpolation in Luke's original report of the appearing to Peter and the Twelve.

Let Us Compare the Bezae Text with that in the King James Bible. Bezae has a smooth, natural sentence, such as we would expect to find in a MSS. by Luke; it reads:

> 'As they drew nigh to the village . . . he [Jesus] made as though to go further, and they constrained him, saying (legontes), "Abide with us." . . . And they arose and returned to Jerusalem and found the eleven and those that were with them, saying (legontes) "The Lord is risen indeed, and hath appeared to Simon."'

Using the name by which Peter is called in the earliest tradition, it is Cleopas who speaks to the eleven.

Now this text agrees with the general sense of several passages in the New Testament reports of the events of Easter day, while the accepted text, with its *legontas*, does not so agree.

(*a*) It agrees with Mk 16^{13}, where Mark says it is the Two who do the talking and not the Eleven.

(*b*) It agrees with *v.*^{37}, where the group is affrighted, which would not be their attitude were the group doing the 'saying' and telling the Two of the fact of an appearing to Peter.

(*c*) It preserves an account of the appearing to Peter and the Twelve which if, as Paul says, it were the Credo of all the Apostles, would surely have been preserved; thus it agrees with Paul's 1 Co 15^{5-9}.

(*d*) It agrees with the picture in other accounts of the things that were happening. Peter had become separated from the rest, and was with this Cleopas rather than with the others of the Eleven.

(*e*) It agrees with such Patristic testimony as Origen, and also Eusebius, who seems to have had the Bezae text in mind when he wrote: 'Cephas is the same as Simon, who was also Peter, and to him the Lord appeared before he appeared to the Eleven, because Peter had a zeal above all.'

(*f*) If it were *legontas*, and one of the Eleven did the speaking and announced Christ had risen and appeared to Peter, it would not be accurate, for according to Luke's own record He had not at that time appeared to the Eleven or any of them.

How did the Error of the Accepted Text Creep In? If we would take the Bezae text instead of the accepted, we should find some explanation of the divergence between the *legontes* and *legontas*. This is not hard to do. A single stroke of the pen, or a mark showing through from the opposite side, would account for the change of the vowel epsilon to alpha in the last syllable of the word.

The account of the appearing of the Risen Jesus

to Peter and the Twelve, as given in Lk 24^{13-38} is the most sane, natural, and probable report of the Risen Appearings that we have, and is beyond doubt bringing to us the actual first account circulated in Jerusalem and among Christians, as says Paul in 1 Co 15^{5}.

It is an artless, direct, compelling account of what actually happened, and it has no trace of the later attempts to show a physical resurrection rather than one in a 'heavenly' body as Paul calls it.

Over and over again it must have been told and re-told, and when Luke was there in Jerusalem, 58–60, he heard it, as he had heard it from Paul, and he makes it the basic report of the resurrection of Jesus, following his use of Mark's account up to the appoint of an actual appearing.

Mark was written early, while living voices were telling with great effect, of the appearings,[1] and as Mark was writing only 'The Beginnings' of the Gospel, Mk 1^{1}, he did not mention any appearing.

Or it may be that B. Weiss was right in his suggestion that Mark wrote a Part 2, which followed his Gospel, and from which the writer of Ac 1^{3}–2^{18} takes the bulk of his account. Blass and Briggs accept this view and Eduard Meyer indicates some such situation. Thus Lk $24^{13-37.\ 44-48}$ was originally a Marcan account of the appearings on Easter day as Paul preached 'First to Peter, then to the Twelve.' As Eduard Meyer so well said, Luke-Acts was originally one book and who ever separated it into two books shows in ch. 24 of the Gospel some clumsy work.

I always read as my Easter lesson, Paul's words, 1 Co 15^{1-9} and then Lk $24^{13-38.\ 44-48}$, speaking of it as Luke's account of the Easter day appearings mentioned by Paul, 'First to Peter, then to the Twelve.'

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[1] See article by A. S. Barnes, in *London Review*, September and October 1904.

Recent Foreign Theology.

More Swedish Studies. From the vigorous New Testament School of Anton Fridrichsen at Uppsala a twelfth volume of the series *Coniectanea Neotestamentica* has now appeared,[1] containing five short studies. Two-thirds of the volume are devoted to a grammatical study by G. Rudberg on 'The Participle in the New Testament.' In addition to a review of its use in the Synoptic Gospels, Acts, the Johannine literature and the Epistles, the study passes beyond the New Testament to the Hermetica and other Greek literature. This study is followed by another from the same writer's pen on 'The Apocalypse and the Enneads.' Next come some 'Coniectanea' by A. J. Festugière on the reading of some passages in the Hermetica and Papyri. H. Riesenfeld then adds a supplement to his earlier study of 1 Co 13 in *Coniectanea*, x.,[2] arguing that 'sounding brass' is a reference to Hellenistic cults, while A. Fridrichsen concludes with a note on 'From Faith to Faith, Rom 1^{17}.' The studies of Festugière and Riesenfeld are written in French, and the others in German.

From the same Uppsala School in the series *Symbolae Biblicae Upsalienses* a tenth issue has appeared containing a study by B. Noack on 'The Kingdom of God in Luke,'[3] devoted to Lk 17^{20-24}, and mainly to the phrase ἐντὸς ὑμῶν in *v.*[21]. Here we have a survey of the history of its exegesis from the Papyri to the present day, followed by an examination in the light of the thought of Luke, leading to the conclusion that it should be translated 'in your midst' (*mitten unter euch*).

A further Swedish study comes from the pen of H. Riesenfeld, who writes on *The Resurrection in Ezekiel xxxvii. and in the Dura-Europos Paintings*.[4] He first argues that the idea of resurrection was not a late borrowing from Persian sources, but had its roots in ancient Canaanite ritual, and especially in association with the great festivals of Passover and Tabernacles. He maintains that both of these were New Year festivals—in contrast to Snaith,[5] who maintains that Passover was not a New Year festival. Riesenfeld thinks that Ezk 37 has behind it the ritual act and cultic drama of the death and resurrection of the king though it is a

[1] *Coniectanea Neotestamentica*, xii., edited by A. Fridrichsen and H. Riesenfeld [1948] (Gleerup, Lund; Kr. 3.00).

[2] Cf. THE EXPOSITORY TIMES, lviii. [July, 1947], 277.

[3] *Symbolae Biblicae Upsalienses*, x.: *Das Gottesreich bei Lukas, eine Studie zu Luk.* 17^{20-24}, by B. Noack [1948] (Gleerup, Lund, und Munksgaard, Copenhagen; Kr. 2.50).

[4] *The Resurrection in Ezekiel xxxvii. and in the Dura-Europos Paintings* [1948] (Uppsala Universitets Årsskrift [1948], xi.) (Lundequistska Bokhandeln, Uppsala, and Harrassowitz, Leipzig; Kr. 1.50).

[5] Cf. *The Jewish New Year Festival* [1948].

genuine vision and not a mere representation of a cultic scene. He holds that it was read in the liturgy of the Passover before the time of our Lord, and makes the suggestion that it lies behind Mt 27^{51-53}. He stresses the connexion of the Resurrection with the Messianic Age, and brings evidence from the paintings of the Dura Europos synagogue to show that the representation of the Resurrection is there depicted as staged on the Mount of Olives (cf. Zec 14^{14}), which is rent by an earthquake—as indicated by a falling house on its slope. Within its brief compass this study offers an acute and learned contribution to the student of the development of the idea of the Resurrection.

New Testament Studies. From Switzerland, too, Biblical studies continue to flow. Amongst the latest works to appear are two volumes from Zürich. The first is by Professor W. G. Kümmel, and is devoted to a study of *The Conception of Man in the New Testament*,[1] in which the New Testament thought is examined in four chapters, dealing with the teaching of Jesus according to the Synoptics, the teaching of Paul, the Johannine theology and the thought of the remaining parts of the New Testament. The author recognizes differences within the New Testament writings while yet finding an underlying unity, and concludes that despite the varying terminology and emphasis, the teaching is fundamentally the same throughout the New Testament in that man is everywhere regarded as created by God for His service, but a sinner before God until redeemed by Jesus Christ. The study is well documented with references to modern literature, including the most recent.

The second work is by Professor Joachim Jeremias of Göttingen, and is devoted to the *Extra-Biblical Sayings Attributed to Jesus*.[2] It is well known that some sayings not included in the Gospels are attributed to our Lord, though it is not generally realized how many there are. Some stand in the New Testament outside the Gospels; some in manuscript additions to the New Testament text; some in the Fathers; and some in the Papyri. Here twenty-one of these sayings are collected and studied, including the one treated in the author's contribution to the Fridrichsen Festschrift.[3] Altogether he has given us a most useful collection, and the interest the author has found in audiences to whom he has lectured on the subject will be shared by a wider circle of readers.

The Grace of Christ. Books dealing with the history of some aspects of Christian theology abound, but histories of the doctrine of Grace are rare. Such a history, though limiting itself to salient points and selected names amongst the theologians of the centuries, has been written by Professor H. Rondet, under the title *Gratia Christi*.[4] An opening chapter on paganism finds a measure of preparation for the doctrine there, while on the Old Testament finds the theology of Grace to be virtually, though not formally, revealed there. In contrast to the essential Pelagianism of Pharisaism the author next reviews the message of Grace in the Gospels and its elaboration in the teaching of Paul. The Greek Fathers are then epitomized in the title of a chapter on 'The Divinization of the Christian,' followed by a study of the teaching of St. Augustine. Pelagianism, Augustinianism, and Semi-Pelagianism are next considered from the point of view of the doctrine of Grace, followed by some chapters on the mediæval theologians, culminating in an outline of the Thomist synthesis. The modern period is introduced by a study of Luther and Calvin ('Luther sets a gulf between the Law and the Gospel; Calvin reconciles them'), which is followed by an account of the Council of Trent, and then of the teaching of Baius, Jansen, Petau, and Scheeben. While the book is a far less complete survey of the history of the doctrine than can be found on some other aspects of Christian theology, it gives an excellent outline. Its objectivity and learning (the latter reflected in the richly documented footnotes) give it high value for all students of the history of doctrine. An appendix cites the decrees of several Councils.

Language and the Gospel. Dr. Goro Mayeda, the Japanese lecturer on the New Testament in the University of Geneva, whose earlier work in German on Papryus Egerton 2[5] has been noticed in THE EXPOSITORY TIMES,[6] has now published a study in French under the title *Language and the Gospel*.[7] In his first chapter he begins with the

[1] *Das Bild des Menschen im Neuen Testament* [1948]. *Abhandlungen zur Theologie des Alten und Neuen Testaments*, xiii. (Zwingli-Verlag, Zürich: Fr. 5.50).

[2] *Unbekannte Jesusworte* [1948]. *Abhandlungen zur Theologie des Alten und Neuen Testaments*, xvi. (Zwingli-Verlag, Zürich; Fr. 7.00).

[3] Cf. THE EXPOSITORY TIMES, lx. [April, 1949], 191.

[4] H. Rondet, S.J., *Gratia Christi: Essai d'histoire du dogme et de théologie dogmatique* [1948] (Beauchesne et ses Fils, Paris).

[5] *Das Leben-Jesu-Fragment Papyrus Egerton 2 und seine Stellung in der urchristlichen Literaturgeschichte*, 1946.

[6] See THE EXPOSITORY TIMES, lix. [Jan. 1948], 108.

[7] G. Mayeda, *Le langage et l'Évangile* [1948] (Editions Labor et Fides, Geneva; Fr. 5.00).

story of the Tower of Babel, and goes on to consider the variety of languages in the milieu of Israel and the mixed character of Hebrew itself, and in the second the variety of languages found in Palestine in the time of our Lord, who is held to have spoken Aramaic and Greek, while Hebrew was still the sacred language of the Jews, and Latin must have been heard, though it did not play a great part. Dr. Mayeda next studies the story of Pentecost and concludes that the disciples spoke in Greek and not in foreign languages or in glossolaly. The dispute between the Hellenists and the Hebrews is next considered, and then Paul's low opinion of glossolaly compared with prophecy, which is found to be the confession of Christ and testimony for Him. Word and Wisdom in the New Testament are next treated, and the author finds that when the Word of God is exalted, the emphasis is on ' of God.' Hence the Spirit is more fundamental and more important than the Word. The Prologue to the Fourth Gospel he regards as of apologetic intention, and the doctrine of the Word was not developed, so that the Word was never admitted into the Trinity. He concludes that the Bible does not overvalue language, and does not look forward to the restoration of a single universal language. Language is of less importance than the purpose to which it is put, and the Spirit who directs its use is more important than the instruments He uses. It will be seen that at some points the author rejects commonly held views, and this bald summary will indicate that throughout it is worthy of attention. On the date of Hammurabi (p. 19) and on the alleged uncivilized character of the Horites (p. 20) he is not quite in touch with recent sources of knowledge. But both of these questions lie outside his own New Testament field.

Old Testament Commentaries in Modern Greek. Professor B. Vellas, of the University of Athens, has published the first three volumes of a commentary on the Old Testament written in modern Greek. These volumes deal with some of the Minor Prophets, namely, Amos, Hosea, and Micah-Joel-Obadiah.[1] Each prophet is introduced briefly with an account of the compilation of the book, a section on the prophet's life and times, and an estimate of him as prophet and writer. To this is appended an excellent bibliography, which shows the wide range of the author's reading, and indicates that he is abreast of modern scholarship. His reading has not been confined to the work in any one country, and while there is little that is original in his commentaries, he has ably and successfully mediated to his readers the fruits of scholarship. When the paucity of modern works in Greek is remembered—for no other scholarly work on this scale is available—this is no unimportant task, and it may confidently be expected that Biblical studies will be greatly fostered by this venture.[2] In the body of the work he gives a translation from the Hebrew into Modern Greek, followed by the Septuagint text in smaller type, and a full commentary on the text. This in general follows the dominant school in the assignment of passages to later hands, shown by placing the text within brackets, though the author is more sparing of emendation than some commentators have been. Such passages as Am $2^{4f.}$ 9^{11-15} are regarded as secondary, but while the theory of twofold authorship of the Book of Joel, common in German work but less common in English, is here presented to the reader, the author prefers to follow the view that the locust plague could well be a presage of the Day of the Lord and lead on to the eschatological part of the book. Instead of following the usual ὁ Κύριος of the Septuagint for the Hebrew יהוה, Professor Vellas uses in his translation the form ὁ Γιαχβέ. The books are excellently printed, though some misprints will be found in the titles of foreign books.

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Manchester University.

[1] B. Vellas, ΕΡΜΗΝΕΙΑ ΠΑΛΑΙΑΣ ΔΙΑΘΗΚΗΣ, (1) ΑΜΩΣ [1947], (2) ΩΣΗΕ [1947], (3) ΜΙΧΑΙΑΣ-ΙΩΗΑ-ΟΒΔΙΟΥ [1948] (Aster, Athens).

[2] In the Greek Journal Θεολογία Professor Vellas published in English a short account of ' Old Testament Studies in the Modern Greek Orthodox Theology,' in vol. xix. [1948].

Entre Nous.

A Modern Biography.

Everybody knows that Dorothy Sayers, breaking out of her accustomed province, has written on matters theological with both point and passion. And now there comes a fascinating book, central to religion, devised and compiled by another member of the inner circle of our mystery story writers.

In an engaging Preface Mr. Freeman Wills Crofts tells us that his book came into being ' as the result of a criticism of the Gospels, which said in

effect that they contained so many inconsistencies and contradictions that large portions could not be accepted as the records of the actual facts.

'This being opposed to what the writer had been brought up to believe, he determined to test it for himself. He began by trying to piece together the accounts of certain selected incidents given by different Evangelists. So far from finding inconsistencies and contradictions, he was struck by the accuracy with which the stories dovetailed.

'But the work brought home to him something else which, though well known to others, he had not realized: the obscurity of much of the text.' It then occurred to him that for what he calls the 'theologically unlearned' the meaning of these obscurer passages would be made clearer if the sense of them, as interpreted by the best commentators were inserted instead of the actual Scripture text. The thing grew on him, became, he says, a hobby. And ultimately he has sent out *The Four Gospels in One Story*: Written as a Modern Biography (Longmans: 8s. 6d. net). To my mind the result is masterly, and highly to be commended. He has worked solely from the various English translations, now a goodly number; but he has worked hard and well. All the verses in the four Gospels are incorporated in his unified version. Some of them are set out of their familiar place; and, on occasion, a phrase, not in the Greek, is added to make things clearer. But this is carried out with reverence and a sound judgment. And always a literal rendering of such passages is given in the excellent notes appended to each chapter. To me the effect is much like what happens to a man with dimming eyes when he puts on his spectacles, and the blurred print leaps out into distinctness. But let the reader judge for himself. Letting the book fall open of itself, one lights on this: 'The disciples were extremely concerned. They looked at one another and began to question among themselves, wondering whom he meant and which of them should do this.

'"Is it I, Master?" they asked one by one.

'"It's one of the twelve," he answered; one who has shared his meals with me: that's the man who will betray me."

'Reclining against Jesus at the table was his favourite disciple. Simon Peter signed to him.

'"Tell us who he means," he whispered.

'The disciple leant back on Jesus' breast.

'"Master, who is it?" he breathed.

'"It's the one," Jesus responded, "to whom I give this piece of bread when I've dipped it in the dish."

'Then he dipped the bread and gave it to Judas, the son of Simon Iscariot.

'"Surely it's not I, Master?" protested Judas.

'"Is it not?" Jesus answered.

'After he had eaten the bread the devil again took possession of Judas.

'"What you're going to do," said Jesus, knowing what had happened, "do quickly."'

Two things are brought home forcibly by this volume. And the first is how small the book is which has made so huge a mark upon the world. And the second is, given these Gospels, how inevitably that immense impression had to be.

It was a catholic-minded Orientalist, one of the very greatest of them who said, Heap up the other sacred books of the world on your left hand. But on your right hand set the Gospels alone.

They are certainly unique.

One hopes that Mr. Crofts' venture will meet with the fullness of success that is its due.

A. J. Gossip.

Isaiah liii. 12—'He was numbered with . . .'

In the October 6th issue of *The British Weekly* there is a brief account of Arthur Miller's powerful American novel, *Focus*.

'The tragedy of Lawrence Newman begins when, because he looks like a Jew, though he isn't, he is forced out of his good job. The anti-Semite feeling in New York prevents him from getting another, until a Jewish firm takes him on. Then the "Christian Front" invades his own road with a campaign to turn the Jewish residents out of it. They won't believe he is not a Jew. No one will believe it.

'He lives in terror. The more he tries to behave so as not to be mistaken for one, the more Jewishly furtive and apologetic his manner becomes. A Gentile, he suffers the persecution of the Jews. They beat him up. So, if they will have it that he is a Jew, he abandons the struggle.

'"How many of you people are there on that street?" asks the policeman when he seeks protection after the beating-up.

'"There are the Finkelsteins on the corner," he says.

'"Just them and yourself?"

'He wets his lips and takes the plunge. "Yes. Just them and myself," he says—

and (the book concludes) "felt as though he were setting down a weight which for some reason he had been carrying and carrying."'

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

ANOTHER work has recently come from Dr. Ernest F. SCOTT's busy and accomplished pen. It looks as though he is not courting ease in the days of his retirement from theological teaching. The subject of this new volume is *The Purpose of the Gospels*.[1] It is a subject that in Dr. SCOTT's opinion has been strangely overlooked. The criticism that began more than a century ago has been occupied with a multitude of problems, but has given little attention to the primary question, 'Why were the Gospels written at all? What was the motive which impelled their authors, in an age when the new religion was well established, to go back to its beginnings?'

Dr. SCOTT gives careful consideration to the various motives by which the Evangelists were led to write the Gospels. For one thing, the Gospels are text-books of instruction; the Church paid much attention from the outset to the work of teaching its converts. Again, the Gospels are of missionary significance, supplying believers with evidences of the truth of their religion. Yet again, the Gospels may be manuals for the ordering of the Christian society or Church, which was to do all things according to His example. But all such motives were subsidiary. The cardinal or central motive is to bring home the truth that in the life of Jesus we have the ground and security of the Christian faith. The Gospels were written to keep the Church mindful of the historical facts that lay behind all its practice and doctrine.

'Thus behind all other motives in the Gospels we can discern this one of recalling the Church to a true conception of what it believed. The generation past had witnessed a marvellous outward development. The little brotherhood of disciples had multiplied itself many times over, and in the course of this expansion had organized its ministry and had devised new institutions and modes of activity, answering to the wider needs. All Christian teachers were seeking in their different ways to conform the practice and doctrine of the Church to the new conditions. But the Evangelists seem to be almost oblivious of the vast changes which had come about since Jesus died. The Church, for these writers, is a primary interest, but in its formal arrangements they take no concern. All that matters to them is the purpose for which it exists. It represents Christ in the world, and amidst its manifold activities it is in danger of forgetting Him. The aim of the Evangelists is to bring it back to a sense of its true vocation. So they turn from all minor issues to Jesus Himself.'

The sentences above quoted give the gist of Dr. SCOTT's explanation of the central purpose of the Gospels, and at the same time well illustrate the sober clarity of his style. Having discussed the nature and character of the Gospels, and in particular their central purpose, he is naturally led to conclude his discussion with a chapter, to which we here call special attention, on Christianity as an Historical Religion. For the Gospels are concerned with the historical facts which underlie and support the Christian message: 'Jesus appeared on earth in a particular place and time. He performed certain actions which men witnessed with their own eyes, and they were aware that in Him God Himself was working. In former times God could only be thought of as throned in heaven and ruling the world from a distance, through the ministry of angels and inspired messengers. Now He was in the midst of our world, acting directly on our behalf.'

It is difficult to summarize in a few short paragraphs Dr. SCOTT's discussion of the Christian religion as superior to all other religions through the fact that it is truly historical. Beginning with a reference to Lessing's principle that no permanent belief can be founded on historical events, he maintains as against this that although events are transitory they alone are indubitably real. Indeed, in every event, if we could see deeply enough, there is some message from God. The greatest event in history, that for which the ages had waited, was the life of Jesus; and what its message from God is, that the Christian religion declares.

[1] Scribner's; 12s. 6d. net.

It is because it is an historical religion founded on the greatest event in history that Christianity has abiding value. It rests on something actually done by God. At the heart of all religion is the need of knowing God as a present reality; only the Christian religion can say that the Word was made flesh. And not only so, the Christian religion requires that both the individual lives of men and the affairs of nations must somehow be brought into harmony with the great act of Incarnation. The Church, therefore, is involved in the general historical movement. It should be sensitive to the inner meaning of all events and keep step with the world's progress.

But Christianity is concerned not only with what men do and the things which happen to them but also with their inward life. For the Christian the inward or spiritual life can be nothing else—if it is to answer to our inward sense of God—than an Imitation of Christ. Ideas about God are in themselves meaningless, mere abstractions. Before we can grasp them we must see them as realized in the life of Jesus.

From this point of view we can understand that Dr. SCOTT recognizes the limitations of the mystical effort. He would not be inclined to acknowledge the existence of any great value in the mystical experience *per se*. Its value comes from our Christian knowledge of the nature of God, and this in turn is derived from the master-event of history, which is the life of Jesus. 'The God of whom the mystic is conscious in his ecstatic moment has no qualities whatever. He is only the Being behind all other being, and as pure existence he is hardly to be distinguished from nothing. The great Christian mystics are justly reckoned among the saints, but only because they have carried with them, in their approach to God, the remembrance of Jesus and how He once lived. The ultimate Being with whom they have felt themselves one has borne the attributes of Jesus.'

The Mission to London [1] has inaugurated an innovation in evangelistic method. Many of our readers will remember the great evangelistic campaigns of last century, beginning with Messrs. Moody and Sankey and continuing with Dr. Pentecost, George Clark, Gipsy Smith, and a multitude of lay preachers up and down the land. They made a frank appeal to the emotions and concentrated on individual conversion. There is little need to belittle their work, for the fruits of it may be seen to-day in changed lives and devoted service to the Church. But their methods are not sufficient for the present time.

For one thing these missioners addressed audiences who already knew something of the gospel and even of the Bible and had a belief in God, vague perhaps but real enough to appeal to. To-day nothing like that exists in vast numbers of people. And besides that, our age is better educated and more critical and will not be satisfied with a gospel that is concerned only with the individual. We need redemption not only as individuals but also as a society and a civilization. The older evangelists never dreamt of this, and their appeal would go for little to-day.

Accordingly the Mission to London began with eight addresses from the pulpit of St. Paul's by the Dean, Dr. W. R. MATTHEWS, in which he presented an outline of the Christian Faith as a creed which is worthy of an honest man's adherence, a belief which embraces society as well as the individual, bringing tidings of good news for our distracted and precarious civilization. 'We preach, then,' he says, 'the Christian gospel as a message for our age—an urgent message. We want to show that this old religion is relevant to-day.'

We begin where Christ began, by taking ourselves and our fellows where we are. But where are we? There are so many people to-day who refuse to ask such a question. The most hopeless person, from the point of view of religion, is not the great sinner, but the inveterately superficial and trivial person who has never ventured to look into the abysses which surround his life or confronted the mystery which is in his own soul. In his first address Dr. MATTHEWS pushes this question home, and paints a picture of this generation which at least settled one question, our deep and urgent need of some power to lift us out of our frustration. On the large scale we have disharmony between two great world groups. On the scale of our own life we have a disharmony because of a conflict of values and a spectacle in which we see delinquency of the young, the breakdown of the family, the appalling growth of divorce and the waning of those moral qualities—honesty, fair dealing, and truthfulness—which used to be our pride.

It was the purpose of Dr. MATTHEWS' addresses to show that Christian faith has an answer to these dilemmas and our need. Jesus Christ came with the Word of God for us; nay, more, He is

[1] *Recovery Starts Within.* The Book of the Mission to London 1949, edited by the Rt. Rev. J. W. C. Wand, D.D., (Oxford University Press; 6s. net).

the Word of God to us. We must, then, first of all try to understand what the central thought of that message is and see if it has a bearing on our woes to-day. Dr. MATTHEWS finds the central thought in the Kingdom of God, which he interprets as the rule of God. The emphasis is on the activity of God as Sovereign. The Kingdom means the triumphant exercise of the Will of God.

The fact that the Kingdom is both present and future is important because we need both to look forward and upward. We who have accepted this Divine rule move towards a great hope and are sustained by a present assurance. We may still ask, however, in what sense the gospel of the Kingdom can be our hope and stay to-day. Part of the answer is in the name Jesus gives to God—Father. He made this name the centre of His thought and experience. He knew God as Father in a manner which we can only dimly divine. The Fatherhood of God was a constantly realized fact. This brings us to the most important insight into the nature of the Kingdom. Jesus thought of it as the perfect family—God's children gathered round the Father. This is the essence of the matter. And anyone who embraces the Kingdom as his guide for life is embarking on a great adventure which will be costly to the end.

This leads us inevitably to the challenge which the Christian faith presents: What do you think of Christ, the Founder of the Kingdom? There is a moving simplicity in Dr. MATTHEWS' presentation of this challenge. But what most strikes us as compelling is his insistence on the place Christ occupies in the Kingdom. He is the centre of it, and as the Kingdom is God's rule, He is the centre of that. And as such He presents Himself in two words which sum up the Christian faith in Him. He is the Son of man, and He is the Son of God.

As the Son of man He is wholly human, and His heroic life is the norm for all who accept His yoke. As the Son of God He stands in a unique relation to the Father. This is an astounding paradox. And Dr. MATTHEWS refuses to minimize the startling character of these claims. He insists, however, on the fact that these claims were not invented by the Church but are to be found in the original Christian movement, and on the fact that they are based on the thought and practice of Jesus Himself. There can be no doubt that He believed that the Kingdom was God's act for man's redemption and that He had come to bring it and would be at its centre when it came in power. That is the central reality in the Incarnation.

It is impossible in a brief note even to mention many of the topics on which Dr. MATTHEWS enlarges in these eight addresses. He goes over the whole ground. The address on the Cross is vital to the whole presentation. He deals with it wisely not as a problem but as an act of God in which He poured out the treasure and grace of His love. The Cross is an eternal fact in the heart of God. In it is the secret of the survival of Christianity. But when the Dean has finished his statement of the Faith, he returns to the people for whom the Mission is held.

Why do people not believe in God? How can they be won for the gospel? If anyone is moved by the appeal in the facts that have been presented, and asks: What shall I do? what has Dr. MATTHEWS to say? Certainly he does not minimize the demands of Christ. If men are alienated from God, as they are, what can they do but repent? What can they do but turn to God who stands at the door, waiting? If these questions are faced and answered, humbly but firmly, we may hope that many who listened to Dr. MATTHEWS were persuaded to the good way. Certainly, all who are in any way concerned in such missions as the one held in London would be helped and inspired and guided by the faithful and loving words that were spoken from the pulpit of St. Paul's.

Doctrine of Man.

The Christian and Secular Eschatology.

By the Reverend Gordon Rupp, B.D., Richmond College, Surrey.

The wrath of God as a key to the interpretation of modern history is out of fashion, to be relegated among those categories dismissed by the Master of Trinity as 'pietistic flapdoodle.' The modern historians bid us listen to the story of the past, like a psychiatrist to a patient, resolved above all never to be shocked at what we hear. Yet the Christian must see in the vast upheaval of the sixteenth century an element of judgment. 'For every false word or unrighteousness, for cruelty and oppression, for lust or vanity, the price has to be paid at last: not always by the chief offenders, but paid by somebody . . . doomsday comes at last.' Froude's words about secular history apply also to the Church, and to that late Mediæval Church which witnessed the apotheosis of Ecclesiastical Man, the one who even more than Political and Economic Man has bedevilled subsequent history. What happens to the Israel of God when it forsakes its supreme vocation of evangelical witness and pastoral care? The answer was given in the burning denunciation by Ezekiel of the 'Shepherds of Israel' and, more grimly, in real historical disaster. But the Church has never fully faced the application of this notion to itself. What could happen to a Mediæval Church which had allowed its pastoral machinery and its pastoral duty to sink to the bottom of an ever more elaborate agenda, out of which the great lawyer popes of the later Middle Ages sought in vain to spin a way out? We must face the fact that rarely in history have great bodies of men and women faced the demand for drastic and creative amendment save under the impulse of grave disaster. In the event, history itself has to take a hand in the game, and the Reformation, among other things is—'Ordeal by History.' We cannot now discuss the positive and creative work of the Reformation which in a few decades produced a theological literature of classical dimensions, new technical and theological vocabularies, new forms of Christian proclamation and worship, new institutions of piety and spiritual disciplines, and, incidentally, provoked the drastic amendment of the Counter Reformation. We have to note that a Christian Church which in the first, the fifth, and the ninth centuries had wonderfully met the challenge to baptize a new culture into Christ was now, on the threshold of the modern world with its bursting energies and widening horizons, found sick and enfeebled and in sin, self-absorbed and self-obsessed, grappling problems of its own inner life and existence. It was part of the tragedy of this judgment that there escaped from the grasp of Christian sympathy two coherent European traditions: a tradition of truth, which we can roughly label 'Humanism,' which was to blossom in letters, science, and philosophy, and which owed its origin to Christian impulses, but which now found itself in rebellion against much traditional orthodoxy, and which even in its anti-Christian atheistic rationalist forms often embodied reverence for truth more honest and exacting than that of orthodoxy (T. H. Huxley *v.* S. Wilberforce!).

The second tradition was a tradition of Justice, a concern for righteousness, for the oppressed, for the rights of man, which became the great idealism of modern revolutionary man, and which even in their most appalling revolutionary, anti-clerical manifestations have again and again embodied Christian values such that the Church, by reason of its own sin, is not qualified to return to modern revolutionary man an unqualified 'No.' I cannot linger over the first 'lost' tradition save only to suggest that the future lies with the Church which is able to meet it with conquering and yet with reconciling power: one would hope that the Protestantism of *Areopagitica* would stand a better chance than the authoritarian Church which, in the Index, the Jesuits, and the Inquisition introduced Europe to the threefold engine of the 'party line,' the Closed Shop, and the Iron Curtain. Our immediate concern is with modern revolutionary man and the 'lost' tradition of social justice.

It is in the seventeenth century that there plainly emerges a thoroughly secular political idealism, able to act as a substitute for religion, powerful to move millions with the inhibitions of religious scruples and the fervour of religious enthusiasm, what Lord Lindsay calls 'an operative idealism.' We can trace it through the English revolutions of 1640 and 1688, the American War of Independence, the Wilkes agitation, the French Revolution, the Liberal Revolutions of 1830 and 1848, and the Nazi and Communist revolutions of our own time (English publicists of the Left have always unduly minimized the revolutionary characteristics of the Nazi Movement).

These were post-Christian ideologies in the sense that their debt to Christian thought and tradition

was more than their own ideologists ever knew. We can only note the deep contribution of Puritan and Christian radical influences which separated finally the revolutionary ferment in England from the anti-clerical extremes of the Continent. But even in the rationalist tradition of democracy the debt was there. John Locke drew from Richard Hooker a doctrine of Natural Law which he could make the basis for modern secular political theory. Tom Paine and Karl Marx owed more than either knew to Biblical, Hebraic and Christian Messianism.

Revolutionary man denied the Christian eschatology of 'pie in the sky when you die.' He anticipated the realization of the millennium in this world, apart from God, and independent of grace, and of faith, hope, and love. Hans Zehrer in a profound post-war diagnosis of our time (*Der Mensch in Dieser Welt* [Hamburg, 1948]) suggests that 'Liberty, Fraternity, Equality' are Christian words, but that because revolutionary man has foreshortened them, they have become like the angles of a triangle; you approach one only by going farther from the other two. So, he says, in the nineteenth century man sought Liberty and left the world full of conflict and inequality; in the twentieth century man seeks equality and with every step he approaches it, draws an equal and opposite step away from Liberty. Zehrer adds, 'heaven help him, if in the twenty-first century man seeks after brotherhood' —the comment is not cynical but embodies the deep truth in the German tag:

Willst du nicht mein Bruder sein
So Schlag ich dir den Schadel ein.

A policy of 'Be my brother, or I'll bash you' warns us indeed that compulsory world brotherhood—Russian, American, or United Nations—might mean final disaster.

The doctrine of Progress was the eschatology of secular, revolutionary man. While the Renaissance was linked with the classical past it was not likely to disparage antiquity. It is not accidental that it was from the Noncomformist academies with their forward looking scientific bent that the first English philosophers of Progress came. Joseph Priestley, chemist, philosopher, Unitarian, and Thomas Goodwin, most famous of the '*perfectibilians*' both came from Nonconformist homes. Nearly ninety years before Darwin, Priestley anticipated:

> Knowledge will be more extended . . . nature and its laws will be more at our command: men will make their situation in this world more comfortable . . . and will daily grow more happy . . . thus whatever was the beginning of this world, the end will be more glorious and paradisaical beyond what our imaginations can conceive.

A happy thought from one who has some claim to be numbered among the founding Fathers of the Atomic Bomb! The doctrine of inevitable progress had been expounded in France by Turgot and Condorcet and by the philosophic Radicals in England. But millions in the Victorian era believed in Progress who had never read a line of these formidable philosophers. For the ordinary man the dogma was the natural inference from the amazing industrial, scientific, and hygienic developments of the nineteenth century, and had a theological root in a simple doctrine of Providence. Charles Kingsley, fighting injustice and dirt, preaching cleanliness to inhabitants of filthy towns and villages, treating his *Essays in Sanitation* as seriously as his excursions into Church History, and ranting against evangelicals who could treat cholera as a Divine Visitation, while handing round scarves and gargles to his parishioners at Eversley, knew that progress could not be left to the safe inevitabilities of Natural Law.

If Progress be the eschatology of secular idealism, the modern Utopian writings are the apocalyptic literature of revolutionary man. Arnold Toynbee has shrewdly noted that these modern sketches of Utopia represent the pegging-down of society at a certain level, and that these 'fictitious descriptions of imaginary societies which have never existed' are really 'programmes of action masquerading in the disguise of descriptive sociology.' Sir Thomas More's Utopia may sound like a premonition of the Welfare State, but it is in fact a criticism of sixteenth century society by means of a myth of a society based upon Natural Law. Bacon's *New Atlantis* embodies a typical seventeenth century scientific programme of education. Lutheranism has often been accused of otherworldly pietism, but it was a Lutheran, J. V. Andreae, who produced in his *Christianopolis* (1619) the most Christian of all Utopias. Yet he too scales down the dimensions of the New Jerusalem to the *Gemüthlichkeit* of a little German town on the even of the Thirty Years' War. Modern Utopian writings have had a similar motive, though recent writings of this genre have been of the debunking kind—Aldous Huxley's *Brave New World*, George Orwell's *1984*, and Max Beerbohm's magnificent parody of H. G. Wells (in *A Christmas Garland*). It is a doctrine of progress which has been debunked by history itself in the last decades. Perhaps the shrewdest comment upon it is the painting of Pieter Breughel of the *Land of Cockayne* the mediæval fable of a distant land of luxury where the sea runs milk, and tarts and cakes grow on trees. In the centre of his picture, lie three figures fast asleep—the soldier (Political Man), the peasant (Economic Man), and the scholar (Intellectual Man—better

Coleridge's *Clerisy*). It is a world which has solved all its problems and where life has lost all meaning and purpose whatever, and where there can be no more calls to sacrifice. It is noticeable that Marxist eschatology is reticent (like the Christians) about its ultimates, about what will happen when 'the state withers away.'

The old liberal revolutionary idealism has worn thin: it is failing to act as an operative idealism, and is at an obvious disadvantage against the Communist ideology with its realist appreciation of the element of tragic conflict in history, its ability to combine a twentieth century revolutionary technique with a nineteenth century doctrine of a progressive movement within history. The Atomic Bomb has pointed the dilemma. If we escape the fate, depicted by Lord Russell, of a world where all life has been withered by radioactive rays, the earlier words of Sir James Jeans remain: 'we are standing at the first flush of dawn . . . in time the glory of morning will fade into the light of common day . . . and this in some distant age will give place to the evening twilight.' Come soon or late, the twilight of the Brave New Gods must come. Faced with the ultimate question of death, the brave and fortunate may seek the consolation of philosophy, while for the rest there remains only the old, deadly, *Interimsethik* of paganism, 'Eat, drink . . . for to-morrow we die.'

The Christians must meet this situation by reaffirming and readjusting the Christian hope. That involves stating the doctrine of Man. It means the recognition that Christian theology in the past has laid upon the notion of Adam a greater weight than historically and theologically the Genesis stories will bear. Adam is blue-print Man, and, as we know him in history, a stained and soiled blue-print. 'We arrive,' says F. D. Maurice, 'at the Man who is the image of God by going straight to Christ, not by attributing to Adam and Eve what we please out of our fancies . . . it is Christ who was the Head of Mankind . . . from this point of view, the Second Adam is prior to the First Adam.'

We shall need to readjust our eschatology. Many Christians seem (and we English have a genius for it) to be doing the right things for the wrong reasons, and to derive their theoretical justification for Christian action towards a 'better world' from a secular nineteenth century idealism combining a doctrine of progress with a fallaciously optimistic view of human nature and history. Nobody can say how the language of the post-historic myth of the Parousia must relate to fact. We cannot suggest how history will end, though we may refuse to believe that it must be a tidy finish where good has everywhere come to prevail and evil has softly and silently vanished away. There is deep truth in Charles Wesley's

O, who can explain this struggle for life,
This travail and pain, this trembling and strife!
Plague, earthquake, and famine, and tumult, and war;
The wonderful coming of Jesus declare!

In other words, time and history move onwards, but not to final dissolution, and death as the ultimate, but to the moment when Jesus Christ will claim it as His own and to that 'manifestation' which at the end of the day will make sense of history in the light of its supreme theme—the Righteousness of God.

That does not involve the Christian in pietism or escapism or pessimistic abandonment of creative effort. He knows here and now that 'Christ sits at the right hand of God. . . .' As the first Christians cast out demons in the Name, so the modern Christian cannot sit paralysed with his fellow-captives under the giant, merciless impersonal 'ologies, 'anities, and 'isms. He refuses to accept necessary evils. He can echo the words of Hugh Price Hughes: 'Whenever you hear anybody saying that slavery is necessary, that intemperance is necessary, that lust is necessary, that war is necessary, you can shout aloud "Thank God that's a lie." Jesus Christ will bring it to pass that right shall utterly prevail. Satan shall fall.' Such a faith in the twentieth century, too, will prove mighty to the casting down of strongholds. The Christian will have to think anew the New Testament ethic, as an eschatological ethic with the three primary dimensions of faith, hope, and love—faith, which here and now grasps what lies beyond the end of time, hope which looks forward with confidence to a glory to be revealed, love which knows that here and now the most trivial action and incident ('a cup of cold water') has an eschatological and eternal significance. In 1866 Charles Kingsley preached before the Queen at Windsor on the subject (of all themes!) of Progress. There is much of the oration which reads sadly to-day in its glib equation of the Spirit of God with the 'Spirit of Improvement . . . of Progress.' But his conclusion has the root of the matter. 'We will hope,' he said, 'because hope is the only state of mind fit for a race for whom God has condescended to stoop and die and rise again.'

Literature.

ARCHBISHOP LANG.

Cosmo Gordon Lang, by Mr. J. G. Lockhart (Hodder and Stoughton ; 25s. net).

Mr. Lockhart makes a shrewd observation at the close of his remarkable book. A biography is like a trial at law. The biographer is the judge. So far as he can, the biographer must see that the evidence is made available and is fairly displayed. His readers are the jury who bring in the verdict. And in the present case the verdict would be far from unanimous. Mr. Lockhart is the perfect judge. He sets forth the facts with complete impartiality, the shadow as well as the light. I have never read a 'Life' of anyone more honest or more candid. He had a great mass of material to deal with, in particular a day-to-day diary written by the subject himself, and he has fitted this in to the flow of the narrative with amazing skill. The book is a great biography if it is not the biography of a great man.

When Sir William Orpen was asked to paint Dr. Lang he said : 'I see seven archbishops, which am I to paint ?' He was referring to the complexity of his subject's character. And he certainly chose one of the less pleasant aspects of the seven. For when the portrait was installed and Dr. Lang was showing it to some friends, he remarked : 'They say in that portrait I look proud, prelatical and pompous.' To which Bishop Hensley Henson, who was present, dryly responded : 'And may I ask your Grace to which of these epithets your Grace takes exception' ? If, however, there were not seven archbishops there were certainly two men. That is why the verdict of the jury could not be unanimous. Those who read this life without personal knowledge of the man would see one who was from his earliest days ambitious of success, a social climber with his eyes fixed on the summit. When he was Vicar of Portsea his curates laughed at his little ways, his unconcealed taste for the society of the important, and at his intention to climb to the top of the ladder, too plain even to be questioned. This section of the jury would sum up their conclusions in three words : 'A worldly prelate.'

But there was the other man whom those honoured who had known his kindness and his wisdom, ever at the service of all who needed them and especially of youth. There was the other man who, at Ballure his Scottish holiday home, wrestled with the dark angel, poured out his self-accusations and penitence and sought 'the aid of heavenly powers.' He had not a great deal to give ; he was no scholar ; he was not a thinker ; but what he had to give he gave with devotion to his Church and his generation. He could show great courage on occasions that were really difficult, as, for example, when preaching before King George V he chose the subject of Christian missions, knowing that the King had been inveighing against them, and roundly said that you could not be a Christian if you did not support them. The King was very angry and asked Dr. Lang, 'Do you say I am not a Christian ?' To which the Archbishop replied : 'I am not drawing conclusions, only stating the facts.' The King turned away muttering, 'Damned impudence !,' but the incident made no difference to their friendship.

Dr. Lang had a life that was 'meteoric' in its unbroken success. He was Archbishop of York at forty-four. In eighteen years from his ordination he had risen to the second highest position in the Church of England. His best time was at York. After that his fire and inspiration seemed to fade. Mr. Lockhart thinks he stayed too long at York and came too late to Lambeth. He had a noble presence and was a magnificent speaker. On two critical occasions he brought on himself a perfect fury of abuse. One was his Broadcast at the time of the abdication of Edward VIII. It was a deplorable mistake. Its whole tone was unfortunate. The other was at the outbreak of the First World War, when his plea for the Kaiser was deeply resented. But both statements were well intentioned, and he did not often make such mistakes. In any case we must not forget his services in the cause of Christian union which were probably the most worthy and lasting contribution he made to the life of the Church in our day. He did not achieve much in the way of actual union movements, but he spread the spirit of reunion out of which any achievement must come.

F. J. Rae.

JACOB BOEHME.

Mr. Stephen Hobhouse earned the gratitude of students of Christian Mysticism when he published a decade ago his 'Selected Mystical Writings of William Law.' It was an excellent anthology, admirably edited, and supplemented by intimate studies in the Mystical Theology of William Law and his prophetic 'Master,' Jacob Boehme. It has recently appeared in a revised edition, with a Foreword by Mr. Aldous Huxley. Still more recently a companion volume to it has been published by the same editor. It represents a

kind of completion of Mr. Hobhouse's studies for the volume on William Law. It is an attractive reproduction in revised form of the Danish Bishop Martensen's 'Studies in Boehme's Life and Teaching,' which was translated into English by Mr. T. Rhys Evans. The revision by Mr. Hobhouse has been made with the help of the authorized German translation, and includes an introduction, appendices, and footnotes, all intended to make Martensen's book more intelligible and interesting to the non-expert reader. We shall not quote the elaborate title-page; it may be enough to say that the work is likely to be cited as Martensen and Hobhouse's *Jacob Boehme* (Rockliff; 21s. net).

With the publication of this companion volume (to which Canon Peter Green supplies a Foreword) Mr. Hobhouse has added greatly to our indebtedness to him, and incidentally discharged to the full his own debt to William Law and Jacob Boehme. They have helped him to live in closer touch with the unseen world of reality, as also to gain some light on certain ethical, metaphysical, and theological problems, in particular on the mystery of the origin of evil. Others could bear a similar testimony. It is interesting to learn that just before his death Nicolas Berdyaev had projected a work in which he would 'return to his deepest inspiration, the mysticism of Jacob Boehme.'

W. FULTON.

THE BOOK OF REVELATION.

Every minister sooner or later encounters some crank who wants to find his own particular prognostication of the future course of history cryptically prefigured in the Book of Revelation, and fervently wishes he could find some short and sensible book to put into his hand with, 'Take that home and read it, and let's hear no more of this nonsense.' We may be wrong, but we think that the latest addition to the 'Torch Bible Commentaries' is just the book for him. It is *The Revelation of Saint John the Divine*, by Mr. Ronald H. Preston and Mr. Anthony T. Hanson (S.C.M.; 7s. 6d. net). Let there be no mistake. It is uncommonly good. In the hands of our two commentators, Revelation not only becomes a profound interpretation of the will of God in human history, but emerges, despite all its eschatological *bizarrerie*, as a deeply Christian book.

In the Introduction of forty pages Preston and Hanson, both obviously good Christian scholars, do not spend much time on questions of authorship and date. Their answers are in terms of critical orthodoxy. The book was written in face of the Domitianic persecution, about A.D. 95, by John a Jewish Christian who thought in Aramaic and wrote a *Koine* 'unlike any Greek that was ever penned by mortal man.' These answe given, they proceed to discuss the leading ide of Revelation, the Christian significance of th book, the Seer's literary technique, the devotion use of Revelation, and so on.

Then come ninety odd pages of very helpf commentary. It is obvious that they have ha Charles at their elbows, but there is no parade erudition. The sole aim is to make John's meani clear, to decode his odd arithmetic, to stress th profundity of his insights, to show the relevan of his apocalyptic for us who live in 'the atom era.' Yet difficult detail is not slurred over; th significance of the martyrs' 'white robes,' th number of the Beast, the meaning of 'a time, an times, and half a time'—these and other poin are simply explained. Nor do they shut their ey to what have been called 'the sub-Christia elements' in the book. Yet they warn us tha people who have experienced the blood-baths o two world wars should not be too squeamish abou a picture of 'blood up to the horses' bridles.'

The best tribute the present reviewer can pa this book is to say that he rose from a reading o it with a new appreciation of the strong Christia Faith that pulsates through Revelation, and new recognition of the relevance of its messag for our sin-sick and shattered generation.

A. M. HUNTER.

BENEDETTO CROCE.

Those who owe much to Croce will hear with happy expectancy that there has been publishe a volume of selections from his writings—*M Philosophy*. And other Essays on the Moral an Political Problems of our Time (Allen and Unwin 15s. net).

Yet, somehow, for some of us, the old thrill i dimmed. Croce himself, perhaps, explains this i his opening sentence: 'I have always decline the request to expound my philosophy shortly i a popular way, partly because philosophy, lik any other work of man, can only be really unde stood by those who are in the trade.' But th translator, Mr. E. L. Carritt, honestly tells u 'Many of the metaphysical presuppositions an conclusions of these essays I am unable to accept' which seems to open again the door of hope tha Croce had banged shut in our faces. The Content of the book are appetizing. It is indeed centra and fundamental things that are here dealt with— My Philosophy; Why we cannot help callin ourselves Christians; An Essay in Communis Philosophy; Aristocracy and the Masses; Justic and Liberty; Denationalization of History; Th Conflict of Duties; Manual Work and Work o the Mind; In Praise of Individuality; and man

more are all living questions that keep thrusting themselves in upon us. But, in the main, they are treated very briefly. And perhaps what worries one a little is the difficulty Samuel Johnson had with Wesley, 'He can talk well on any subject,' he declared. And so can Croce. But, added Johnson, 'He is never at leisure. He is always obliged to go at a certain hour. This is very disagreeable to a man who loves to fold his legs and have out his talk, as I do.' These essays may be suggestive. They are certainly not exhaustive, and on occasion are even slight.

A. J. Gossip.

THE MYSTICS.

Dr. James M. Clark is a lecturer in the Department of German in Glasgow University. To 'Modern Language Studies' he contributes the fifth volume, *The Great German Mystics* (Blackwell; 12s. 6d. net). According to the full title Dr. Clark would seem to limit his study to those outstanding mystics—Eckhart, Tauler, and Suso. In fact his performance is better than this promises, for he includes two chapters on Merswin and the Friends of God, and the Franciscans respectively. The whole constitutes a very valuable addition to our literature on Mediæval Mysticism. In a brief introduction Dr. Clark attempts—and persuasively—to answer the question How is the rise of Mysticism at that particular period to be explained? If it can be explained, he holds, it was due to the impact of scholastic philosophy upon educated women in nunneries. Theological and philosophical ideas had to be 'expressed in a garb that would make them intelligible to women.' 'Many of the finest mystical writings are sermons preached to nuns.'

To his three outstanding mystics the author has devoted much original research as well as made himself familiar with what their biographers and commentators have already written. He has given us a book which, while faultless in literary style and of great interest, reveals meticulous scholarship and reliable judgment.

In his chapter on Merswin he discusses the questions first as to the alleged 'Friend of God' referred to by Merswin and the 'Friends of God' in general. The former he shows to be a myth. The latter he shows to denote not as has often been represented, a definitely organized body whom some have pictured even as Protestant before the Reformation, but a name which came to mean essentially 'mystic.'

Franciscan Mysticism has strangely been largely ignored, and a field here still awaits cultivation. In his last chapter which deals with the Franciscans Dr. Clark has done an excellent bit of spade-work.

It is needless to say that the book is fully documented throughout, and that a very full and well-classified bibliography is appended.

W. D. Niven.

Books on Methodism and its origins and personalities have been numerous of late. The latest is a detailed and intensely interesting story of the Movement from its beginnings, but with a special reference to America — *The Story of Methodism*, by Mr. Halford E. Luccock and Mr. Paul Hutchinson with two final chapters by Mr. Robert W. Goodloe, with illustrations by Mr. Harold Speakman (Abingdon-Cokesbury Press; $4.00). The two final chapters are added to the main story to tell how Methodism in America from being separated into three churches—the Methodist Episcopal Church, the Methodist Episcopal Church South, and the Methodist Protestant Church—was united in one body called The Methodist Church. But a good part of the book is devoted to the rise and development in America of the Methodist Movement. This handsome volume of over five hundred pages contains a thrilling story of one of the greatest religious Movements in history, told with vivacity and competent knowledge and illustrated by a very large number of line drawings.

The publishers of *The Bible: A New Translation in Basic English* (Cambridge University Press; Library edition 12s. 6d. net, School edition 8s. 6d. net) state that this Version has a twofold purpose: 'to bring the English Bible to the many potential new readers all over the world who know only a little English, and also to provide a simple translation for those from whom the rich Elizabethan prose of the Authorized Version sometimes conceals, by its very familiarity, the plain meaning of the text.'

Since this new Version uses only one thousand words—the eight hundred and fifty of Basic English plus fifty special Bible words and a hundred words which give most help in reading English verse—it will no doubt worthily serve its primary purpose. But, to this reviewer's mind, it hardly serves the second. The reader who wishes a fresh insight into the Bible will best achieve his end by the use of other modern translations. Inevitably, Basic English must frequently blur the accuracy of meaning. The language is often awkward. In Ps 23^4 we read 'though I go through the valley of deep shade'; in the same verse 'your support' seems a weak word for the shepherd's staff; in Lk 7^{44} there is the phrase 'she has been washing

my feet with the drops from her eyes.' But this does not detract from the main achievement of the Version.

Literary Criticism, Common Sense, and the Bible, by Sir Frederic Kenyon, is the Second Lecture of the 'Friends of Dr. Williams's Library' (Heffer; 2s. net). In it Sir Frederic sums up recent developments in Biblical Criticism, especially in the criticism of the New Testament. He finds that much nineteenth-century criticism was extravagant because there was little objective knowledge by which it could be checked, and it is his belief that we have entered upon a new and soberer period of Biblical study. In regard to the Old Testament, archaeological parallels 'show that the Mosaic narrative is not of late date, but may well represent one of the forms in which these legends circulated in and before the age of Moses.' This may be true, and, indeed, the most recent archaeological discoveries do suggest that the Genesis stories are truer to the cultural milieu of the second millennium B.C. than to that of the first millennium, in which they are often supposed to have been freely invented. But it does not in itself invalidate the broad conclusions of literary criticism, as readers of this lecture may hastily assume. In regard to the New Testament, the latest papyrus finds prove beyond a doubt that the Gospels were written considerably earlier than was at one time supposed. 'The upholders of the Christian tradition can base themselves on concrete evidence . . . . it is the adherents of the destructive views who are forced to rely on assumptions and improbabilities.'

Mr. E. Godfrey Hoare, who disavows any claims to be a theologian or a scholar, seeks in his book, *The Ascending Line* (Hodder and Stoughton; 6s. net), to expound what he understands by Christianity. In doing so he would answer an 'intensely personal' question: 'What is that which I myself believe so deeply that it affects every thought, every action of my daily life?' In giving the answer he gives an exposition of the historic faith at once liberal and conservative: liberal, as throwing off what he would regard as the shackles of orthodox dogma; conservative, as defending the essential idea at the heart of the dogma. His exposition is much influenced by the results of recent science, but he is emphatic in insisting that beyond the ken of science lies a world of which science knows nothing. Here is the faith in which he writes, and at the same time a good sample of his writing: 'Spiritual adventure is the urge to climb towards the spiritual, and that is religion. For religion cannot be static, it cannot keep us on one unalterable level. Just one step higher—we cannot resist the urge. And as we climb, new powers begin to develop, new lights begin to play over the face of the world, for life and love have new meanings as we draw nearer and nearer to their source. And there is no need to hurry, for we have already left time behind us and will go on adventuring far beyond the gates of death.'

Ten years ago Mr. A. D. Power published a rendering of the Book of Ecclesiasticus. The reception accorded to it was so warm that it has encouraged him to follow it up with *The Proverbs of Solomon* (Longmans; 6s. net). Mr. Power describes his work as a 'conflation.' He keeps as closely as possible to the language of the Authorized Version, with such alterations as seem 'to conform with modern scholarship or to make clear the meaning.' There are passages, he says, in which one can only guess at the author's meaning, and 'occasionally it has been necessary to resort to paraphrase.' A feature of this book, as distinct from 'Ecclesiasticus,' are the Notes (eighty pages) and Glossary (sixty pages). These are full of good things, with parallels drawn from a wide field including the Classics, and English and European literature. Very interesting and sometimes amusing are illustrations from the West African Yoruba, of all places; for example, 'The borrower is not so unhappy as the guarantor,' and 'No one claims relationship with a man without money.' Mr. Power is an amateur, in the best and proper sense of that word. He says that 'whatever others may think of this labour of love I have enjoyed the compilation of it, and if selfish enjoyment was not my sole motive it has at all events been my reward.' This is, indeed, a book which should bring enjoyment to many.

The middle forms of two schools have been privileged to profit from lessons on an extraordinarily interesting subject—*Landmarks in the Story of Christianity*—and the teacher, the Rev. H. A. Guy, B.A., B.D., has been well advised to make them into a book (Macmillan; 6s. net). It would be difficult to choose a more engrossing subject. It has all the thrill of history and of the unknown, and in the hands of a skilled teacher there would be no chance of dullness. We hear of Christianity in the Roman Empire, of the rise of Islam, of the Church in the Middle Ages, of the Reformation, of the rise of different churches, of missionary pioneers, of the Universal Church, and, finally, arrive at Christianity to-day. What could be more fascinating? This book of a hundred and fifty pages is full of enlightenment and is as interesting as a novel.

The Christ of the Ages, by the Rev. A. Edley Willings (Skeffington ; 7s. 6d. net), consists of a series of historical studies in the impact of the living Christ upon the mind of Christendom. The thesis maintained is that in every period of history since the advent of Christ the Living Spirit of the Risen Lord has made itself felt in the life and thought of mankind, to the revival of religion and the renewal of the Church's witness. The apologetic conclusion follows that Jesus of Nazareth has a permanent place in human history. There is little or nothing in the book to show independence of thought or distinction of style, but it is in effect a useful review of Church History from the angle selected. And when the author turns from the past to consider the future he naturally carries forward the optimism involved in his thesis. Indeed he sees in our own day, on every hand, signs of a moving of the Spirit in men's minds and hearts, regarding it as not without significance that since the close of the mediæval period the first half of every century has received ' a redeeming impact ' of the living Christ : ' in the sixteenth century Luther and his fellow reformers ; in the seventeenth century George Fox and the Quakers ; in the eighteenth century Wesley and the Evangelicals ; in the nineteenth century the Oxford Tractarians and Christian Socialists.'

A book by Dr. Manfred Björkquist, the Bishop of Stockholm, has been translated from the Swedish by Evelyn Ramsden and issued with a Foreword by the Bishop of London—*A Life Worth Living* (Skeffington ; 7s. 6d. net). It consists of a selection of the Bishop's religious addresses on topics such as ' The Value of a Man's Life,' ' Youth and the Problem of Sex,' ' Religion and the World Crisis,' ' The Hope of Eternal Life.' It is interesting to see how an Episcopal authority in another land views the situation to-day, and the book has this added interest that it contains the reflections on life to-day of a cultured and experienced teacher.

The Booke of Common Prayer : *Its Making and Revisions, 1549-1661*, by Professor Edward C. Ratcliff of Cambridge University (S.P.C.K. ; 10s. net.), is essentially a book for the liturgical student, published to mark the four hundredth anniversary of the English Prayer Book. A masterly Introduction of fifteen pages provides a clear and concise summary of the history of the various revisions—the two Edwardine Books of 1549 and 1552, the Elizabethan of 1559, the Jacobean of 1604, the Scottish of 1637 and the Restoration Book of 1662.

A series of eighty excellent plates illustrates pages from these editions, including some from pre-Reformation service books. Useful notes accompany the plates. This is a delightfully produced and printed work.

It is not often that a layman sets down on paper his hopes and faiths in the sphere of religion. But when he does, and when he is an intelligent person, there is much to be learned from his standpoint. Mr. Sydney J. Forster has ventured on such an undertaking as this in his book, *Reflections of a Business Man on Religious Truths* (Stockwell ; 3s. 6d. net). He can hardly be regarded as a tiro, since at least thirteen books of his have already seen the light and, we hope, have spread it. The present volume contains brief essays on such themes as ' The Ever-present God,' ' Conquests of Faith,' ' The Impossible,' ' In Touch with God.' It also contains a section headed ' Challenging Questions,' and they are challenging. He is not afraid, however, to meet them, and his ' reflections ' will, it may be confidently hoped enable others to do so also. The book is full of both earnestness and good sense.

His Servants the Prophets, by the Rev. Eric William Heaton, Fellow and Dean of Gonville and Caius College (S.C.M. ; 7s. 6d. net), is an original and arresting book. It is dedicated to the late Professor S. A. Cook, ' in reverence and affection.' It is a book for the non-specialist, but it is not an ordinary ' Introduction.' It does, indeed, contain sufficient information about the prophets and their messages to serve as an Introduction. But Mr. Heaton is more concerned for the significance of the prophets for to-day than to provide another text-book. The style is direct, ' You . . . ,' and will compel the attention of the reader ; for example, ' There is much to be said for the view that belief in the Devil makes belief in God easy, because it reduces the Most High to a demi-god in whom it is easy to believe.' Mr. Heaton has no patience with the allegorical interpretations which are being revived in some quarters. On the question whether the prophets condemned sacrifice *in itself*, or only the *abuse* of it, he says, ' For them, sacrifice meant no more and no less than sacrifice as they knew it. What they saw before their very eyes, they wholeheartedly detested.' There are things in this book against which the specialist will want to put a large query. But however fastidious he may be, he will probably be the first to hope that Mr. Heaton will continue his studies. If he does, we may expect from him in due course something of first-rate quality.

Some Important Issues for Baptismal Theology.

By the Reverend Reginald E. White, B.D., Moreton, Wirral.

Evidence is accumulating of increasing uneasiness about the meaning and practice of Baptism ; newspaper accounts of disturbances at christening services, a number of books and pamphlets reopening old controversies, the strength of the Baptismal Reform Movement within the Church of England, the treatment of New Testament passages concerning Baptism by commentators of different denominational affiliations, and the severe criticism of Infant Baptism by Barth [1] are all indications of the need for a reconsideration of Baptismal theology. This uneasiness is in truth a reflection of the prevailing secularism, for whatever relevance Infant Baptism may have for a Church set within a fundamentally Christian community, it becomes obviously inappropriate when that community is near pagan, and as on the Mission Field the Church is compelled to make adjustments. In this neo-pagan century, therefore, a reopening of Baptismal questions was to be expected, and a restatement of the issues as seen by those who reject Infant Baptism may thus be of some value.

Those who adhere to Believers' Baptism contend that such Baptism possesses a fourfold significance. It is primarily a declaration of faith in a crucified and risen Lord, in precisely the same sense in which the Lord's Supper is a ' showing forth ' of the Lord's death. Both ordinances equally are teaching ordinances, dramatic representations on the model of Old Testament ' acted prophecy ' of the death and resurrection of Jesus. In Baptism we are ' planted together in the likeness of His Death ' as in Communion we eat and drink ' in remembrance ' of His Cross. The faith thus confessed by the baptized is a faith consciously directed toward Him ' who was dead, and is alive again.' Secondly, Believers' Baptism is an act of obedience. The baptized shares as closely as may be the inner significance of the Baptism of Jesus, as an act of dedication to the Divine will. That supreme example, and the command ' Go . . . teach . . . baptizing . . .' correspond in the case of Baptism to ' This do ye ' in the Supper, and the deliberate, conscious, personal obedience thus offered sets the whole tone of the new life in Christ. Thirdly, Believers' Baptism expresses a truth, the truth of conversion, regarded as a union with Christ involving a moral death and resurrection. We die with Christ, are buried with Christ, and rise to newness of life in Chris Dramatic representation of the Cross thus pass into the deeper thought of participation in th Cross, as in Communion. At the Table, we ar identified, by personal participation, with all th benefits of Christ's death, and are aware of H risen presence to set us forward on our Christia way : at the Pool we are identified with the in plications of Christ's death as a dying to sin, crucifixion of self, and a rising to the life hid wit Christ in God. This rich conception of conversio finds pictorial expression in the convert's Baptis by immersion. Finally, Believers' Baptism is means of grace. Just as no one who has ev shared, with quickened conscience and humb mind, the Communion of the Lord's Supper woul ever again think of it as a mere rite or ceremon so no one who, with believing heart and since purpose has followed Christ through the wate of Baptism, will ever doubt that something ver like the opened heavens and the descending dov is vouchsafed to the baptized believer. Go always answers faith with assurance, obedienc with joy, resolve with strength, aspiration wit blessing, and just because Baptism expresses faith deepens consecration, utters surrender, crystalliz aspiration, it ever meets with a new gift of Divin grace. The first criticism, therefore, which thos who hold to ' Believers' Baptism ' have to mak against Infant Baptism is just that it surrender obscures, and ultimately destroys this wealth spiritual meaning. Whatever new meanings ma be imported into Infant Baptism to justify existin practice, they cannot be compared with th theological and practical significance which ha been forfeited.

The superiority of the view of Baptism just ou lined may be urged on many grounds. It is *clea* The two sacraments alike originate in the examp and command of Jesus, confirmed by the practi of the Apostles ; both are symbolic in form, ar effective means of grace where faith is presen both are binding upon believers as Divinely o dained expressions of loyal discipleship, but a not essential to salvation. There is nothing he to strain credulity, nothing to involve argume about the limits of the sacramental principle, th authority of tradition, baptismal regeneration, th validity of proxies, the efficacy of unworthy pries hood, and so on. And clearness is a powerf recommendation in an age impatient of theologic hair-splitting. Then, it is *consistent.* Infa

[1] *The Teaching of the Church Regarding Baptism* [1948].

Baptism and Adult Communion have not the consistency illustrated above: Infant Baptism enshrines a view of salvation that rests upon the efficacy of priestly rites performed by one who stands in the Apostolic succession, whereas Communion, which needs to be 'rightly, worthily, and with faith received' [1] expresses a view of salvation which rests upon 'a lively faith' as the only medium of grace. The Greek Orthodox Church more consistently practises Infant Communion as the natural and logical correlative of Infant Baptism. Similarly, every worthy doctrine of the Church assumes its members to be Christians in faith, practice, and profession; any consistent form of initiation, therefore, must express the *initiate's* faith, pledge, and witness. Infant Baptism, regarded as conferring spiritual privilege or ecclesiastical status, must inevitably compromise the doctrine of the Church in a way that must become increasingly embarrassing as the Church moves into world situations demanding ever clearer definition of her nature and claims.

Again, Believers' Baptism is *scriptural*. Here, the defence of Believers' Baptism is now being offered most effectively by scholars who do not belong to the various 'Baptist' groups. Sanday and Headlam,[2] Vincent Taylor,[3] C. H. Dodd,[4] Norman Snaith,[5] Karl Barth,[6] Emil Brunner,[7] E. F. Scott,[8] and many others emphasize the personal faith and resolve expressed in Baptism in the New Testament. The issue is no longer whether Believers' Baptism has scriptural authority, but whether this matters. We shall return to this, but it may be remarked here that in these days of religious objectivism it is no small gain for the Church to be repeatedly reminded, at the Pool as at the Table, that she sprang from a concrete, historic act of God, unalterable and definitive, in her faithful witness to which lies all her authority and power.

It must be allowed, of course, that some upholders of Infant Baptism sincerely claim scriptural authority for their practice also, and although such claims can hardly stand against the authoritative opinions of the expositors already named, something may here be added concerning the two arguments usually advanced. The first appeals to the probability that among the 'households' baptized in the mission campaigns of St. Paul, young children were sure to be found. This would make the practice of the Apostles inconsistent with their teaching, and with their appeals to the solemn obligations which the baptized voluntarily accepted.[9] Moreover, the assumption that whatever is not expressly excluded may always be assumed to be included is a perilous and absurd principle of exegesis, while it is extremely doubtful whether in Roman or Greek any more than in Jewish households, 'infants' would be regarded as in any sense religiously competent. The second argument urges such passages as 'suffer the little children to come unto me' and the analogy of Jewish circumcision, as pointing to some difference of status between the children of Christian parents and the children of non-Christians. This, of course, could justify only the Baptism of children from Christian homes. But is this 'difference of status' one which the Apostolic Church would have signalized by Baptism? In his letter to Corinth, Paul refers to a somewhat similar distinction of 'status': the unbelieving wife is 'sanctified' by the believing husband, and the unbelieving husband is 'sanctified' by the believing wife.[10] The meaning is admittedly obscure; what is not obscure is that Paul did not direct, and would have strongly opposed, the Baptism of the unbeliever to mark the difference of 'status,' or to express the unity of the family.

Once more, Believers' Baptism possesses the greater *value*. Parental responsibility, the Church's concern for the child, and the truth of God's priority in the process of redemption—the 'values' of Infant Baptism—are better expressed in less ambiguous ways, while the practice of Believers' Baptism emphasizes the claims of Christ upon the individual, the need for witness, the requirements of Church membership, the rigour of the Christian ethic, and the reality of conversion. (How much more powerful would be Methodism's witness to conversion if the message were not diluted by the adherence to a Baptism that denies its necessity!) [11]

The doctrine and practice of Infant Baptism, in comparison with that of Believers' Baptism, is thus shown to be confused, inconsistent, unscriptural, and of inferior value to the Church, but these criticisms, not inconsiderable in themselves, do not touch the deeper issues involved—the rival authority of tradition or Scripture, the ethical

[1] *The Thirty-nine Articles*, art. xxviii.
[2] *The Epistle to the Romans* [*I.C.C.*], 153 f., 162 f.
[3] *Forgiveness and Reconciliation*, 136 f.
[4] *The Epistle to the Romans* [Moffatt, N.T. Commentary], 86 f.
[5] In *The Methodist Recorder*, 17th June, 1948.
[6] *Op. cit.*, 41 and *passim*.
[7] *Divine-Human Encounter*, 128–132.
[8] *The Pastoral Epistles* [Moffatt, N.T. Commentary], 77, 176.

[9] Ro $6^{2.3}$, Col $2^{11.12}$ 3^{1-3}. [10] 1 Co 7^{14}.
[11] Cf. Wesley, 'Sermon on the New Birth': 'The question is not what you were made in baptism, but what you are now. Say not in your heart, I was once baptized, therefore I am now a child of God. Alas that consequence will by no means hold. How many are the baptized gluttons and drunkards and liars and common swearers; lean no more on that broken reed. Ye must be born again.'

content of the gospel, and the conception of grace.

Dr. N. P. Williams, in his Bampton Lectures,[1] deals with Infant Baptism in these terms :

> That infants may, and should, be baptized is a proposition which rests solely upon the actual practice of the Church ; as in the fifth century, the sole argument for the fact is simply this, ' the Church does baptize infants, and we cannot suppose that the Church has acted wrongly or without good cause in so doing.' It must suffice to state that in the author's view the argument ' *a praxi ecclesiæ* ' is the only, but also the sufficient ground for affirming the legitimacy and laudability of pædobaptism : and that those who do not trust the instincts of the historic Church to the extent required by this argument should in logic either abandon the custom altogether or interpret it solely as a picturesque and dramatic method of registering the name of the infant as an honorary member of the Christian Society.

In view of the fact that Infant Baptism is first heard of in the last quarter of the second century, that for another two centuries Believers' Baptism continues to be the rule and Infant Baptism the exception, and that such giants as Gregory Nazianzen, Basil, Chrysostom, Ambrose, and Augustine were not baptized until they reached manhood, although all had Christian mothers, one begins to doubt whether in fact the practice of the Church is sufficiently consistent, even before the Reformation, to bear the weight of any argument. But is not the form of the argument dangerous ? Infant Baptism did not enter the life of the Church alone : about the same date, for much the same motives, and based upon the same underlying conceptions, the Church's practice moved towards the Roman Mass, celibacy, and Papacy. Down to the fifteenth century the *praxis ecclesiæ* might be said to speak as much for one as for any other, and it was precisely the reassertion of Scripture as the test of the practice of the Church which produced the Reformation. If the ' traditional practice of the Church ' justifies anything, we should all be Romans ; if we must ' trust the instincts of the Church ' in the matter of Baptism, why not in parallel institutions ? If it be urged that the *consensus fidelium* constitutes the authority to which the Church may appeal, most of the groups who uphold Believers' Baptism would heartily agree. But the appeal to the general agreement of the saints has its perils, unless the validity of the guidance so received is tested by Scripture and by results. The voice of the Spirit in the living Church can hardly be held to contradict the voice of the Spirit in Scripture, that is, in the Church of the first century ; and as for results, we may hear what the fruits of Infa Baptism are from the mouths of men who sta within pædobaptist Communions. Kierkegaar wrote :

> ' I do not believe that the error of becoming Christian when fourteen days old can be shown m clearly than by remembering that by means of it are brought to the position of finding Christians w are not yet Christians.'

Brunner writes : [3]

> ' What does the fact of having been baptized me for a large number of contemporary people, who not know, and do not even care to know, whet they have been baptized ? Most of the contempor neopagans have been baptized as infants. . . . T contemporary practice of Infant Baptism can har be regarded as anything short of scandalous.'

While Barth [4] remarks ' Contemporary baptism teaching has in this place not a hole but a ga and advocates the giving up of Infant Bapti and the return to ' responsible Baptism.' Bapti apart from accepted responsibility he calls ' dan ened Baptism,' ' a wound in the body of Chris Joseph McCullough [5] says that most parish prie would agree that the majority of the Baptis they celebrate are almost entirely without mea ing. Dr. Kenneth Kirk,[6] Bishop of Oxford, as whether the Church might not return to the origi idea of catechism previous to Baptism when yea of discretion are reached. Presumably the fi hundred clergy in the Baptismal Reform Mov ment agree with these misgivings about the spiritu fruits of Infant Baptism. Plainly, neither Scr ture nor results endorse what is claimed to be t ' instinct ' of the Spirit-led Church, and we a left with a dual authority, the voice of traditi over against the voice of Scripture confirmed the conscience of the Church—a perilous positi

The second deeper issue in the present conti versy is that between an ethical and a non-ethi interpretation of the gospel. The gospel p supposed in Infant Baptism is essentially unethic inasmuch as the grace of Baptism then bestow is not ethically conditioned in any way, the a of Baptism cannot be held to be binding in a degree upon the Baptized, since it was not act, and the form of the service itself is devoid ethical significance. That is why a second respo sible act has to be added to it. ' Orthod Lutherans assure us,' says Brunner,[7] ' that t

[1] *The Ideas of the Fall and of Original Sin*, 550 f.

[3] See Bain, *Sören Kierkegaard*, 127 f.

[3] *Op. cit.*, 131 f. [4] *Op. cit.*, 30, 40, 54, etc.

[5] *We Have Our Orders*, 121.

[6] In *Diocesan Magazine*, Sept., 1946.

[7] *Op. cit.*, 129.

faith of the infant, in so far as it is a genuine faith, lacks neither knowledge of the Word, nor assent nor trust.' But even when credulity goes so far as to suppose 'knowledge, assent, trust' in an unconscious child, it never assumed 'resolve, renunciation, obedience,' for that would have been too patently absurd. The faith required of the infant contains neither repentance, resolve, aspiration nor any apprehension of the moral demands of Christ, or of the meaning of His Lordship, whereas the faith implied in Believers' Baptism is expressly faith in a Master whose ethical demand and perfect example are consciously before the baptized and whose right to command is already acknowledged in the act of Baptism itself.

Baptism entered Christianity, through John, already a fundamentally ethical idea, deriving ultimately from Judaist ceremonial washings, with associations of ritual holiness, and from the baptism of proselytes, which involved very definite renunciations. John's 'Baptism of repentance for the remission of sins' underlined this ethical implication. The revolution in John's teaching is his requirement of Baptism from Jews, his insistence that for entrance to Messiah's Kingdom descent from Abraham (signalized in circumcision) was utterly irrelevant. The Baptism of repentance is thus deliberately set over against circumcision; and it is, of course, just this new ethical Baptism which Jesus Himself undergoes and practises at the hands of His disciples. To return to a non-ethical Baptism, 'parallel with circumcision' is to revert to those very conceptions of racial and religious inheritance, those unmoral 'accidental' qualifications for the Kingdom which Jesus and John explicitly rejected.

To say that Infant Baptism is amoral is not, of course, to say that it is immoral. But it is a severe criticism of any official action of the Church that it even appears to lend support to an interpretation of Christianity which omits or obscures the moral demands of Jesus.

Finally, Believers' Baptism stands sharply opposed to Infant Baptism in its conception of Divine grace. That power, assistance, wisdom, forgiveness, love are accessible to hearts that seek them, and that both the wish to seek and the knowledge where to seek are themselves gifts of the gracious mercy of God, would be common ground. If this is 'grace,' the supernatural inflow of enriching resources into the surrendered and trustful heart, then we can maintain with complete intellectual honesty that such does come to men spiritually conditioned by faith in the gospel to receive it. But that this, or anything remotely resembling it, can be the experience of an infant, or can be induced, manipulated, or conveyed by means of any rite whatsoever, seems incredible. Dr. N. P. Williams[1] confesses 'It might, in fact, be contended that if the epithets "magical" or "mechanical" can be applied to any part of the traditional sacramental system at all, it is the custom of Infant Baptism first and foremost to which they ought to be affixed.' It is impossible to believe that any priestly act, Apostolic succession, symbol or liturgy can be the efficient means of grace entering a soul, or the medium whereby any human, however saintly, can command Divine grace to the spiritual advantage of the child or the Church. Grace is God's action in a soul made voluntarily susceptible to Divine influence by personal repentance and faith, and here proxies are irrelevant. This conception of grace alone seems to be either scriptural or true to experience, and by it Infant Baptism is excluded. This is the most vital issue dividing us from Rome; it is likely to be a crucial problem also in our attempts to commend the gospel to modern men. A doctrine of grace that tries to meet the prejudices, both psychological and ethical, of modern people is a great advantage in evangelism; whereas any suggestion of mechanical, quasi-magical, inscrutable grace only confuses and repels.

The controversy between Infant and Believers' Baptism may appear to some as much ado about very little: involved in it are some of the greatest questions that confront theology and the life of the Church in this century. Is it too much to hope that Barth's plea will be heard, and this 'wound in the body of Christ' will be healed? Luther is quoted as saying 'there would not be many baptized people if, instead of being brought to Baptism they had to come.' That is true: but should we be any poorer? We would certainly have gained immeasurably in clarity of teaching, innocence of conscience, and spiritual power.

[1] *Op. cit.*, note G.

The Study of Hymnology and the Cause of Reunion.

By the Reverend F. H. Durnford, M.C., M.A., Longhoughton, Northumberland.

'Hymnology is a big word, apt to suggest like its neighbours—Archæology, Anthropology, Ecclesiology—dry-as-dust research by expert students not alluring to ordinary people . . . the study (of hymns) has an interest and fascination of its own, making a wider appeal than the more exact sciences. For it includes not only religion but history, biography, music and poetry within its scope. Even fiction does not lie quite outside its range. . . .'[1]

The study of hymns and hymn writers throughout the centuries of the history of the Christian Church is in itself, in its own right, a separate branch of sacred learning. It is a serious matter of regret that in the Theological and Training Colleges for candidates for the Ministry so little attention is paid to the subject of Hymnology or Hymnody. Hymnody is the Cinderella of the subjects offered for ordination candidates to study, and receives only scant attention in the years of training at the Colleges. In how many Theological Colleges are systematic lectures given on this neglected branch of religious education? Those, who in after years even in an amateur and inadequate way have found time to study hymns, know well how rich a reward there is to be reaped. As Dr. Fleming writes, 'The study of hymns has an interest and fascination of its own.'

But there is a further and most practical reason why hymn study matters. The supreme and vital question of 'the reunion of the churches' is involved. Hymn study not only by ministers of the churches, but by 'ordinary people'—ordinary, average, regular worshippers in the churches, the people who sing the hymns—affects profoundly the cause of reunion. Consciously and unconsciously Christian hymns sung by Christian believers bring about unity. It is this particular aspect of Hymnology which is dealt with in these pages.

A convincing way of seeing how true this fact is, is to contemplate the series of Holy Communion hymns included in the various Hymnals. However greatly Christian communicants in the separated churches may differ in their Sacramental views they have no difficulty in using the same Eucharistic and Sacramental hymns. The most brief and cursory study of such hymns proves this. Compare, for example, the Holy Communion hymns in these five Hymnals (it is only limitation of space that precludes an examination of the hymns about the Lord's Supper in other well-known Hymnals). *A. and M.* (Anglican), *The Church Hymnary* (Presbyterian), *The Methodist Hymn Book*, *The Congregational Hymnary*, and the *Hymnal of the Protestant Episcopal Church in the U.S.A.* This latter Hymnal deserves to be studied far more in Great Britain—it is an exceptionally inspiring collection of all kinds of hymns of the most far-reaching variety.

Out of the seven hundred and seventy-nine hymns in *A. and M.* forty are included under the heading of Holy Communion. These are by twenty-five different authors and translators, ranging through the centuries from the Latin and Greek and Mediæval hymns translated by scholars such as Conder, Neale and Caswall. They include such hymns as 'My God, and is Thy table spread' by Philip Doddridge, the eighteenth-century Principal of an Independent Theological Seminary; the superb Eucharistic hymn 'And now, O Father, mindful of the love' by William Bright, the Church History Oxford Professor; and 'Here, O my Lord, I see Thee face to face' by Horatius Bonar, Poet, Preacher, and Parish Minister. Moreover, five out of the forty are from the mind of Charles Wesley. Could any collection of hymns about the Lord's Supper be more 'catholic' in the truest sense?

The same breadth of vision, and inclusive, tolerant spirit of unity is found in the 'Lord's Supper' hymns in *The Church Hymnary* (numbers 311–324). Again Doddridge, Bright, Wesley, and, above all, St. Thomas Aquinas supply this Presbyterian Hymn Book with sacred verse suitable for the Holy Communion service. Surely hymn 319, 'Adoro te devote, latens Deitas,' written by Thomas Aquinas in the thirteenth century and translated by J. R. Woodford in the nineteenth century, links up not merely the mediæval and modern Church, but also Catholics and Protestants who worship in the present age. It is inspiring also to recollect that hymn 323—Bonar's most moving hymn—beginning 'Here, O my Lord, I see Thee face to face,' was Bishop Lightfoot's favourite Holy Communion hymn.

Again, the perusal of hymns 756–773 in *The Methodist Hymn Book* brings home to the student of Hymnology how these same authors and their hymns are duplicated. When a Methodist sings 'O Bread to pilgrims given, O Food that angels eat'—the translation of Thomas Aquinas by Ray Palmer—he is for the moment in a real though

[1] J. R. Fleming, *The Highway of Praise* [1937], 136.

partial sense at one with the Roman Catholic who is brought up on the teaching of the seraphic doctor.

The compilers of *The Congregational Hymnary* decided on nineteen hymns under the heading 'The Communion of the Lord's Supper.' These include not only translations of Bernard of Clairvaux and Thomas Aquinas, but the verses of lesser-known but none the less inspiring authors, such as Ford, Mudie, and Rawson. Again the hymns already mentioned are duplicated.

The American Hymnal of the Protestant Episcopal Church (including the introits) contains thirty-seven hymns. It would be difficult to find in any Hymnal a more moving, inspiring, and, above all, instructive collection of hymns about the Eucharist. These thirty-seven hymns and introits are the work of some thirty different authors or translators. Again the hymns bridge the centuries of the history of the Christian Church. No. 339, 'Let all mortal flesh keep silence,' originates from the Liturgy of St. James. Gerard Moutrie was the translator. Again No. 340, 'Let Thy blood in mercy poured,' is a Greek hymn translated by John Brownlie, who has done so much to enrich the churches with his translations of Greek and Latin hymns of the Early Church. Members of the Protestant Episcopal Church in the U.S.A. (the counterpart of the Anglican Church in America) are indeed richly blessed with so remarkable a collection of Eucharistic hymns.

Is it not true, then, that the use and study of hymns promotes the unity of Christendom? And do not the tens of thousands of devout communicants in all the churches—more than ever they realize—help on the cause of unity as they sing hymns at the service of the Lord's Supper? It is true that Hymnology interests expert students and ministers of religion and teachers of religion who may specialize in the subject. But the study of hymns may become and is 'alluring to ordinary people.' The fascination of the study of hymns can be felt by ordinary church worshippers as well. When St. Paul wrote to the Corinthian Christians about hymn singing and urged them 'to sing with the understanding as well as with the spirit' he was writing for the benefit of ordinary Christian worshippers, not for experts. How taken aback St. Paul would be if he were faced with Julian's *Dictionary of Hymns*!

In that most inspiring and truly illuminating volume by Dr. J. E. Rattenbury on *The Eucharistic Hymns of John and Charles Wesley* (surely a gift on Hymnology to all the churches) the author writes in the Preface: 'May we not find once more in the Lord's Supper a Sacrament of Unity —*Sacramentum Unitatis*—instead of the source of strife and division which it has so disastrously become? May these pages tend toward the restoration of the united witness of Christian men in our torn and divided world.' Dr. Rattenbury's words will surely find an echo in the hearts of all types of Christians. But is not this also true—that this 'united witness' is being given whenever communicants in their different churches sing the Holy Communion hymns at the Holy Communion service?

It is quite true the words they sing do not convey the same meaning to the different worshippers as they are sung. The final verse, for instance, of Charles Wesley's 'Victim Divine' or the first verse of William Bright's great hymn, 'And now, O Father, mindful of the love' would not mean to a Congregationalist what it would mean to an Anglo-Catholic. It has been written of this hymn by Shirley Hughson (*With Christ in God*, 78): 'There is set forth in three brief lines as complete a statement of the truth of the Eucharistic sacrifice as has ever been produced—"We here present, we here spread forth to Thee." Nevertheless hymns unite.

Hymn writers, like poets and prophets, write more than they know or understand. They do not try to explain what cannot be explained, and state the mysteries of God and Christ without defining them. When Horatius Bonar began his inexpressibly beautiful hymn, 'Here, O my Lord, I see Thee face to face,' the Scottish poet and man of God stated the simple truth. He was quite content to state without defining. Bonar simply proclaimed in sacred verse what is true and defies definition. This sense of unity, engendered through Hymnology, becomes weaker if we forget the limitations of the human intellect.

As was stated at the beginning, the study of Hymnology needs more attention in our Theological and Training Colleges. But this is also true. The movement towards unity, and the longing among countless Christian believers for the reunion of the churches, will be signally helped by a congregational interest in hymns. The meaning, authorship, and, above all, the doctrinal significance of the hymns sung in the churches concerns not only the ministers, organists, and the choirs, but all members of every congregation—'the people who sing the hymns.'

In the Study.

Virginibus Puerisque.

The Shield of Faith.

By the Reverend John V. Wilson, Erdington, Birmingham.

'Taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil one.'—Eph 6^{16} (R.V.).

There has been a great revival of interest in recent years in heraldry—the science that deals with badges, shields, and coats of arms. This is a good thing, for anything which helps us to gain a little light and colour in our lives, and prevents us having everything just alike, is good. It is also helpful to be reminded of the past and its tradition. Perhaps we are proud of our school shield on our blazer, hat, or cap—or we may be related to a family (however distantly) which possesses a coat of arms. Have you ever asked how it all began? Why did people have coats of arms and display them on important occasions, even decorating their houses and horses with them?

The first man known to wear a coat of arms on his shield in this country was the son-in-law of King Henry I—Geoffrey Plantagenet, Count of Anjou. Just after the wedding the King made his daughter's husband a knight and hung round his neck a shield on which were painted golden lions. If you go to the museum at Le Mans in Normandy—the place famous in motor-racing circles—you will be able to see a portrait of Sir Geoffrey worked in enamel complete with the shield with four golden lions, with another embroidered on his cap. That was in 1127—a long time ago!

Various reasons have been suggested as to the origin of heraldry. It suddenly appears and no one quite knows why. Some think that the Crusades which brought a number of knights together made distinctive badges necessary; others have thought that the tournaments which became fashionable just then made people want to wear the colours of their favourites, as we to-day may wear scarves in the colours of a football or speedway team. But no one really knows.

We may notice two things about heraldry which will help us to understand it, and which will help us as Christians too. The first is that heraldry arose in the feudal system, when every man belonged to some definite place, and what was much more important, to some one. If a man worked on the land, if he held land for others to work on, he held it from his lord, and whilst he was not a slave, he could not move away without his lord's permission. So the coat of arms was the badge by which the lord's property was marked. Now the Christian is just like that. We belong to our Lord and we should bear His badge upon our lives. 'I bear,' said St. Paul, 'the marks of the Lord Jesus.' A modern translation of the New Testament makes this read 'the owner's stamp of Jesus,' which is what a coat of arms is. That is one thing which people may know when they see the shield of our faith—we belong to Jesus Christ.

A second fact is that the coat of arms was a family matter. The right to bear the family shield was passed down from father to son, so the tradition was kept alive and the rights of the family were safeguarded. From one generation to another there was handed down a heritage of duty and service, of rights and privileges, of which every one who received them was justly proud. In the same way the Christian receives a tradition from the past. We are not the first followers of Jesus, we come at the end of a long procession of people who have been proud to bear the shield of faith for Him, and we all belong to the great family of the Church. Let us see to it that we so bear it that when our turn comes to hand it on, we may be able to do so worthily.

Doing the Extra.

By the Reverend Rolf Gledhill, M.A., B.D., Norton Rectory, Sheffield.

'What do ye more than others?'—Mt 5^{47}.

This was one of the questions Jesus asked His disciples. It was a test of their character. Was there anything extra, anything over and above what was expected, which they did because they were Christians? We are all asked to think out what we do *more* than others. Jesus gave examples of a man compelled to go for a mile carrying perhaps the kit of a Roman soldier. Then when the milestone is reached, the man tells the soldier he will be glad to carry the load for a second mile. This teaching led to the call to Christ's disciples to be 'perfect.'

Some people connect the idea of 'perfect' with

the impossible. But to perfect means to accomplish, to finish completely. And the doing of the extra, the doing over and above what is necessary is one of the marks of perfection. Here is an illustration of our own day from Kingsville, Ontario, where Jack Miner has a bird sanctuary. Here migratory birds are fed and protected; and in order to collect scientific information about the life and habits of these birds, all that come to his sanctuary are 'banded.' On the metal band attached to the bird's leg is a request that any one finding or shooting the bird should return the band and full details to Jack Miner in Kingsville.

For many years Jack Miner did his work carefully and thoroughly. All the information sent to him was listed, and much valuable information was collected about migratory birds. But he wanted to do something more. He wanted to do that extra—which is the mark of a Christian. So he decided to make the birds into missionaries, and inscribed a line or verse of Scripture on the metal band. This extra work was started in Spring. The following Autumn came the surprising result. It was this telegram from a missionary in the far north of Canada: 'AM ON MY WAY TO YOUR HOME WITH SEVERAL BANDS PLACED BY YOU ON BIRDS AND TAKEN OFF BY INDIANS AND ESKIMOS IN THE ARCTIC CIRCLE.'

Two days later the missionary arrived. For a quarter of a century he had been working alone in the frozen north among the Eskimos without much success. Suddenly he gained new allies. The bird missionaries brought a message from God—that is what the Eskimos actually said. They wanted to know what the message meant. Week by week they crowded into the Mission Church, these Cree Indians and Eskimos, to learn the glorious gospel tidings.

Other birds migrated south to Cuba and Haiti where they again acted as missionaries. The finding of a bird with a message was 'news' and so the extract of the Good News was printed in the newspapers for all to read.

By doing that extra, Jack Miner 'perfected' his work. His daily work is better done. He now has more information about birds. Bands that formerly were lost are now returned because they had that Scripture message on them. And, of course, the message of Scripture is more widely spread, and the work of evangelism is encouraged.

Is there not some extra that we can do? We can all decide, wherever we are, and whatever we may have to do, that we will—because we belong to Christ—do something over and above what is necessary. That extra is going to make all the difference to ourselves, to what we are doing, and to spreading the Christian way of life.

The Christian Year.

FOURTH SUNDAY AFTER EPIPHANY.

Man's Ultimate Security.

BY THE REVEREND PRINCIPAL CHARLES S. DUTHIE, B.D., EDINBURGH.

'Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.'—Mt 7^{24-27}.

On 12th August 1948 my family and I had an interesting but somewhat disturbing experience. We had been on holiday in the Berwickshire village of Eyemouth and had come up to Edinburgh for the day to meet some American friends. In the late afternoon a savage rainstorm struck the south-east of Scotland. We left the city by bus in the early evening, and before we had covered a third of our journey, it was plain that we were running into a flood of disastrous power. Burns were swollen to large streams. Rivers had burst their banks and were sweeping through the towns. Huge trees, torn from the earth, floated by. In several places stone pillars that supported railway bridges were being wrenched from their sockets. Our gallant bus stuttered on through an eerie twilight into the darkness, a tiny patch of light in a world of moving and menacing waters. There was a real degree of personal danger. But the thought uppermost in our minds was not that of our own peril but of the immense havoc that had been wrought by the forces of Nature upon farm and mill and factory in the space of a few hours. As I gazed through the window at the desolation I thought of the storm to which the life of man's spirit is exposed; and the old words of Jesus came back to me with a bright flash of new meaning—'and the rain descended, and the floods came, and the winds blew, and beat upon that house.'

What Jesus takes for granted is always significant. Here He accepts, absolutely without question, the fact that life carries with it an inescapable element of the disturbing and the menacing. The rains descend, the floods come, the winds blow—and we cannot lift a little finger to prevent them. What we can do is to be prepared for the storm when it comes and strong enough to survive its shock. And how sudden and unheralded its

coming often is! A dark cloud of ill-health out of a clear sky, a moment of humiliating weakness setting manhood or career in jeopardy, an undeserved cross thrust rudely upon our shoulders—and our whole world is shaken. Even so, it often takes the most shattering of crises to rouse us from complacency or indifference. A leader of the Ecumenical Movement used to say to British youth before the Second World War, 'Your trouble is that you have never really been *ploughed up* by the things that are happening in the world and to the world.' He could not say that so easily to-day; for it is coming home to all of us, whether young or old, that the storm that is now sweeping the world cannot leave our tiny island untouched. The house that is being assailed is not only Mansoul. It is man's civilization. To the peril that has always threatened the individual we must add the peril that threatens humanity. We are living through a revolution. If in that revolution the process of dissolution goes too far, the only thing that can fatten upon a prostrate world will be some monstrous form of universal tyranny. The words of Jesus have almost a sinister relevance to the days in which we are living.

But, if we read between the lines of these words of our Lord, we shall see that it is not in itself a tragedy to be living in a world in which the very foundations are being shaken. The times of great disturbance have it always in them to be the times of great discovery. They may rouse us to seek the meaning of our life in that which is stable and abiding and eternal, that is to say, in God. But it may be that many of the men and women of our time will have to go on a pilgrimage if they are to succeed in this spiritual quest. It is a pilgrimage, I suggest, in which there are three stages. The first is the stage in which they see themselves as rootless, insecure and homeless in a mysterious world. Many will admit that they are restless. Restlessness is a pervasive feature of our modern life. You can measure it by the frantic efforts so many make to escape from it. They cannot escape from it, for it is something they carry within themselves. They take it wherever they go. So often they are like tiny white mice pattering round a cage. There is movement but there is no progress. You can measure it, too, by the common fear of being alone. What they need to do is to become sharply and painfully aware of this restlessness until it makes them cry out in surprise at themselves. At the point where they poignantly feel a desolating isolation they may begin to see that being 'lost' is not a fiction of religious people but something frighteningly real. But at the same time they may sense for the first time that their very restlessness is due to the pressure upon their lives of that supreme reality which we call God. They become sick for home. Here the power of a vital Church comes in. Men only become dissatisfied with themselves and hungry for God when they are confronted in the Christian fellowship with that authentic life and love for which they were created.

That is the first stage only, though many stop there. The second stage is the stage in which men begin to ask the final questions about their own life and destiny. I remember talking in the early days of the Hitler régime in Germany to a German theologian of international repute. We were discussing the pre-occupation of students with things political. 'Yes,' he said, 'it is politics all the time now. The nation first, the nation last. One wonders what will eventually happen to the Christian Church.' He paused for a moment, then went on, 'But I am quite sure that life will prove too strong for them. Sooner or later they will ask the old questions that man must always ask because he is a thinking being—What am I doing here? Is there a God? If life has a meaning, how can I discover it?' He was right. Many to-day are asking these old questions with a burning sense of urgency. They see that it is not possible to live the good life unless you have some rock foundation upon which to build. If you are asking these same questions go on asking them! If it is true, as John McNeill used to say, that you cannot go head first into the Kingdom of God, it is equally true that you cannot go in without your head. It is not thinking that drives men away from Christianity but the lack of thinking or bad thinking or inadequate thinking. Struggle with your questions. Wrestle with them. Agonize over them. 'I can only approve of those who search for the truth *with groaning*,' said Pascal. Jesus Himself encourages you—'Ask, seek, knock.' You have His word for it that if your heart is set on breaking through to the ultimate purpose of life, then not only will nothing be allowed to baulk you finally but the whole universe will range itself on your side until you reach your goal. How could it be otherwise when God is the rewarder of those who diligently seek Him?

But there is a further stage. Yet another step must be taken. When a man stands shuddering on the brink of the abyss of nothingness and cries out for a light to break upon his darkness, the trembling thought comes to birth within him that if there is no rescue for him from within the human circle, there may possibly be a deliverance from beyond it. The third stage is the stage in which we are prepared to listen for the voice of God as it speaks to us in judgment and in mercy. What Auden says of youth, whether he speaks ironically or not, is true of every crucial moment in which

the ear is strained to catch the accent of the eternal.

To be young means
To be all on edge, to be held waiting in
A packed lounge for a Personal Call
From Long Distance, for the low voice
That defines one's future.

A Personal Call from Long Distance! That call has already come through Jesus Christ. Because it comes through Him, we know that it is not from a distance, but from the God who is very near. He is the God who involves Himself in our human plight because He cares so deeply for us. The Cross is the measure of His care. His love reaches to the deepest places of our sinning and beyond. This is a God worth believing in. This is the God who in Christ lays upon us His inescapable claim.

The claim of God comes to us through the unforgettable words of Jesus. They demand a decision. *Either* you are building upon a foundation which will be ruthlessly swept away in the day of ordeal—and whether that foundation be a form of conventional religion or a theory of enlightened self-interest or a homespun philosophy that by-passes Jesus, He has but one word with which to describe it—Sand : *or* you are submitting to His rule, following Him who is the Way, the Truth and the Life and so, because you are not only a hearer but a doer of His word, building upon enduring rock. If you make the wise choice, the rains and the floods and the winds will not cease. Indeed they may beat even more vehemently against the house of your life. But even if the world is reeling you will know that the foundation stands secure. You will be sure that nothing can separate you from the love of God in Christ. You will have found man's ultimate and man's only security—God Himself, who is your Father.

SEPTUAGESIMA

The Vision Splendid.

BY THE REVEREND R. W. STEWART, B.D., B.Sc., GLASGOW.

'God gave him another heart : and all those signs came to pass.'—1 S 10^9.

The Bible tells of a surprise that came to a young man in Israel called Saul. He was a farmer's son on an errand to search for some strayed beasts. Failing to find them, he consults Samuel the seer. And Samuel speaks to him of something more important. He hails him as the king that is to be. 'Saul went to look for his father's asses and found a kingdom.' Naturally the idea at first staggered him. 'Am not I,' he said, 'a Benjamite, the smallest of the tribes of Israel ? and my family the least of all the families of the tribe of Benjamin ? ' But Samuel insisted, and the prospect gripped Saul's imagination. This peasant's son who had fared forth intent on a bit of private business turns homeward full of fermenting thoughts about a royal career.

As Scripture puts it, 'God gave him another heart.' 'Heart' in the Old Testament means brain too, intellect and imagination as well as emotion. To this young man came another heart, that is a new vision and understanding of life that prepared him to fill the throne. In primitive Israel a king had to be not so much an official as a natural leader of men. The qualities required were the personal qualities of insight and sympathy and faith that make any one who has them a power in the community. God gave Saul another heart and these signs came to pass. What signs ? What did they show ? They showed Saul looking out on the world of men with new insight and wider sympathy and fresh faith. They made him fitter to rule ; and the same change would make every man fitter for whatever duty or career is before him. What then were these signs ?

First came the sign of home. The lad was on a journey ; perhaps he had never before been away so far or for so long. And as the days passed, his thoughts would go back to the love with which he had been encompassed and he would realize the concern that would be felt at home as the days dragged on without his return. So he would not be surprised when the message reached him that the asses were found, and that now his father was in graver anxiety, saying, 'What shall I do for my son ? '

And here is the point. The message reached him at Rachel's tomb. Saul marked the significance of that spot as he would not have done a day earlier. Rachel for whom Jacob served seven years and found them short ; Rachel whom Jacob buried by the wayside ; Rachel who had wept to be leaving her boys motherless ; Rachel whom the poet Jeremiah long afterwards took as the type of fond motherhood—'Rachel weeping for her children ; she refuseth to be comforted.'

With his new heart, Saul is struck by the fact that his father's—perhaps it was more truly his mother's—message reached him at Rachel's tomb. He links up the fact of his own parent's anxiety with the ancient story of family loyalty and affection. Rachel's tomb and the message that reached him there together made the first sign, for they stirred in him a new insight into the poetry of life and the preciousness of 'unworded things and old.'

It is essential that a statesman should constantly judge questions of high policy by the effect they

will have for the peace and honour and happiness of humble homes. With this fresh vision of simple and tender things Saul was acquiring a more essential fitness for kingship than his mighty stature. It is by his sense of these domestic affections and loyalties that a leader wins the truest confidence of a nation.

And what do we all as responsible citizens make of the sight of home. Are our happy homes a sight to us of what should be the aim of politics and statesmanship? Recollecting the blessings that have come to him through family life and the sacred age-long traditions of loyalty and love that the family has given to mankind, any man of insight will feel, like Saul receiving the message at Rachel's tomb, that home is a sight of the most precious things in life, that civilized society must defend and nourish and make a possession for all.

The second sign was homecoming. Saul met three strangers at the oak of Tabor and, more than it would have cost for an omen, they shared loaves with him. One is said to be carrying also a full stranger chest a share of the spoil. But that day to his own surprise Saul made no demur and showed no pride and took the gift. God gave him another heart, and there was now a new cheerfulness in his bearing, so that men looked kindlier upon him than they had been wont to do, and he himself was able to receive a favour graciously and thankfully. This also happened at Tabor was to him a sign that sign of brotherhood.

A first qualification for kingship or any great office is not pride but humility. Columns look often best reared to a great height to a millionaire because a great king has more of the poor to feed. I remember how ugly an Indian steward looked to me about his king. He spoke of his master's wants and requirements as if he were the poor visiting every calamity of earthquake or volcanic eruption to bring success, but never of ill, or pain or his sensitive nature. You might meet him on the railway platform and not be sure. Travelling by ordinary train without escort. Something taught Saul that the call to reign meant a call to put himself out of a throne, but down beside his fellows. It was not a thing it behoves us all.

The establishment of a sense of brotherhood may be easy in India or country life; it is a problem in modern cities and suburbs. What can many of our neighbours we have on real contact? A tremendous power for good is exercised by all who, in business or politics or church, in sport bring together people who might otherwise be strangers, suspicious or hostile. It is not a question just of rich and poor. Snobbery and pride crop up everywhere. There is a whole series of gradations between girls working in shops or offices or houses. In London it is no small to call a lady out a dull girl. 'Would that men had known [illegible] the heart kindlier to [illegible] love.

The other sign was the sign of flock. [illegible] accepted by the nation. [illegible] Ammon's crowd came to their [illegible] The Philistines kept garrisons in [illegible] post and here were [illegible] thing for Saul to rise like 'Hill of God' [illegible] Ghosh—one of these young [illegible] and [illegible] a country's [illegible]

But suddenly [illegible] from the hillside [illegible] with shouting and singing and the sound [illegible] and timbrel and pipe and harp. The [illegible] band of young prophets a [illegible] [illegible] who, with a glorious fire among them, [illegible] called away to an ecstasy of praise. Like [illegible] singer of the heathen song about the Thracian [illegible] in the little Canaan town, Saul is caught up [illegible] the general excitement and filled with new [illegible] and hope and [illegible] Inspiration [illegible] [illegible] thoughts are given but to a pure [illegible] of the power of the God to do wonders with [illegible] deliverance. And Saul no [illegible] singing [illegible] [illegible] with the prophet band. 'Would that all [illegible] Lord's people were prophets, singing [illegible] [illegible] of their faith.

With this [illegible] Saul is now [illegible] 'When these signs are come upon thee [illegible] occasion serve thee: for God is with thee.' That is to say the inspired man needs no [illegible] He will seize every chance. With a poet's insight into life and a mediæval heart and [illegible] he is to have no more about them. All he [illegible] now is the enjoyment. 'Whatever men will be true, [illegible] will be true.'

Saul had of course a great destiny before him, a great opportunity. Young men don't [illegible] a good deal smaller. But, believe me, the [illegible] is not whether your life is going to be big enough for you, but whether you are going to be big enough for your life. Have you the noble [illegible] that will read the signs? Have you the humble [illegible] the [illegible] love, the hope, God will [illegible] you to do it quick to do as the occasion serves you and do it well?

Royal Exiles and Returning Prodigals.

By the Reverend Professor W. S. Fraser, D.D., St Andrews.

Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them.—Gn 3^{21}.

But the father said to his servants, Bring forth the best robe, and put it on him.—Lk 15^{22}.

In a course of addresses which I gave recently, I happened to preach on a text in one of the early

chapters of Genesis, and soon after from a text in the Book of the Revelation. After the first address some one said to me, 'We don't often have sermons from the Book of Genesis,' and after the other some one said, 'I have never before heard a sermon from the Book of the Revelation.' I have been thinking of that ever since. Does it mean that owing to certain critical difficulties in the interpretation of Scripture or certain difficulties in reconciling Scripture teaching with scientific discovery, we have allowed whole areas of Scripture to pass into disuse? Is the strife between the fundamentalist and the modernist to deprive us of the teaching at the beginning of our Bibles, that man is made in the image of God, that the world is no accident or series of accidents, that it was made by God and is being made and sustained by God, and that man has an important part to play in the making of it? If we neglect that fundamentally important truth the great truth of the Incarnation, when the Word was made flesh, is reduced to meaningless absurdity: if we neglect the equally important truth contained in Gn 3 that the image of God in man has been marred by sin, that our human nature is fallen human nature, then we cannot see the meaning and the power of the Cross and the necessity for the Cross, in order that the image of God in man's nature might be restored. Without the fundamental truth of creation in Genesis there could be no Saviour. Without the fundamental truth of the fall of man there would be no need of a Saviour. We cannot afford to allow academic controversy to rob us of vital spiritual truth or to lead us to neglect it. Whether we be fundamentalists or modernists, or whatever be our scientific or historic opinions, we must not forget that in Genesis, however much of it be history, and how much inspired vision, there are all-important and essential visions of vital spiritual truths.

So is it, I also believe, with the Book of Revelation. I do not expect when I reach heaven to find the streets paved with gold. But this does not mean that the whole idea of heaven is devalued, or that religion has gone off the Gold Standard. If the Book of Revelation were cut out of our Bibles we would lose something vital which even St. Paul does not give us. Some of the richest treasures of our faith come from that lonely convict settlement in which John thought his life would end and his life-work go for nothing, till God showed him the heavenly meanings of earthly things and heaven descended upon Patmos: John knew that his life was hid with God.

1. So I make no apology for drawing attention to one of the boldest thoughts of all time in Gn 3^{21}. It makes little or no difference for my immediate purposes whether you believe Genesis to be literal history or inspired vision. The fundamental thing is that you should realize that it gives us all-important insights into the nature and purpose of God, and into the nature and purpose of man's life in the sight of God.

There are parallels to many features of the story of the Garden of Eden in various mythologies, especially those of Babylon, but one feature has no parallel so far as I am aware anywhere, and it is the first text—'Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them.' He prepared them for the hardships and difficulties of their new life. Even out in the world they retained their kinship with the Creator of the world, and the lordship over all the animals He had made to serve them. As a token of this they went out clothed in the coats of skins made for them by God Himself.

God is already revealed, right at the beginning of things as a God of righteousness, so that disobedience inevitably brings punishment. But punishment is not the last word. *Exile is the end of an idyll but not the end of the story.* Man, thrust out because *disobedience is intolerable in paradise,* does not confront a hostile world naked and unarmed, to sink to the level of the beasts that surround and threaten him—he goes out not into outer darkness and forgetfulness of his Maker and by his Maker, but he goes out *clothed by God,* prepared for his new environment, for God has still a purpose for his life. The very clothes that make life possible for him and protect him against the inhospitable climate of a sinful world were *sewn for him by the very fingers of Almighty God.* The anthropologists call this anthropomorphism, that is, man making God in his own image, but the anthropologist has got the stick by the wrong end. This *is* anthropomorphism *in excelsis,* because it is the recognition that all the noble things in man's nature and life have their source in God.

I don't care very much what the anthropologists do call it. I don't care much if the fundamentalists and the modernists quarrel over the historical authenticity of these early chapters of Genesis. *The man who wrote these words saw deep into the constitution of the Universe, because he saw deep into the very heart of God, and so also deep into the heart of man.* For this same God it was, so generously providing for the needs of His rebellious children, who afterwards broke through into this sinful world to rescue men from their sin, when the Word was made flesh in Christ.

2. The Gospel begins not in Matthew but in Genesis. God's dealings with man in the beginnings of things are all of a piece with His dealings with us throughout the ages in Christ. When the

Prodigal Son left home, his father's prayers went ahead of him into the far country and so surrounded him there, clothing his spirit against evil, that the far country could never become his home even when he shared the husks with the swine. He remained a stranger till hunger and homesickness sent him home. And when he returned, he had no claim to make of his father, except to be taken under his roof and given work to do and a crust of bread when he had done it. He deserved nothing more, in fact he didn't deserve even that. He had added a painful chapter to the chronicles of disobedience, the introduction to which we have seen in Genesis. And outside a picture house *the chronicles of disobedience are no idyll of romance.* But the idyll of romance that was so soon shattered, when sin entered the Garden and man was driven out, has a new chapter written to it, when innocence walked again, no longer in the shelter of the Garden, but in the dust of the roads of Galilee, in the common streets of Jerusalem, and miraculously the image of God is restored in the nature of sinful man. We read that when the Prodigal returned he was given no grudging welcome, half-hearted forgiveness, and conditional approbation. 'But the father said to his servants, Bring forth the best robe, and put it on him.'

3. I have a great respect for the anthropologist, but when there rises out of the mists of antiquity a story which tells me decisive things about God, I am not disposed to dismiss it as primitive folk-lore. It is prophetic vision, revealing the heart and mind and purpose of God. *It is the same God who sewed coats of skins to cover the nakedness of Adam and Eve as He thrust them out of the Garden, who clothes the returning Prodigal* who has wasted his substance in the far country, and clothes him no longer in rough serviceable protecting skins, but in the best robe of the favourite son, with the ring of the heir apparent on his finger.

There can be no escape even in the far country from a God who behaves like this. He provides for us and prepares a way of return even in the height of our disobedience and *refuses to admit defeat and cast us off for ever.* What can you do with a God like this? We cannot escape His love, so we should humbly accept it, and worshipping Him, enter into the fellowship of the redeemed, of those for whom sin has lost its fascination and its power for they have been accepted and restored to the family of God.

'Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them.' 'But the father said to his servants, Bring forth the best robe, and put it on him.'

If God is like this, what should His children be?

QUINQUAGESIMA.

From Dream to Destination.

BY THE REVEREND JAMES MUNN, M.A., DUNDEE

'The mirage shall become a pool.'—Is 35[7].

Surely this is the most pitiless deceit in a Nature. When the vast tawny landscape of th desert quivers under the mighty sun; when th next oasis is hopelessly far, and the spark of li smoulders dim and low in the traveller, then will appear—the lake with the lapping waves an the shadows of green palm trees! That will sav his life; yonder he will find drink and rest. Bu it comes no nearer! The lovely thing dances o beyond his reach, or vanishes; and the birds the air find him prone and still. It was all mirage.

This word was written for the Jews in the exile. For forty years they had been prisoner of war in Babylon. Never a day but they dreame of Palestine's hills, of Jerusalem, and the Templ and home, only to wake mocked and hungry an miserable, in the hopeless reality of an alie environment. But one day God said to them 'This time it will be more than a dream. Trav on in faith, for it will come true. The mirage *sha* become a pool.'

1. Surely this is God's promise *to the man wh wants to live in a better world.* Some gallant sou have kindled their human hopes at the glory o God's own dream. Let the years take their toll let the scorners deride their efforts and enemie bar their way; yet they will not yield. In th power of their passionate faith in the future the will launch their enterprise. Booker T. Washing ton is resolved that for his own coloured rac there must be schools and universities, so tha his brothers can rise to the height of God's destin for them. William Carey steps ashore on Indi to claim unknown millions for his Master. Eliza beth Fry ventures alone into the prisons of he age, daring to believe that such places and suc people can be changed. Florence Nightingale, i face of every scandalous criticism, determine that care and kindliness must save the wounde on the battlefield. All these, beginning in minority of one, had to resist not only th scorn and hostility of their foes, but had to figh down their own insidious doubts, their wearines and discouragements. Was their ideal only mirage?

But it became a pool, real and life-giving; an the earth grew cleaner, and men freer, and li nobler.

So to-day we, too, are wondering. Brotherhoo Justice, Freedom, all these have failed befor Are they doomed to fail again? Are they onl

a pretty fancy with no substance, no reality? Like a will-o'-the-wisp, will they expire and leave us caught fast in the bog and the night?

Keep your dream! It is not false!

For a' that and a' that,
It's coming yet, for a' that.

For back of every splendid dream in the soul of man stand the majesty and power of God, and 'the mirage *shall* become a pool.'

2. Is not this God's promise *to the man who wants to possess a finer character*? Youth will set out with all its banners flying and every trumpet blowing; will march to the music of drums on its high adventure. Chivalry calls, and anything, everything, is possible.

Come the mid-years, and we have tied ourselves up in committees and clubs. We are winning our way—or losing it. We are visited by occasional reminders of our early enthusiasms and intentions, and we smile. Tempted to slip out of the battle, we compromise. That old image of nobility flits back into the shadow of forgotten things.

Sir William Robertson Nicoll once quoted a brilliant essayist: 'The most dangerous years are the forties—the years when men begin to be rich; when they have opportunities of gratifying their passions; when they perhaps imagine that they have led a starved and meagre existence.' Did some sense of that lie behind the piercing cry of Habakkuk, 'O Lord, revive thy work in the midst of the years, in the midst of the years make known.' It sounds like the heart cry of a man who has awakened to the peril of his position and who senses that the issue of his moral fight is in the balance.

Youth, setting out in pursuit of those costly virtues and glowing ideals, asks what guarantee there is that these heights can be scaled. The mid-years set us wondering if perhaps the cynical worldliness of our rivals may not, after all, be nearer the truth than our fine dreams. Most of all to you then, hesitating before the cost of the conflict, this is the pledge of God Himself: 'the mirage *shall* become a pool.' You are fighting better than you know; and God Himself is bringing you safely through the years toward that character which you covet.

3. To the man who wants to live in a better world, to the man who wants to possess a finer character, and lastly *to the man who wants to hold a clearer faith*, God gives this promise.

Walter de la Mare has a poem about a traveller who rides through a moonlit forest to the door of a silent house. He has knocked, but only a bird has flown up from the turret. He has knocked again, but nothing has moved save a leaf that has fallen ghostly through the moonbeam. In the strange stillness he knocked once more.

For he suddenly smote on the door
Even louder, and lifted his head:
'Tell them I came, and no one answered,
That I kept my word,' he said.

Do you ever get an eerie feeling, what if it should turn out like that with your faith? What if you should journey on till at last you come to a house where you expect a light and a welcome and a friend, and you should find no answer, only emptiness?

For how can we, with our finite mind, hope to comprehend the infinity of God? Or in this age of materialism and science, how can we continue to believe in heaven? Or amongst life's shattering contradictions, who can continue to trust in a loving providence? Is not all this but the vain projection of our own wistful hopes, and at the end of the day must not the mirage vanish and leave us to silence and the chill of the desert and the perils of the closing night?

But all is *not* silence over and around us. God has spoken and His word will not fail. 'The mirage *shall* become a pool.' 'Seek and ye *shall* find.' Oliver Cromwell, writing to his daughter about the perplexities of her sister, remarked, 'She sees her own vanity and carnal mind, and, bewailing it, seeks after something that will satisfy. And thus to be a seeker is to be of the best sect, next to a finder. And such an one shall every faithful, humble seeker be at the end. Happy seeker! Happy finder! Dear heart, press on.'

This, too, is the promise of God for all of us. The light burns there and cannot be quenched. The pilgrim of faith will not be mocked. 'The mirage *shall* become a pool.' Dear heart, press on

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First Sunday in Lent

The Ordeal of Temptation.

By the Reverend Professor Norman H. Snaith, D.D., Wesley College, Leeds.

'One that hath been in all points tempted like as we are, yet without sin.'—He 4^{15} (R.V.).

In Mt 4^{1-11} we have a picture of the Devil at work. It was the biggest task he ever tackled, and his one great and utter failure. Three times he tried, and three times he failed.

Three questions arise. Who is the Devil? How does he work? How can we beat him?

1. *Who is the Devil?* These stories are dramatizations of personal experience. I do not suppose that any one would maintain that the Devil did

actually place Jesus on the pinnacle of the Temple, transporting Him, presumably through the air, from beyond Jordan to that topmost height. Even if that is maintained, we are faced in the third temptation with 'an exceeding high mountain' from which it is possible to see 'all the kingdoms of the world, and the glory of them.' There is no such mountain. But, as dramatizations of personal experiences, these stories are sound. In dreams and fastings, the thoughts of the mind become the pictures of the brain. That is what we have here, dramatizations of inner experience, and they are temptations, because temptation is what happens inside, not outside, though sometimes the occasion is without.

The dramatization goes further than this, for the Devil himself is a dramatization. Many people, informed as well as uninformed, accept the idea of a personal devil. My own judgment is that of all the solutions offered to the problem of the origin of evil, this is the least satisfactory. To assume the existence of the Devil provides no solution for the problem of evil, but merely pushes the difficulty farther back, and the farther back towards God we push the problem, the less likely we are to find a solution. I would say that the Devil is the personalization of those desires in our human nature which centre around the self. Such personalizing is the human way of thinking. That is why our Lord Himself thought in this way of the Devil. What the rationalist says about God as a personalization of certain thoughts and so forth is wrong (herein is the Christian doctrine of assurance born of a personal relationship with God, 'but that is another story'), but it is right about the Devil. We make the Devil in our own image. That is why we are so ready to fall down and worship him.

2. *How does he work?* The answer is 'always through self.' This is why temptation is inevitable for human kind. This is why even the God-man was well and truly and really tempted. This self-urge is an essential part of human nature. It has played a dominant part in the onward struggle of man. The evolutionists call it 'struggle for survival,' 'survival value,' and such like; in plain terms it means that the genus or species which most effectively can look after itself is the one that becomes dominant, and in fact is the one that survives. What our fathers meant by Original Sin is the fact that this natural self-urge can easily be transformed, and is regularly transformed into putting the self right in the middle of the picture. The Temptation of our Lord is the dramatized story of how He had all these self-thoughts and self-feelings which are common to all the human race, but at the same time He resisted the universal human trait of making His own self, self-glory, self-advancement, self-satisfaction and so forth, the centre of His living. Because He did this, He was without sin.

The reference to self is plain in all three temptations. The baptism marks His full realization of the uniqueness of His relation to God. The root of temptation lies in this idea of uniqueness. Each temptation depended upon something that He is and nobody else is, on something that marks Him off and makes Him different. It appealed to that self-urge which was necessarily found in Him because He was truly man, that self-motive, that self-realization which is characteristic of human kind. That is how the Devil works. We like to be different; we like to be noticed; we like to excel; we like to be 'somebody.' It is not that self-respect is sin; nor need the instinct of self-preservation be sin. The sin comes in when we put self first, when we make self the aim of our action, whether consciously or unconsciously, for if there is such a thing as unconscious sin, it is precisely here that it is to be found.

The reference to self-uniqueness is indeed plain in all three temptations. If you are thus uniquely bound to God, then why not make the most of it. What is the sense of being hungry? Make these stones into loaves of bread. Why not do something spectacular? Leap off here into the sheer valley below. The Lord looks after His own. If you are Messiah, why not lead a magnificent army? *You* could conquer Rome. Every time the temptation depended upon His uniqueness. That is precisely how temptation works, and we all know it. It crops up exactly in those matters where we personally can shine better than others. This is why there can never be any salvation by works. This is exactly and precisely the Devil's doctrine.

3. *How can we beat him?* The answer is 'by faith,' remembering that faith is a complete and absolute reliance upon God.

The temptations of our Lord were real temptations. He was tempted because He was a man. He was without sin because He is God. How then can we ever be like Him? The answer is that we cannot. Nowhere in the New Testament do I find that ordinary men and women can be like Christ. What I do find is that if we trust wholly in God, if we love Him with all the heart and soul and strength, if we rely wholly on Him and trust in the redeeming blood of Christ—that is, if we come in faith, repentant and believing, then He Himself gives us the will and the power to do the things of Christ.

It is not that a man in his own strength cannot do good things. He can indeed do many good things, and many men do. They can be brave; they can be altruistic; they can do what is

thically right. But it is the case that in every ne of us there is that self-element which corrupts he whole man and in time ruins every human nstitution. The result is that in spite of the oblest human effort, we still come out by that ame door through which we entered in. The oomerang of human effort has to be straightened ut, and this can never be except through that ransformation of human nature which we call onversion. Then it is, that by the power of the Holy Spirit, we are able to resist the Devil. We beat him by faith, and then it is that we can say, both of temptation and everything else, 'we are more than conquerors through him that loved us.' Ro 7–8 is about human temptation, and Paul is right. 'As many as are led by the Spirit of God, they are the sons of God,' and only thus can we be 'free from the law of sin and death,' from this chain of self by which the 'natural man' is inevitably bound.

Recent Foreign Theology.

Ugaritic Studies. It is by now unnecessary to tress the importance of the Ras Shamra texts to ne student of the Old Testament, for since the rst discovery of these texts less than twenty ears ago their importance has been increasingly een by all students. The valuable *Ugaritic rammar* which Cyrus H. Gordon published, deal- ng with the language of these texts, was noticed n these columns some time ago,[1] though owing o the War no copies were received in this country ntil some years after its publication. The author as now issued a revised and enlarged Grammar, ogether with other material, under the title *garitic Handbook*.[2] This is in three parts. The rst contains the revision of the Grammar, en- ched by the addition of a chapter on Syntax, nd by Paradigms. The second contains all the xts which have been published up to the time f its appearance, printed in transliteration. This the fullest collection of the texts so far published, nd it will be invaluable to the student to have nem in this convenient edition. The third is a omprehensive Glossary, greatly enlarged from ne few pages devoted to Glossary in the earlier dition. The whole forms a Handbook that is uite indispensable to the serious student of these xts. On many questions arising out of them here are, as is well known, divergencies of opinion, nd no one scholar's views would command niversal assent. But here we have represented ot the views of one scholar alone—and that a cholar of sober and balanced judgment—but ews which are largely shared by what may be alled the American School, whose leader is that ost stimulating of contemporary scholars in the eld of Semitic studies, Professor Albright. The rice is high, but the work is of real importance to all who wish to study the Ras Shamra texts seriously.

[1] Cf. The Expository Times, lviii. [May 1947], 219.

[2] *Ugaritic Handbook* [1948] (1947 on cover). Pontificium Institutum Biblicum, Rome (£5).

Old Testament Introduction. Two new Introductions to the Old Testament have recently appeared on the Continent. The first is by Aage Bentzen, the indefatigable Copenhagen Professor whose Danish book on this subject appeared in 1941.[3] Professor Bentzen has now published the first volume of an English edition of this work,[4] which is, however, not a mere translation of the Danish work. The whole work is differently arranged, and completely revised, with ample references to many works which were unpublished or unavailable when the original work was written. The present volume deals with the Canon of the Old Testament, the Text of the Old Testament, and the Forms of Old Testament Literature. The special introductions to the individual books of the Old Testament will be found in the second volume which is in preparation. The warmest welcome is to be accorded to this work, which will be of great assistance to English students. We have long needed a modern work on the Text and Canon of the Old Testament, and this volume will go far toward supplying that need—though it is not forgotten that Pfeiffer's massive work [5] contained a substantial section on this subject. Bentzen has been much influenced by Kahle's Schweich Lectures [6] in his treatment of the textual criticism of the Old Testament, though his own

[3] *Indledning til det Gamle Testamente.* Cf. The Expository Times, lvii. [February, 1946] 137.

[4] *Introduction to the Old Testament*, i. [1948]. Gad, Copenhagen, and Oxford University Press (25s. net).

[5] *Introduction to the Old Testament* [1941]. Harpers, New York.

[6] *The Cairo Geniza* [1947]. Geoffrey Cumberlege, London.

work was written before the actual publication of Kahle's, whose lectures had been available to him in advance.

It is the second part of this volume of Professor Bentzen's, however, which will be found to be of greater general interest, and which will also be particularly valuable to the student, because there is no other comparable work which devotes so much space to the consideration of the types of literature found in the Old Testament and the forms in which it is cast. An additional reason for welcoming Professor Bentzen's book is that it makes available to the English reader the point of view of a number of Scandinavian writers whose works are not widely accessible here, since they are written in the Scandinavian languages. In a recent letter to the reviewer, Professor Bentzen lamented that so many books were still not available to him in Denmark, and that the complete acquaintance with the relevant literature which he so much desired was impossible of attainment. The reader will be conscious of the vast range of the author's reading, and if he shares his ideal of complete acquaintance with the literature will feel a mingled admiration and despair.

The second book is written in Dutch and comes from the pen of Professor Th. C. Vriezen. This is a much shorter work, which within the compass of a book about the size of our Home University Library issued in a comparable series, Servire's Encyclopædie, covers the Forms of Hebrew literature in two chapters on the prose and the poetry, the Canon, textual criticism, and the separate introductions to all the books of the Old Testament. The author is careful to call his book *Old Testament Literature* [1] to make it plain that it does not profess to be a general introduction to all sides of Old Testament study, but merely an introduction to the literature. It offers a useful and competent summary of the ' orthodox critical ' standpoint on the Old Testament, without full references to all the varying views that have been expressed in recent work. It mentions Eissfeldt's separation of a source L, for instance, and Volz and Rudolph's challenge to the acceptance of a source E, but it does not treat of the modern challenges on the question of Deuteronomy or of the more general challenge of Scandinavian writers, and particularly of Professor Engnell,[2] to the whole Wellhausen position. Its limits of space precluded more than a presentation of its author's positions, with only occasional reference to differing views. It is a model of compression, and despite its brevity has a freshness at many points that wi make it widely useful. The section on the Penta teuch seemed to the reviewer the best—perha because those on the other books seemed to b relatively more cramped for space than it was.

[1] *Oud-israëlitische Geschriften* [1948]. Servire, The Hague.

[2] *Gamla Testamentet*, i. [1945]. Cf. The Expository Times, lviii. [November, 1946] 55.

Historical Narrative in the Old Testament. I recent years a number of works have been devote to the study of the Old Testament historica writings and the interpretation of history in th Old Testament. Readers will recall the work o Professor C. R. North [3] in this country an Professor E. Jacob [4] in France. During the Wa two important works appeared in Germany, th one by Professor G. Hölscher, dealing with th Yahwist history,[5] and the other by Professor M Noth, dealing with the Deuteronomic work Professor O. Eissfeldt has now published a shor critical review of these two works, under the titl *Historical Writing in the Old Testament*.[7] Hölsche is critically ' orthodox ' in his view of the source of the Pentateuch and historical books,[8] but i his book limits his study to the J source of th Pentateuch, and what he holds to be its con tinuation in the historical books down to 1 K 12 dating the work *c.* 800 B.C. Noth studies th Deuteronomic work, which includes Deuteronom and the four books of the ' Former Prophets compiled under its inspiration, and is doubtfu of the analysis of older sources. His work ha much influenced the Swedish scholar Professo Engnell and his associates. In the present littl work Eissfeldt acutely compares the approach o Hölscher and Noth, and critically examines thei arguments. Against Noth he argues that the stor of the establishment of the kingdom shows tha the compiler intertwined extracts from two olde sources, and did not merely compose his work wit materials received through oral tradition. A brie reference to C. A. Simpson's *Early Traditions o Israel* occupies the last two pages. In that wor source analysis is carried to the greatest length and it stands in much sharper contrast to Noth than does Hölscher's.

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[3] *The Old Testament Interpretation of History* [1946]

[4] *La tradition historique en Israël* [1946].

[5] *Die Anfänge der hebräischen Geschichtsschreibu* [1942].

[6] *Ueberlieferungsgeschichtliche Studien*, i. [1943].

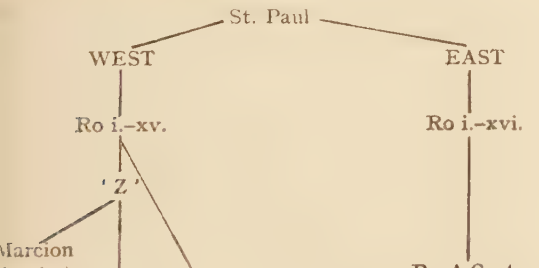
[7] O. Eissfeldt, *Geschichtsschreibung im Alten Test ment* [1948] (Evangelische Verlagsanstalt, Berlin).

[8] Though not in all his datings.

Contributions and Comments.

P^{46} and the Textual Tradition of the Epistle to the Romans.

In the Bulletin of the John Rylands Library, xxi. [1948] 224–240, Dr. T. W. Manson has suggested that St. Paul made two copies of Romans, sending the original letter consisting of chs. i.–xv. to Rome and the other consisting of chs. i.–xvi. to the East, probably to Ephesus. He suggests that from the former Marcion omitted ch. xv., but that this chapter continued to be part of the ' pre-Marcionite ' text that the ancestor of D F G inherited. ' Z ' was the name given to this ancestor by Corssen. On this view the scribe of P^{46} used the ' pre-Marcionite text ' of chs. i.–xv. when he copied those chapters but turned naturally to an Eastern and probably Alexandrian text for ch. xvi., although he had written the doxology (Ro xvi. 25–27) at the end of xv. P^{46} on this hypothesis represents a Western and primitive recension except for ch. xvi., which contains an Alexandrian text. As a whole, the theory explains a number of literary and textual problems. It may be set out as follows :



The theory would explain why the doxology is found in three different places : (*a*) at the end of xvi. in B ℵ C 81 D 88 623 436 1319 296 Cop.^{bo}. Orig. ; (*b*) at the end of xv. in P^{46} (so far unsupported) ; (*c*) owing to Marcionite influence at the end of xiv. in A 1175 6 319 642 Arm. and not at all in F G g Hier.^{c} Ephr. It would also settle the vexed problem whether ch. xvi. was written to the Church in Rome or in Ephesus, if the Eastern letter incorporated both the letter to Rome and salutations to Asian Christians. It would also suggest that Marcion's recension influenced other than Western MSS., which is a point that Dr. E. C. Blackman has not sufficiently recognized in his recent book on *Marcion and His Influence*. It would also account for the very large number of Western readings in the text of P^{46} chs. v. 17–xv. 33.

The present article is intended merely to emphasize that these chapters also contain a number of Alexandrian readings, which suggest that the scribe of P^{46} (or his textual predecessor) used an Eastern text as well as the Western, making a choice between them as the ' Cæsarean ' scribes of the Gospels are said to have done. Alexandrian, as opposed to Western readings, are found as follows :

v. 18 δικαιωματος B ℵ A] το δικαιωμα D G 69 Cop. Syr.^{p}.
19 ενος 2° B ℵ A C] add. ανθρωπου D F G Iren. Aug. Cyr.
vi. 8 αυτω B ℵ] τω χριστω D F G Vg.$^{pler.}$ Syr.^{p}.
viii. 20 ουχ εκουσα B ℵ A Orig.] ου θελουσα F G d Vg. Iren. Hil.
21 οτι B A C Orig.] διοτι ℵ* D* F G.
24 om. τι B* ℵ* 1739, 241.
28 ο $\overline{\Theta\varsigma}$ post συνεργει B A Cop.^{sa} Orig.] om. ℵ C D F G.
32 ος γε του ιδιου $\overline{\upsilon\upsilon}$ εφεισατο B ℵ A C] ος ουδε του ιδιου υιον εφεισατο D* F G.
37 του αγαπησαντος B ℵ A C] τον αγαπησαντα D F G Lat.
38 αγγελοι B ℵ A C] αγγελος D F G.
ix. 6 Ισραηλ 2° B ℵ A] Ισραηλιται D F G 88 (cf. IX. 4).
19 μοι ουν B ℵ A P] ουν μοι D G Lat. Cop.
25 om. εν B Cop.^{bo}.
28 συντεμνων B ℵ A 1739] add. εν δικαιοσυνη οτι λογον συντετμημενον (=LXX.) P 1175 D.
x. 8 λεγει B ℵ A] add. η γραφη 33 D 88 1912 623 467.
15 των ευαγγελιζομενων τα αγαθα ℵ Clem (B A C 1908*).
xi. 13 μεν ουν B ℵ A C P Cop.^{bo}] om. D G.
20 υψηλα φρονει B ℵ A 81] υψηλοφρονει C D F G.
22 του B] om. Cett.
αποτομια B ℵ A C 81 1739] αποτομιαν D G Clem.
χρηστοτης B A *C* 81 D Arm.] χρηστοτητα F G.
31 ουτοι B ℵ A C] αυτοι D F G.
xii. 4 καθαπερ B ℵ A] ωσπερ D F G.
14 διωκοντες B 1739 424^{c} Clem.] add. υμεις Cett.
xiv. 4 $\overline{\kappa\varsigma}$ B ℵ A C P*] Θεος D G.

xv. 12 *νιστανομενος* pro *ανιστανομενος* ℵ] *ανισταμενος* B A C D F G.

31 *διακονια* ℵ A C Arm. Orig.] *δωροφορια* B D F G Ambst.

33 *εν χαρα ελθω* B] *ελθω . . . και αναψυξω* (vel *αναψυχω*) *μεθ υμων* D G Lat. Ambst.

A line, therefore, should be added to the diagram above, connecting P^{46} (v. 17–xv. 33) with the vertical line under 'East.'

It remains only to add that the D F G text, which has been 'patched' in ch. i. to include the references in verses 7 and 15 to Rome, intentionally omitted by Marcion after his rejection by the Church there according to Dr. Manson, has had an extra patch added, ch. xvi., from an Eastern text. Of nineteen more important variants in ch. xvi. P^{46} agrees sixteen times with the Alexandrian tradition and only three times with the Western MSS.:

xvi. 5 *απ αρχης* D d g] *απαρχη* B ℵ A C F G Orig. *σ*. but *απ αρχης* would be an 'easy reading' for *απαρχη*.

17 *η λεγοντας η ποιουντας* (om. *η* 1° D F G)] *ποιουντας* B ℵ A C *σ*.

19 *χαιρω ουν εφ υμιν* D F G] *εφ υμιν ουν χαιρω* B ℵ A C. but an inversion of this kind is not infrequent in MSS. of independent traditions.

One may therefore agree with the view that the Western form of Ro i.–xv. and not its (later) form of i.–xvi. was used as the base of the P^{46} text of Romans, except for ch. xvi.

But the later form influenced it.

The points discussed here do no justice to the brilliant and suggestive article of Dr. Manson.

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Three and a Half Years.

The famine in the days of Ahab, King of Israel, is referred to twice in the New Testament, and on each occasion is said to have lasted for three and a half years. The first occurrence is in our Lord's Synagogue-Sermon in Nazareth; the second towards the close of the Epistle of St. James. In the Lukan passage the preacher said: 'There were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there came a great famine over all the land. . . .' James (and it is hard to get away from the fact that it is one of the Palestinianisms in the document) says: 'Elijah prayed fervently that it might not rain; and it rained not on the earth for three years and six months. And he prayed again; and the heaven gave rain. . . .'

It has been held to be possible though not provable that the Apocalyptic number of a half week may have some influence over the periods mentioned in these passages. Since the days of Antiochus Epiphanes this had become a sort of traditional duration for a calamity. It has been said that the Jews would have regarded the third year as covering three years, but the famine must have continued for some time even after the rain came. It would be some time before the earth could bring forth her fruit. Others have felt that the drought can only have lasted for two and a half years and not more, the fractions of a year being tantamount to a whole year; just as on the third day means a period including one whole day and the fractions each side.

The Old Testament passages are somewhat non-committal, especially the first, for all that Elijah said was that 'as Jehovah the God of Israel liveth, there shall not be dew nor rain these years but according to my word.' In the following chapter 'the word of Jehovah came to Elijah, in the third year, saying, . . . I will send rain on the earth. . . . And the famine was sore in Samaria.'[2]

Commenting on the passage in St. James Dr. Moffatt writes:

> 'Another trace of the Jewish tradition which James follows in this account of Elijah is the change of the Old Testament three years into three years and six months. Three and a half, being half of the perfect number seven, had become the period in years for disaster and distress, in apocalyptic calculations (see Dn 12^7, followed in Rev 11^2 where Elijah is one of the two prophets). This interpretation rose before Christianity; it is reflected in Lk $4^{25.\ 26}$.'[3]

Actually neither Daniel nor the Revelation mention 'three years and six months,' though of course the latter's 'forty-two months' is arithmetically equivalent. The former is more 'apocalyptic' with 'a time, times and a half.' Is it not possible to suggest that things really worked the other way, and that it was not apocalyptic imagery that influenced the New Testament allusions, but that our Lord and St. James were correct in quoting 'three years and six months' because that was the time period of the absence of rain, and that a calamity of these dimensions in a little country so dependent on rainfall (the

[1] Lk 4^{25}, Ja 5^{17}. [2] 1 K 17^1, 18^1.

[3] *The Moffatt New Testament Commentary: the General Epistles*, 81, 82; see also Commentaries by Mayor and Ropes, *ad loc.*

winter before Christmas 1946 water was being sold ten miles from Jerusalem for just under a shilling for four gallons) had so entered into the soulful memory of the people that it became a legendary or apocalyptic period in due course. Both tradition and Apocalyptic must have some basis in history. Must not actual Palestinian experience be behind the statements in Daniel and the Revelation? Is not this more reasonable than to suppose that the apocalyptic period coloured the remarks respectively of our Lord and St. James?

The rainy season lasts in Palestine from the start of the 'former'—in some years all too late in starting—to the close of the 'latter rains,' though in some occasional years there are showers as late as June. But for all practical purposes no one in the country expects to see rain for at least six months of the year, that is from April to October. It is indeed a gift from heaven if the rule is broken, as St. James implies. There is rain as early as the end of September in the Lebanon, but we can hardly expect it in Palestine for another month and a half, but if there is no appearance of clouds by mid-November, and the 'heaven is shut up,' the *fellahin* become concerned and the city dwellers share in their apprehension. The rainlessness starts from the time of the expected rain, but there never is any for six months anyhow, which our Lord and St. James must have known as thousands of Palestinians before and after them. But even if no one before Jesus had recognized this phenomenon, is there any reason for not thinking that He was merely stating a very obvious fact in the Nazareth synagogue, which would have been fully understood? Is there any need for refuge in Apocalyptic or Rabbinic subterfuge, when the matter is so very true to Palestine? A Palestinian summer is expectedly rainless—only once in three years is there a really good olive crop—and the 'three and a half years' both in the Gospel and the Epistle should be reckoned from the end of the 'latter rain' one year to the start of the 'former' three years later.

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Entre Nous.

Poetry and Personal Responsibility, by Mr. George Every, is the title of a recent volume in the Student Christian Movement series of books called 'Viewpoints' (S.C.M.; 2s. 6d. net). The sub-title of the book is 'An Interim Report on Contemporary Literature,' and the avowed aim of the author is to give the reader an introduction to contemporary poetry in England. Not only does Mr. Every deal with modern poetry but in the earlier chapters he deals also with the modern novel, as it is written by Rex Warner, Graham Greene, Charles Williams, James Joyce, and others.

In certain ways both the modern novel and modern poetry are irritating things. There are two things about them which are apt to repel the reader. The one is the cult of unintelligibility. Writing of James Joyce's 'Finnegan's Wake' Mr. Every says: 'I used to think it a complete failure. Studying it again with the assistance of a *Skeleton Key*, provided by the industry of two Americans, Mr. Joseph Campbell and Mr. Henry Morton Robinson, and with more help from a lecture by Mr. Fred Marnau, I see that there is a philosophy behind it that explains and in a manner justifies the method of using language.' Life is rather short to spend time reading novels which require a key and a lecture to explain what they are about. The other repelling thing is that in at least some of these modern authors there is what can only be called a distressing intellectual snobbery. Speaking of Charles Williams, Mr. Every says: 'He had little or nothing of this concern for communication.' As for the writers in 'Scrutiny,' they had a professed complete disregard for any reader outside the 'cultivated minority.' That is not the way to greatness.

Certain attitudes of mind recur in these writers again and again. One is the thought of man as a struggler. Dr. Alex. Comfort speaks of 'an attitude of mind, in which the artist sees man as the victim, rather than the master, of his environment.' He says: 'The driving force of all art and of all science that deserves the name' is 'belief in the human conflict against the universe and against power.'

Because the stars have for us no earnest of living
Because there is no resurrection
Because all things are against us, we are ourselves.

Another recurring note is the feeling of being oppressed by ignorance and haunted by the desire to know. So Sidney Keyes writes: 'All I know is that everything in a vague sort of way means something else, and I want desperately to find out what.' Charles Williams writes his 'Hymn to

St. Thomas Didymus ' in a curiously incongruous metre :

Yet no wise dare we falter
In one word, hear us so.
We stand before thine altar,
Denying that we know.

If thou shalt come in thunder,
And with all evil men
Whelm us thine anger under,
While we confess thee then.

Confess thou, ere thou sever
Us from thy household true,
Lord God, confess we never,
Knowing not, swore we knew.

There are no voices which can say either, ' I am able,' or, ' I know.'

And yet strangely enough every now and again there comes a new and a haunting beauty. In ' The Holy Mountain ' Norman Nicholson writes with music :

The kestrel there shall eat haws like the throstle,
The owl, like the goldfinch shall feed on the thistle,
The stoat shall eat grass like the hare.
In the becks the pike shall play with the trout,
The stickleback shall swim between the herons' feet.

There is an almost Scriptural economy and cadence of language there.

After reading the whole book, one fact stands out—the almost lonely pre-eminence of T. S. Eliot. Here we come again upon that magic mystery of style which Longinus called ' the echo of a great soul.'

As when an underground train, in the tube, stops too long between stations,
And the conversation rises and slowly fades into silence
And you see behind every face the mental emptiness deepen,
Leaving only the growing terror of nothing to think about. . . .

Or again,

We cannot revive old factions
We cannot restore old policies
Or follow an antique drum.

Or yet again,

The awful daring of a moment's surrender
Which an age of prudence can never retract
By this, and this only, we have existed.

Poetry is not dead when there is one who ca write like that.

Mr. Every in the ninety-six pages of his boo has produced a masterpiece of compression. H has introduced us to writers whom, for ourselve we might never have discovered. It may be tha sometimes they irritate, but he who endures t the end, will be stimulated also.

WILLIAM BARCLAY.

How Like William Temple.

With the title *William Temple's Teachin* (James Clarke ; 7s. 6d. net), Canon A. E. Bake has collected striking passages from Dr. Temple works on such subjects as Theism, Providence Miracle, Religious Experience, Freedom and Grace The Person of Christ, The Reunion of Christendom Worship, Liberty, and Toleration. The volume i to some extent based on selections which wer published in the Pelican Series, but a number c additional quotations have been added.

The first chapter is entitled ' How Like William Temple ' and from it we take the following three quotations.

' It is definitely undesirable to develop the intellectual powers of a man who has not learn how to be a member of society. If a man is going to be a villain in heaven's name let him remain a fool. But if the social purpose is to be formed in him, then he needs intellectual training to make that purpose effective. As a matter of fact, we suffer far more from stupidity than from deliberate wickedness, and tend to forget that alertness o mind is a necessary part of moral goodness. It is not, of course, requisite that everybody should be clever, but it is requisite that everybody should be sensible and mentally honest ' (*Mens Creatrix* 237).

' It is not natural to man to prefer the general good to his own ; indeed, that is a description o what in one word is called Salvation ' (*Christianity and the State*, 183).

' No Christian will ever dream of saying, " It is his own fault, now let him suffer for it." If Christ had taken that line, where would our redemption be ? He will say, rather, " If it is not his own fault, there is not much to trouble about. We have only to put him on his legs again, and it will be all done. But if it is his own fault—poor fellow, what can we do to help him ? " ' (*The Kingdom of God*, 82).

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

From the Principal of New College, London, the Rev. Sydney Cave, D.D., comes a volume—*The Christian Way* [1]—worthy of the tradition of his office, and representative of the Evangelical liberal outlook in theology at which in some quarters to-day it is a foolish fashion to sneer. His interest, as the title indicates, is in the ethical bearing of Christianity. But like Herrmann fifty years ago, who prefaced his disquisition on Christian ethics by a study of the origin of the Christian life in the New Birth and Conversion, Dr. Cave resolutely maintains that for a Christian all ethical considerations rest on the great evangelical doctrinal affirmations of the faith. His book thus involves a presentation of the whole Christian message. 'The Christian gospel is good news of God,' 'Its first concern is not what man must do but what God has done . . . Christian Ethics is derivative.' 'The contribution of Christianity to the problems of personal character and corporate activity does not lie merely or even chiefly in the teaching of Jesus. It lies in the significance of God's action for men in Jesus Christ.'

This contention is reinforced by the modern recognition of the impossibility of forcing a contrast between the simple charm of Jesus' teaching and the difficulty of theology. There is no longer unanimous admiration for His teaching. The complaint is common that it is too soft for the rude facts or too lofty for practical use. Jesus a teacher is as much criticised as Paul the theologian. This should not be disconcerting. It just reflects the truth that it is futile to consider the teaching apart from the whole message of salvation.

Dr. Cave accordingly notes the theological doctrine that underlies the ethical teaching of the New Testament. Behind all the words of Jesus is His rejection of legalism in man's relation to God and to his fellows. Jesus gives no code to solve modern problems, only His example and His Spirit. The early Christian Communism was love among consumers with no reference to problems of production. For Paul the experience of conversion meant a radically different approach to ethics; obedience became response to the experience of God's grace, and it is on this basis that his comments on the details of conduct proceed. The New Testament in fact knows nothing of a simple teaching of Jesus which has only to be systematized to provide the solution of every problem and a compilation of Christian ethics. Its moral teaching is all dependent on the story of the redemptive action of God.

This leads to a discussion of the question whether there are ethical principles universally valid to be found in what is called Natural Law. This section has evidently been written before the appearance of Professor Henderson's 'Can Two Walk Together.' Dr. Cave points out that the Natural Law referred to in Paul and in Roman Catholic and Calvinist theology has as its ground the dogma of Divine creation, and is thus a quite different notion from a Natural Law rooted in human reason or science. He would agree with Professor Henderson that without a common acceptance of that dogma there can be no world-wide agreement on a universal Natural Law and no basis for world justice and peace.

Dr. Cave then proceeds to a consideration of sex relations and marriage; of the religious aspect of economic problems; of what he calls 'the enigma of the State' and of the task of the Church, which is in the first instance the proclamation of the gospel rather than the formulation of an ethical demand. All problems will look different to those who have experienced God's forgiveness, and it is the task of common members of the Church to bring this Christian insight to bear on the discussions and struggles of his age. These pages are grave and wise rather than exciting. He quotes approvingly the statement in a joint pamphlet by a bishop and a magistrate and a doctor that 'deliberate prevention of conception is necessary in the normal marriage,' but leaves the reader to gather for himself the conclusion that there is no proper Christian ban on modern

[1] Nisbet; 16s. net.

methods. Treating of divorce he urges that failure in marriage should not be the one failure for which the penitent cannot be forgiven. Here one feels that a teethy comment might have been made on the contention of some that loyalty to a literal interpretation of aphorisms of Jesus demands that full Divine forgiveness and restoration be accompanied by ecclesiastical regulations which rub salt into old wounds.

One might wish a more definite description of the difference in structure between a Totalitarian and a Federal constitution of the State. And Dr. Cave's sorrowful admission of the ethical mistakes of the Church in the past has not the incisiveness of Mr. Guy Kendall's recent demonstration of the contradiction and uncertainty and inconsistency and hesitation in regard to social ethics which is as bewildering to-day as ever. But again and again the reader will note memorable and felicitously phrased pronouncements. For Jesus the Kingdom meant 'not a realm but a rule,' and fatherhood was 'as an Oriental understood it, not only of love but of authority.' When Dr. Cave says, 'Moral values are not derived from Natural Science,' he is in accord with Bertrand Russell who has just written in the *British Medical Journal* that the question of values lies outside scientific discussion. Remarking that the word 'grace' reminds us of the Greek ideal of beauty he says, 'there was one kind of moral beauty which the Greeks prized and described as grace —the beauty of ungrudging generosity.' And this is well put, 'a religion which speaks first of demand drives the earnest few to despair and leads the insensitive many to complacency.'

Miss Georgia Harkness, who is a minister of the Methodist Church and Professor of Applied Theology in Garrett Biblical Institute at Evanston, Illinois, is the author of many devotional and doctrinal works. Her most recent work is a study of contemporary Christianity in which she discusses such subjects as the present state of the churches, what the churches have to say to the modern mind, what are the dominant types of church life, and what are the functions of the minister in interpreting and communicating the Christian faith and of the layman in bridging the gulf between what is preached to him in church on Sunday and his interests and activities through the week. The book is entitled, *The Gospel and Our World*.[1]

Miss Harkness writes in a clear and popular style from a liberal Protestant standpoint, with the churches of America in view almost entire throughout her book. Her thesis is that 'th churches of America, though far from decaden are doing much less effective work than they migh be doing with their resources, and that the maj cause of the difficulty lies in failure to present th meaning and claims of the Christian faith in term that seem vital to the common man. In shor there is need of a much closer connexion tha we have had thus far between theology an evangelism.'

The concluding discussion endeavours to suppor this thesis with reference to the relation betwee theology and 'the social gospel,' and more espec ally between theology and Christian ethica decision. For errors or inadequacies in theolog may inhibit fruitful social action. The autho considers here three doctrines of the Christia faith—creation, judgment, and redemption (an with redemption the closely related concept of th Kingdom of God). Let us give in summary he treatment of the second-named doctrine, that o judgment.

She begins by remarking that in the moder world we may find easy corroboration of the truth of Divine judgment, or in other words, of th existence of a moral order in the universe. I many a recent sermon the tragic events of th past generation have been cited as directly trace able to human sin—'particularly in the forms o acquisitiveness, national pride and arrogance vindictiveness, cruelty, narrowness of outlook and collective selfishness.' But it is rightly adde that this is not to present the full Christia doctrine of Divine judgment: it makes judgmen too impersonal, as being involved in an automatic ally working moral order.

When conservative theology seeks to complet the picture of the idea of Divine judgment i usually has recourse to the personal conception o a God of wrath. It catches up the message o doom which resounds through the words of th prophets, and which is to be found in the teachin of Jesus. But while numerous references to th Divine wrath occur in both Testaments, it ma still be questioned whether the prophetic messag of doom is God's last word, whether indeed th promise and the coming of the Saviour of th world must not be viewed as the positive side o the word of judgment. Liberalism may hav made judgment too impersonal; but the ortho doxies, old and new, have made it 'too wrathful In the centre of judgment is a loving God wh seeks to win men to obedience. God is righteousl

[1] Abingdon-Cokesbury Press; $1.50.

ngry at man's sin ; He is not angry at sinners, n any vindictive sense of the phrase.

There is danger in the stress laid by conservative octrine on the wrath of God. ' The moment the oor is opened to a view of judgment which makes od wrathful in the sense of vindictive toward ny of his sinful human children, at that moment e begin to find alibis for our own vindictive assions.' And this statement the author would ipport by saying that there are those who view ur bombs, battleships, and bacteriological labora- ories, not simply as instruments of security, but s instruments for the infliction of Divine judg- ient upon the unrighteous.

Miss Harkness concludes by referring to another rror commonly made about the doctrine of Divine judgment. It appears in the inability to answer the question, ' Why do the righteous suffer while sinners prosper ? ' A correspondence between righteousness and prosperity may be seen in national life, but it should be realized that it does not seem to have its counterpart in individual experience. It is clear that in the Divine intention goodness gives no immunity from pain. And as we cannot point any longer to deferred penalties for sin, no more can we to deferred rewards for righteousness. ' This may mark some progress from the day when the fear of hell was a dominant motive to Christian ethical action. But if nothing is put in its place, what we have is not gain but loss.' However, the author sees no way out except through a better understanding of both judgment and redemption. So she proceeds to consider what redemption means in the context of our society.

The Life of Christ in the Twentieth Century.

By Professor A. M. Hunter, Ph.D., D.Phil., The University, Aberdeen.

Sir,' said the Greeks to Philip, ' we want to see esus.' It is a request that echoes down the enturies. No life has ever fascinated men like iat of Jesus, none has produced more books. Vho shall number the ' Lives ' of Christ that ppeared in the nineteenth century ? And still, in is twentieth century, now half run, the century f the two greatest wars in history when more and ore men seem preoccupied with science and the roduction of lethal weapons, the fascination of ie Story of Jesus continues, and men, learned id unlearned, study anew those frail and frag- entary records of Jesus and his words which we ll the Four Gospels, in hope of learning more or surprising some secret not yet disclosed to revious students of the records.

It is the purpose of this article to pick out the n most important contributions to the Story of esus in the twentieth century. Not all of them e ' Lives ' in the strict sense. Inevitably, we shall nit some that others will consider better worthy inclusion ; but all of them add something to r knowledge or see Jesus from an angle that is w. And any one who likes can add to our lected ten.

The ten we choose, in chronological order, are :

William Sanday, *Outlines of the Life of Christ* (1905).
James Denney, *Jesus and the Gospel* (1908).
Albert Schweitzer, *The Quest of the Historical Jesus* (1910).
T. R. Glover, *The Jesus of History* (1917).
Joseph Klausner, *Jesus of Nazareth* (1925).
Rudolf Bultmann, *Jesus* (1925) ; Eng. tr., *Jesus and the Word* (1934).
Middleton Murry, *Life of Jesus* (1926).
T. W. Manson, *The Teaching of Jesus* (1931).
Maurice Goguel, *The Life of Jesus* (1933 ; French, 1932).
Rudolf Otto, *The Kingdom of God and the Son of Man* (German, 1934 ; Eng. tr., 1938).

I.

Our first book is, of course, a reprint of the famous article which Dr. William Sanday of Oxford contributed to the second volume of Hastings' *Dictionary of the Bible* in 1899. In some ways, it is the classical treatment of our theme in English. The ' lay-out ' of the material could hardly be bettered, and the tone of the whole is eminently wise. What sort of man is needed to write the Life of Christ ? Sanday answered : ' A Newman with science and adequate knowledge.' No man of his time came nearer that ideal than Sanday himself. Wide learning, exact scholarship, a luminous style—all were his. He had, moreover, that rarer quality in a critic—sagacity and judg- ment. This ' Life ' is, in his own phrase, ' liberal-

conservative.' No attempt is made to force the person and work of Jesus into the Procrustes bed of a particular theory. The teaching, the miracles, the Virgin Birth and the Resurrection are all discussed with profound sanity. Sanday wrote before Schweitzer had called attention to the eschatology of the Gospels, and I fancy that if he had ever fulfilled his ambition to expand this ' outline ' into a full-scale Life of Christ, he would have written otherwise on various issues, the kingdom of God among them ; but, as an example of reverent New Testament scholarship at the beginning of the century there is none better.

II.

Books which strike a blow for orthodoxy seldom create such a furore as those less obviously ' on the side of the angels.' Our next book Denney's *Jesus and the Gospel* is a case in point. Denney was probably the greatest New Testament scholar Scotland has produced, and his book was a strong and timely antidote to the ' new theologies ' then in the air. It is not a ' Life,' but it is centrally concerned with Christ in the Gospels. ' The idea I have,' he wrote, ' is to show that the Gospel as the apostles preached and believed it can be verified in the mind of Jesus.' No writer in English ever performed that task more triumphantly. The core of the book is a careful study of the mind of Christ as revealed in the two primary Gospel sources, Mark and Q. One by one the relevant sayings of Jesus from the Baptism to the Passion are reviewed until, at the end, Denney can claim that cumulatively they disclose a Person ' who is not only equal to the place which Christian faith assigns him but who assumes that place naturally and spontaneously as his own.' After forty years that argument remains as clear and strong and convincing as ever.

III.

Two years afterwards there appeared in English a book by a young theologian from Alsace named Albert Schweitzer (the German edition was published in 1906). *The Quest of the Historical Jesus* at once created a furore. Three quarters of it were devoted to a survey of the Life-of-Jesus Research (in German and French). It was the last quarter which expounded Schweitzer's own views—and made the stir.

And no wonder. The real Jesus (said Schweitzer) was a strange imperious figure obsessed by an apocalyptic dream in which the ' birth pangs ' of the New Age, the Parousia, the Last Judgment and the supernatural kingdom of God followed each other in swift succession. He died to make that dream come true. Though from the Baptism he knew he would be the Messiah, he kept secret. When he sent out the Twelve, he expecte the End of the World would come before they ha been round the cities of Israel (Mt 10^{23}). When did not happen, he altered his forecast. Convinc now that he must endure the pangs himself ar die if the End were to come, he marched c Jerusalem not of his own freewill but of dogmat necessity. The secret of Messiahship, disclosed the Twelve at Cæsarea Philippi, was betrayed b Judas to the priests, and Jesus flung himself c the Cross, hoping that his death would force Gc to bring all to pass. *Deo aliter visum.* He died dereliction. That is his victory. But what of h ethical teaching ? That, replies Schweitzer, w only ' an ethic of the interval '—till the supe natural kingdom came. The Kingdom itself nee no ethics.

It is a shattering picture. But is it true Four grave charges can be levelled against i (1) Schweitzer uses his sources uncritically. H exegesis practically begins and ends with Matthev particularly Mt 10^{23}, a saying of very dubiou value. (2) He turns a Nelson eye on all evidenc in the Synoptics which proclaims the Kingdom present reality in the ministry of Jesus. (3) H makes nonsense of the ethic of Jesus. And (4 he makes Jesus the deluded victim of a fixe eschatological programme.

If Schweitzer says that the Liberal Jesus neve existed, we may retort that his eschatologica Jesus never did either. Yet Schweitzer did on really important thing : he compelled scholars t face up to the problem of eschatology in th Gospels, and challenged them to produce a bette interpretation than his own. Every writer sinc 1910 has had to meet that challenge.

IV.

Glover's *Jesus of History* may seem too sligh and unsystematic a book to be ranked among ou chosen ten. Yet what book in its day had a wide influence, and what book more vividly fulfilled th promise of its title ? ' He let me see Jesus,' sai Denney of his old teacher A. B. Bruce. Glove did precisely this for many of his contemporaries Jesus the man, in all his grace, simplicity, sym pathy, and charm ; a Jesus fond of little children loving common men and common things ; Teacher of genius who saw and thought in pictures a Jesus who discovered God the Father, reste wholly on him, and died to reveal him—this wa the portrait Glover painted. A Liberal portrait Yes ; but what a spring-like freshness there wa in it ! More than any other, Glover humanize Jesus, and made him infinitely attractive an alive.

But—and it is a serious but—Glover let us see nly one side of Jesus and the gospel. That he aw Jesus through Greek rather than Jewish eyes, true but understandable. What we do find it arder to understand is his blindness to the neology of the Gospels. Glover has no real idea hat the Kingdom of God means in the Gospels; nd so far as eschatology is concerned, Schweitzer ight never have written. Glover does not see nat the person of Jesus is integral to the gospel. he Jesus of History is an incomparably bigger gure than Glover's charming canvas shows.

V.

'Jesus was not a Christian,' observed Wellausen, 'he was a Jew.' The next writer, Joseph Klauser, himself a Jew, never lets us forget this. ry as he may to be fair, his *Jesus of Nazareth* is eally propaganda for Judaism. The Christian eader knows what to expect, and need be neither urprised nor shocked when Klausner claims that ll Jesus' ethical teaching can be paralleled somehere or other in Jewish sources, and dismisses the irgin Birth, the miracles and the tradition of the mpty Tomb as legends. For Klausner, Jesus is n unorthodox Galilean 'Rab' who, mistakenly elieving himself the Messiah, went up to Jerualem, expecting to triumph, but was seized by he Sadducean priests and crucified by the Romans. he greatness of Jesus, he says, lies in his ethic. If ever the day should come and this ethical code e stripped of its wrappings of miracle and mystic-m, the book of the ethics of Jesus will be one of he choicest treasures in the literature of Israel or all time.'

The value of this book lies not in these *ex parte* udgments but in the masterly delineation of the ackground—political, economic, and religious—f the gospel story. His translator, Dr. Danby, ghtly claims that 'it represents the best that nimpeachable Jewish learning has to show.' It a liberal education in rabbinics.

VI.

In 1926 came the German Bultmann's *Jesus*. When we learn that Bultmann, the most sceptical itic since Strauss, is also one of the 'dialectical' neologians, we are tempted to murmur, 'Is Saul so among the prophets?' For, in Bultmann's ew, there is not much in the Gospels we can ust. Most of it is to be ascribed to the creation f the early Christian communities.

In spite of this, Bultmann feels he is in a position o reconstruct the message of Jesus. It is an chatological gospel. Such ideas as the infinite orth of personality or the development of man owards an ideal are foreign to it. Its theme is the coming of the supernatural Kingdom of God (God's gift, not man's achievement) and of the summons to man for decision in view of the impending crisis. Obedience (*Gehorsam*) to God's demands—that is the essence of Jesus' ethic. But who is this person who summons to decision? He is the prophet Jesus, the bearer of the decisive Word of God to men, which sets men in the eschatological Now and challenges them to decide for or against God.

We have said that Bultmann's whole approach is vitiated by excessive scepticism. The charge which Windisch and others have brought against him is that he confuses critical scholarship with theological exegesis. The charge has point. Years ago Loisy complained that Harnack's Jesus was but the reflection of a Liberal Protestant face. Bultmann's Jesus might be said to be the reflection of a Barthian face. *C'est dialectique, mais ce n'est pas histoire.*

VII.

When you put down Bultmann and take up the next book, Middleton Murry's *Life of Jesus*, you pass from the New Testament Seminar in Marburg to Fleet Street at its best. In place of the imperious Prophet calling to *Entscheidung*, there stands a high-souled Man of Genius who, knowing God as his Father, would have all men share his secret. Gone too, is the historical scepticism; for though Murry rejects St. John's evidence, he rightly discerns the essential honesty of Mark's story.

Murry is a sort of post-Schweitzerian Renan. Thus, when halfway through the 'Life,' Jesus the teacher, disappointed by the non-appearance of the Son of Man and the people's rejection of his gospel of God's Fatherhood, assumes the rôle of an apocalyptic *Messias futurus*, who must die like God's Servant if the present world order is to end and the transcendent Kingdom appear, we are reminded of both his predecessors. And when he tells us that the betrayal was 'a put-up job' between Judas and the priests, or describes the immeasurably great man dying in dereliction, we think of the brilliant Alsatian.

Murry's book is a picture of how Jesus appears to a fine-minded and accomplished man of letters. One reads it for its descriptive passages of quite astonishing beauty. It is written with a manifest admiration for Jesus 'divinest when he most is man.' 'We shall look like men,' says Murry, 'on the man Jesus. He will stand our scrutiny. Keep our heads as high as we can, they shall be bowed at the last.'

VIII.

The next book, T. W. Manson's *The Teaching of Jesus* (1931), written in a Northumberland manse,

is perhaps the most original book in our ten. Manson broke new ground in several ways. To begin with, he took seriously Streeter's Four Document Theory and studied our Lord's sayings according to the four sources—Mark, Q, M, and L. Then he proceeded to classify them according to their addressees (the general public, his opponents, his disciples) with at least one challenging result. Liberalism had often assumed that the burden of Jesus' preaching to the multitudes was 'God is your Father and you are all brothers.' Manson's studies led him to very different conclusions. The Fatherhood of God was not a doctrine Jesus preached to the general public; it was a mystery disclosed in private to the disciples. 'For them, he made the Father real, not by argument or by much speaking, but because it was obvious that the Father was the supreme reality of his own life.' Manson's other startling thesis was that the title Son of Man in the Gospels is a *collective* title, a continuation indeed of the Old Testament doctrine of the 'saved and saving Remnant.' Derived from Dn 7 and used by Jesus only after Cæsarea Philippi, it denoted Jesus and his disciples as the new Israel. But his followers failed to rise to the height of their leader's demands, and at last, at the Cross, Jesus stood alone as the true incarnation of the Son of Man. He was rejected and crucified. But his death proved the birth pangs of the Son of Man, and after the Resurrection the Son of Man found new and glorious embodiment in the Church, his own Body, of which he is the Head.

So stated, Manson's theory may not win wide acceptance, but his emphasis on the *societary* side of the title contains deep truth, and along with his other suggestion (mentioned above) must command the respectful attention of all New Testament scholars.

IX.

From England we turn now to France. In 1932, after the Form Critics had been telling us for a decade that we could not write a Life of Christ, the French scholar M. Goguel produced one of nearly six hundred pages. His *Vie de Jésus* has been acclaimed as the best of its kind between the Wars. On the score of mere scholarship this may be so; but the 'Life' is at once lop-sided and disappointing. Lop-sided, because one half of his space goes on prolegomena; and disappointing, because it relies so much on guess-work and speculative psychology and ends up with a Jesus not markedly different from Schweitzer's.

Goguel's Jesus began his Galilean ministry as an eschatological prophet who proclaimed an imminent Kingdom of God and expected a speedy fulfilment of Mt 10^{23}. After a time of initi popularity Herod's menaces drove him to fligh and when he refused to play the rôle of Messian King following 'the Galilean Lord's Supper,' th people forsook him. But after Peter's Confessic the Prophet turned into One who believed tha he was destined, after suffering, to appear as th Son of Man and inaugurate the supernatur Kingdom of God. After a visit to Jerusalem the Feast of Tabernacles and a retreat to Pere he made his final appeal to Jerusalem on th ensuing Passover (A.D. 28). It failed. His enemie had him arrested and crucified, and he die believing God had deserted him.

We may be forgiven if, as Christians, we refus to follow M. Goguel in his conjectures. Yet h 'Life' has fine sentences, as witness this one 'Jesus did not believe that he was the Messia *although* he had to suffer; he believed that h was the Messiah *because* he had to suffer. This the great paradox, the great originality, of h gospel.'

X.

The last book in our list, Otto's *The Kingdom o God and the Son of Man*, has been hailed as turning-point in the study of the Gospels. Certainl it is a very important contribution, and it i therefore unfortunate that, for many of us, i should suffer from two grave faults: (*a*) Otto' adoption of a dubious Synoptic theory (Buss mann's) and (*b*) his conviction that the key to th Story of Jesus is to be found in the Book o Enoch—a view which Bultmann for several goo reasons dismisses as 'fantastic.'

On three issues—eschatology, the Messiahship and the Last Supper—Otto has true and notabl things to say. With Schweitzer he maintains tha the Kingdom of God is an eschatological idea but he sees, as Schweitzer did not, that th Kingdom is already present and active in th ministry of Jesus. He thus anticipates C. H. Dod in the doctrine of 'realized eschatology' whic has so vivified and illumined our study of th Gospels. Second, in portraying Jesus as 'th eschatological redeemer,' he finds (as of cours Goguel and many others before had found) th key to our Lord's conception of his person in profound synthesis of the Son of Man with th Servant of the Lord. And, third, he interpret the Last Supper as an act of 'prophetic symbol ism' in which Jesus not only predicts his atonin death but, by inviting his disciples to eat an drink, offers them 'a share in the power of th broken Christ.' Along these three lines and i many smaller points of exegesis (*e.g.*, the har sayings preserved in Mt 11^{12} and Lk 17^{21}) Ott has set New Testament scholars thinking in mos

ruitful ways, and his last book may well prove o be as important as his *Idea of the Holy*.

XI.

Having completed our survey, we are painfully onscious of omissions, of important studies on arious aspects of the Gospels and the Life of esus which might have figured among our chosen en : C. H. Dodd's *Parables of the Kingdom* which elped so many of us, Vincent Taylor's admirable *Jesus and His Sacrifice*, William Manson's difficult ut deep-going lectures on *Jesus the Messiah*, . W. Bowman's *The Intention of Jesus*, and so on. But, looking back over our ten, we are struck by ne highly significant fact. The last quarter of the entury has produced only one big critical Life of esus—Goguel's. One might have imagined that he writing of a Life would be the crowning mbition of every *Neutestamentler* worthy of his alt. Why then are the experts in our day pparently so reluctant to make the great venture ?

It is not enough to answer that they realize that he materials at their disposal are not sufficient or a full-dress biography. This is true ; but it vas true also in the nineteenth century when nnumerable 'Lives' appeared. Part of the nswer is undoubtedly to be found in the single vord *Formgeschichte*. Before its advent after World War I the task seemed easier. So long as cholars believed that in Mark, the earliest Gospel, hey had a firm and reliable outline of Christ's Ministry, they had a foundation on which to build. But the Form Critics—and especially K. L. Schmidt in his *Der Rahmen der Geschichte Jesu* 1919)—made scholars much less sure of their elief. There arose an uneasy suspicion that Schmidt and Co. had 'knocked the Marcan caffolding to pieces' and left us with only a andful of scattered *pericopæ* before the Passion tory was reached.

Now it is true that the Marcan hypothesis has aken some hard knocks ; but Schmidt's view is a reat exaggeration. As C. H. Dodd showed (in The Expository Times, xliii. [June 1932]), 'the Marcan order does represent a genuine succession f events, within which movement and develop- nent can be traced.' Mark still can be a basis on vhich to build.

No, Form Criticism is not a complete answer. Perhaps the influence of Barthianism must also be eckoned with. For Barth actually suggests that so far as we can get back to the historical Jesus, here is nothing remarkable to be found in his life nd character and teaching' (D. M. Baillie, *God vas in Christ*, 36). Form Criticism, Barthianism —or does the real reason lie, as Vincent Taylor suggests, otherwhere—in a sort of intellectual sloth, a lack of courage to 're-tell the Story of Stories to a dying world ?'

Whatever the reasons, to the writer, at any rate, the present reluctance to make the attempt seems very regrettable. In many ways we are in a better position to make the attempt than we were a century ago. The textual critics have provided us with a reliable text. The source-critics, and particularly Streeter, have analysed our Synoptic Gospels into their component parts, and helped us to appraise the underlying sources. We know a great deal more about Pharisees and Sadducees and the background of the gospel story generally. Thanks to Schweitzer, Otto, and Dodd we have a much better understanding of the eschatological data in the Gospels and of key concepts like the Kingdom of God and the Son of Man. We understand the parables better and their *Sitz im Leben Jesu*. And so far as the miracles are concerned, we have moved far (witness the books of D. S. Cairns and C. S. Lewis) from the position of Matthew Arnold and others in the nineteenth century.

These items are all on the credit side. Of course, on the debit side, many difficulties remain. We are not yet sure how far we can use the Fourth Gospel as a historical source, though we are much less contemptuous of it than some critics were fifty years ago. There is the problem of the Virgin Birth. Shall that particular tradition find a place in a critical Life, or must we relegate it to an appendix ? Above all, granting that Mark can be trusted to afford a broadly trustworthy outline of the Ministry, how are we to fit into it the narratives, sayings, and parables from our other sources ?

Yet, when all difficulties are admitted, the task should not be so daunting as it seems. To be sure, we cannot make a closely articulated chronological scheme of the Ministry with precise dates accurately inserted. But there is much we can do. We can, with some accuracy, reconstruct the background of the Early Years. We can depict the general trend of the Ministry. We can give some account of the main themes in our Lord's teaching. We can pick out the main crises, like Cæsarea Philippi, in the Life, and of course we have material to describe the last and greatest crisis which we call the Passion and Resurrection.

The present writer has recently made a very modest attempt to do all this. He is very conscious how inadequate it is. But his hope is that others much abler than himself will arise to better his performance. There is nothing our world needs more than a fresh and truer vision of the Life of lives.

Doctrine of Man.

The Goodness of the Godless.

By Professor the Reverend John Marsh, M.A., D.Phil., The University, Nottingham.

There is a story told about Martineau when once he read a paper to a gathering of orthodox Divines. He had to leave before discussion time was fully spent, and, as he left, the following conversation is alleged to have taken place between two dignitaries of the Church. A: 'What a delightful and charming fellow Martineau is.' B: 'Yes and what a pity to think that "without doubt he shall perish everlastingly."' The phenomenon of goodness outside the closed ranks of the chosen people must always cause the Christian to reflect what a pity it is that the nice Pagan must perish everlastingly. Further, if perish he must, what conclusions must be drawn about the significance and effectiveness of his goodness. And, even more alarmingly, what must he conclude about his own virtue? What is the nature and what is the value of the goodness of the Godless?

In the first place it needs to be said that moral action cannot be isolated from a total attitude and committal of life. The fact that certain virtues appear to be identical in Christians and Pagans does not at once put the two classes on the same footing. It would be much more accurate to think not of identity of virtues but rather of an overlapping of moralities in respect of certain virtues. For in the end our morals are a fruit of our belief; and what we are called upon to judge, as between Pagans and Christians, is not simply a collection of actions but a system of faith and morals. It is in this regard significant that in the New Testament, in Gospels and Epistles alike, moral exhortation is invariably the consequence of faith. 'By their fruits ye shall know them.' 'I beseech you therefore, brethren, . . .' Christian behaviour, and Pagan behaviour like it, are part of a total attitude to life and cannot, for purposes of comparison, be isolated from the totality.

Nevertheless it is only realistic to recognize that there are very wide divergences between Pagan and Christian moralities. The nice Pagan, whom the Christian meets as a neighbour or as a fellow-worker in office or shop, may hold to some virtues together with the Christian. But there will be Christian virtues to which the Pagan will not aspire and a good deal of Pagan practice which the Christian would reject out of hand. It is the height of moral unrealism to think that there is no ethical distinction between Godliness and Godlessness. The decaying morality of our da is a potent witness to this.

Yet the Christian has no need to deny th name of virtue to Pagan moral excellence. Fo the moral philosopher, Christian or otherwise, th Pagan who consistently speaks the truth, is i this regard entirely indistinguishable from th Christian who does so. Virtue is virtue whereve it be found. Augustine was not writing as moral philosopher when he described Paga virtues as splendid vices. Paul leaves us in n doubt that the Gentiles 'shew the work of th law written in their hearts, their conscience als bearing witness, and their thoughts the mea while accusing or excusing one another.' The are quite capable of moral action, and open t the praise or blame which properly attaches t responsible action.

What then is the difference between Godl and Godless goodness? It is not in ethica practice save where Pagan ethics challenge Christian ethics. It is much more in the realm of theory that the difference becomes clear, fo the Godless can do no other than ascribe hi goodness to himself; whereas the Christian ca do no other than ascribe his goodness to God This is a point of fundamental importance fo Christian ethics and theology. From the very beginning, Christian conviction has held that virtues, even of the simple sort, are supernatural When Paul writes to the Church at Colossæ, he propounds their moral instruction in the pictorial terms of the Baptismal ceremony. At Baptism converts take off their old clothes and put on a new garment. So must they put off the old man and put on a new, but the new man is Christ and the various garments we put on are all 'putting on Christ.' In the early years of this century it doubtless seemed strange and offensive to think of kindness as a supernatural virtue; but after two wars and the growth of concentration camps and the devilries of modern oppression, we have many tragically practical grounds for recognising Paul's point. Kindness was Christ's garment and we can wear it in the end only in Him.

It is at this point that so many believers are less than fully Christian. It is desperately hard to give up the claim to one's virtue and to recognize one's own goodness as belonging to God. Moreover in doing so we seem to be flying

n the face of ethical facts, since we all know ıow much at times our human will is involved n a struggle to achieve virtuous action. But here is another range of human experience open o the pious soul, where it is clearly and gladly seen that—

> . . . every virtue we possess,
> And every victory won,
> And every thought of holiness,
> Are His alone.

There is a unanimous testimony from the Saints of God to this effect. Is it not possible that we have a like testimony from Christ Himself when He replied to the rich young ruler, 'Why callest thou me good? there is none good but one, that is, God.'

But the painful point of Martineau's story lies not in a comparison of present behaviour but of future destiny. And here again Christian and Pagan theories are at variance. There are indeed many Christians who find it difficult, if not impossible, entirely to discard the old Pagan ways of thinking; but that does not change the essential features of Christian truth. In the Christian tradition man's destiny has been pictured in terms of a Great Assize. But, contrary to our human moral anticipation, the Great Assize is not a Divine 'whodunnit'; for if that were so the universal sentence at the Assize would be condemnation. Indeed the Scripture makes it almost intolerably plain that we are all, Pagan and Christian alike, worthy of condemnation. None of us, whether Christian or Pagan, has virtue enough to plead 'Not Guilty' at the Last Judgment. None of us can finally carry through the pretence that we are all we would like, or meant, ourselves to be; much less that we are what God, or an absolute morality, would have us be. But—and here the whole universal difference between Paganism and Christianity becomes evident—there is a plea which is effective at the last day. It is simply 'He loved me, and gave himself for me.' 'By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast.' 'There is therefore now no condemnation to them which are in Christ Jesus.'

What then must be our conclusion? That it is not on goodness that either Christians or Pagans are saved or condemned. There is a higher principle of judgment and discernment with moral conduct. God has made that known in the forgiving and redeeming love of Jesus Christ. Did the Pagan but know it, in his own goodness the Divine life is being lived and perhaps the most needed apologetic of our day is one that would convince the Pagan that all unknowing he has been drawing upon Divine resources for the practice of those very virtues which cause Christians concern lest the doer of them should perish. In the end the Martineau story is the most eloquent testimony to the fact that Pagan virtues are really Christian fruit grown by a miracle of Divine grafting upon alien stock.

Literature.

THE CHRISTIAN INTERPRETATION OF HISTORY.

Faith and History (Nisbet; 16s. net), by Professor Reinhold Niebuhr, has for sub-title, 'A Comparison of Christian and Modern Views of History,' but the scope of the work (his most important, it may be allowed to the publishers, since his Gifford Lectures on 'The Nature and Destiny of Man') is more precisely indicated in the remark near its beginning that 'the time is ripe to survey both the modern and the Christian and classical ideas of man's relation to history.' In making this survey Dr. Niebuhr catches up ideas on which he has touched in his 'Beyond Tragedy' and in the second series of his Gifford Lectures, and gives us a comprehensive study of the total problem' of the relation between Christian faith and the conceptions of history that may be described as the classical and the modern.

In the earlier part of the work Dr. Niebuhr contends that the classical and the modern attempts to find meaning in history are at one in interpreting history as rationally intelligible. In classicism the effort is made to dissociate the power of human reason, more specifically man's capacity for conceptual knowledge, which is timeless and Divine, from the world of Nature and history, which is subject to change and endless recurrence. In the modern conception, in which the idea of development is utilized, history is regarded as in itself a redemptive process; as man's power and freedom increase, evil will decrease and the enigmas of life be solved. Dr. Niebuhr expounds both views with a wealth

of historical instance and an incisiveness and pungency in logical analysis such as we have learned to expect of him. Christian faith, as he contends, distinguishes itself from the classical view of history (and is so far in agreement with the modern view) in thinking of mankind as moving to a significant future and not as being involved in recurrent cycles of the natural world. And again, it distinguishes itself from the modern view (and is so far in agreement with classicism) in conceiving the facts and events of Nature and history as pointing beyond themselves to a higher source of meaning, to the larger realm of mystery in which it finds its own life. 'Both the classical and the modern versions of history's rational intelligibility cannot do full justice, either to the multifarious vitalities and configurations of history or to the tragic antinomies of life which are the consequence of the corruption of freedom.'

In the later, and longer, part of the work Dr. Niebuhr advances to an exposition in detail of the Christian view of history, disclaiming from the outset any purpose of representing it as a rationally coercive view; at the most it is rationally relevant, as offering an account of life and history in which all facts and antinomies are comprised. In his exposition he would steer a middle course between an 'atrophied orthodoxy' and a 'too compliant liberalism.' But it seems a mistake to allow that 'he has made orthodox theology relevant to our secular crisis' (D. R. Davies). Christian theology certainly, but hardly orthodox theology. He so vitalizes and even transfigures orthodoxy as to change its very meaning.

After expounding the Biblical view of history Dr. Niebuhr dwells more fully on the proper task of the Christian apologist in the modern world. In pursuing the task of showing the relevance of the Christian view of life and history the Christian apologist must avoid certain temptations to error. In particular the truth of the Christian gospel is not to be regarded as merely a truth of reason validated by rational coherence with other systems of meaning. It is apprehended 'at the very limit of all systems of meaning.' There it has the power to challenge the moods of complacency and of despair that have in the past been the fruits of 'worldly wisdom' and are all too manifest in our time: the complacency of those who, with, for example, Karl Marx, have completed life too simply, and the despair of those who, with, for example, Nietzsche, can find no meaning at all in life.

It is as falling under the conception of the 'limit' that two of Dr. Niebuhr's concluding chapters might be taken. One is on Christian morality with its law of love, which is declared to be the final norm of the self as free spirit; and the other is on Christian eschatological expectation, which is represented as necessary for Christian interpretation of history. We can but commend the study of these and all the other thoughtful chapters of this eloquent and prophetic writer.

W. Fulton.

THE IMITATION OF CHRIST.

Apart from the Scriptures no religious book and probably no book of any kind, has been so read and befingered in Europe as *The Imitation of Christ.* It is much less than a full presentation of Christianity. But what an immeasurable ministry it has exercised! When Maggie Tulliver in 'The Mill on the Floss,' in all the tumult of her soul came upon an old copy of it, and, reading here and there the passages marked with now faded ink by some long-dead hand, was directed into peace, she took a well-worn path, trodden by the most diverse types of people. Arndt, the mystic, read it in his day, and was by it changed into the man that he became, with his passion for what grew to be home mission work and much else of outstanding value to humanity and to Jesus Christ. Voltaire chanced upon it in an odd moment, and something in it found a lodgment in his mind, and haunted him at times. Chalmers, the mighty evangelical, found in it something to which he kept returning. All kinds of minds have been influenced by this little book. How was it done? Anatole France, perhaps, gives us a clue in that passage in which he declares that ordinary men have, on occasion, been much more successful in depicting themselves than have most of the folk of genius. 'Their portrait is that of all; each of us recognizes in the adventures of their minds his own moral and philosophical adventures. Hence the interest we take in their confidences. When they speak of themselves, it is as if they spoke of everybody. When we listen to their admissions, they seem to issue from ourselves. Their examination of conscience is as profitable to us as it is to them. Their confessions form a manual of confession for the use of the entire community. And manuals of this sort contribute to the amelioration of the moral person, provided that in them the sin be represented without hypocritical extenuation, and above all without those horrible exaggerations that produce despair. All which seems to fit the *Imitation.* How perfect, for example, is its uncannily accurate description of a temptation. 'For first there cometh to the mind a bare thought of evil, then a strong imagination thereof, afterwards delight, and evil motion, and then consent. And so by little and little our

vicked enemy getteth complete entrance, for that e is not resisted at the beginning.'

There are, of course, many versions of the work n English. But here comes another—*The Imitation f Christ*, a new translation by Edgar Daplyn, .R.S.L. (Latimer House; 6s. net). There are wo reasons for its issue. 'Controversialists eliberately cut out what they disapproved, or louded the true significance with vague words.' In the present translation the whole text is given s it stands in the author's own handwriting.' The dditions are not to me of much account; but an uthor has rights which ought to be respected. he other reason is perhaps more doubtful—that o be really comprehensible to it a classic ought to e retranslated into the living language of each eneration. Many may agree with L. P. Jacks hat 'in respect of style and lucidity this is by ar the best translation I have so far read.' ertainly the *Imitation* is not out of date, and eft behind. The early Buddhists used to speak vistfully of 'the coolness' that the flustered uman spirit, as we say, can attain. More than breath of that might well find its way to our ustled modern minds and souls through a re-eading of this calm and healing spiritual classic.

A. J. Gossip.

THE JEWS AND JESUS.

The problem with which St. Paul wrestled in Ro 9–11 is still as acute, and seemingly as far from olution, as ever it was. A full-scale treatment of t will be found in *The Jewish People and Jesus hrist*, by Jakób Jocz, Ph.D. (S.P.C.K.; 21s. et). Dr. Jocz is a Hebrew Christian, though this act is never obtruded, and his discussion is crupulously fair. This is frankly acknowledged y Dr. David Daube in a brief Preface. The book s learned, well documented, clearly written, and ven deeply moving.

After an introductory chapter Dr. Jocz writes hapters of some fifty pages each on Jesus Christ nd the Synagogue, the Church and the Jews, ontemporary Judaism and Jesus Christ, Primitive ebrew Christianity, and Contemporary Hebrew hristianity. The treatment of these themes is ainly historical, and to the question, 'How did t happen that Jesus of Nazareth became a stranger o His own people?' Dr. Jocz's answer is emphatic: 'Between Jesus and the Jews stands the *Christian* hurch.' As to the position of Hebrew Christianity, the conflict between faith in the One Catholic nd Apostolic Church and the spirit of national eparatism breaks out in all its acuteness. . . . braham's experience is the experience of every ue Jewish Christian.'

Yet when everything has been said on the history of the relation between the Jews and Jesus, Dr. Jocz is convinced that the problem is in the last resort religious rather than historical. To this Dr. Daube assents, saying that 'he certainly agrees that the conflict between Synagogue and Church always was and still is about the question of the divinity of Jesus, not about any minor issues.' Hence, the final chapter of the book is entitled 'Judaism and Christianity,' and defines the theological issues between the two faiths. Judaism and Christianity differ radically in their conceptions of the Unity of God, Man, Free Will, Sin, Mediation, the Messiah, the Torah, and Revelation. The most significant difference between Church and Synagogue is that in 'Christian thinking, God's transcendence is overcome not by the arbitrary act of human piety but by the self-chosen and self-willed manifestation of God in the person of Jesus Christ; in Judaism it is overcome by *man himself*.' Judaism knows the 'evil inclination' (*yetser hara'*), it does not acknowledge 'original sin'; 'man only sins, but is *not sinful*.' Hence he is entirely free to choose and to do the good, if he will. 'The Jew stands in no need of salvation, all he requires is Atonement.' There is therefore no need for a Mediator, and to insist that there is is to compromise the Unity of God. Some modern Jews even go so far as to say that for the Gentile the way to God is through Jesus, but that the Jew, who is already within the Covenant, is spared that round-about way.

Since Jew and Christian both acknowledge the Old Testament Scriptures it must seem inexplicable that they can differ so radically in their views of human competence. The reason why they do so differ must be twofold, partly that the Cross brought to light what after all is not so blindingly clear in the Old Testament, and partly that the very conflict between Jew and Christian has sharpened the differences between the opposing views.

The issue, as Dr. Jocz puts it, is anything but a merely academic one. It is desperately relevant to the situation as it faces the Christian Church in these days of still-lingering faith in man and in his ability to work out his own salvation. Many Christians, who regard the doctrine of original sin as a libel on decent human nature, are really more Jewish than Christian in their outlook. Dr. Jocz, indeed, says that behind the Jewish attitude to Jesus Christ there stands a distinct philosophy of life not necessarily peculiar to the Synagogue, though naturally he does not labour this in his book. But the minister who is concerned to preach the gospel to a generation which still clings pathetically to its optimism will learn much from this book, especially from its final chapter.

C. R. North.

THE GREAT REVIVAL OF THE NINETEENTH CENTURY.

Dr. J. Edwin Orr, the author of *The Second Evangelical Awakening in Britain* (Marshall, Morgan and Scott; 17s. 6d. net), is justly surprised that nothing like his book has hitherto appeared. For he makes it abundantly clear by the documented results of his research that the Revival of 1859–65 was on an equal or greater scale compared with the movement led by Wesley. Perhaps the explanation is that it led to no new ecclesiastical divisions, being indeed an eirenical influence, and that, welcomed by and operating within the churches, its result was simply the enhancement of their spiritual life, the quickening of Home and Foreign Mission energies, and a vast addition to their membership.

This book is largely a compilation of such information as that about prayer meetings of railway workers and of policemen in Glasgow, and about open-air meetings on Glasgow Green in 1859 and 1860 numbering twenty thousand from which inquirers adjourned to nearby churches or theatres for personal dealing which went on till midnight. Obviously there is bound to be monotony if not dullness in the perusal of the mass of this material collected from America, Ulster, Scotland, and every part of England and Wales. But the total impact of the evidence is tremendous.

One feature of these years following 1859 was that the Revival was leaderless yet all-pervading. Dozens of names are mentioned of those who were independently active in various ways and districts. The Movement gave rise to a host of religious and philanthropic agencies. The Booths were active revivalists before they started the Salvation Army. Barnardo was a convert of 1862. In that year Quarrier's Homes were established and the National Bible Society of Scotland in 1861. The first modern Œcumenical Conference on Foreign Missions was held in Liverpool in 1860. The Y.M.C.A. Movement was lifted to a new level of popular success. These giant missionaries, Richards of China and Gilmour of Manchuria, were converts in 1859 and 1862 and to the end of his life Dr. Alexander Whyte of Edinburgh looked back to 1859 as one of the greatest experiences he had known.

And in America D. L. Moody had been converted in 1858. It may be a surprise to many to find only now this mention of Moody. For the lively and affectionate recollection of his rich, warm, human personality cherished and handed on by people like Henry Drummond and George Adam Smith and many others made his the outstanding name associated with recent revival. Yet the facts are quite plain. The tremendous impulse whic revival received through Moody may be regarde as the second and culminating phase of the 18 Movement. It was in churches that had alread quite recently experienced revival and in a sc already prepared that Moody sowed new see and immediately reaped a mighty harvest.

It is less happy to urge that in the Second Gre Awakening there ought to be included all th efforts for revival during the last seventy year Without disparaging such value as they had would be better to recognize that the campaign associated with the names of Torrey and Chapma and Alexander and Fletcher and others, conducte with evangelical fervour and a wistful recollectio of earlier days, belong to a different category fro the spontaneous, pervasive, infectious, and sweep ing Movement of 1859.

R. W. Stewart.

REALISM AND IDEALISM.

A few years ago a leading philosopher of hi day was responsible for the saying that 'no san philosophy has ever been exclusively realistic o idealistic,' and one of the most distinguishe thinkers of to-day, Dr. Wilbur Marshall Urban makes this dictum the text of his profound bu fascinating book, *Beyond Realism and Idealism* (Allen and Unwin; 18s. net). He approaches hi conclusions by many difficult and devious routes but he gets there, and, if there are some un necessary repetitions, this is probably the resultan of a life-time spent in the teaching of philosophy to students of merely average capacity, and eve the most erudite amongst his readers will be glad of the occasional respite, thus afforded, fro continuous intellectual strain. Dr. Urban is fond of telling us that a problem is by no means a simple as it appears, and we come repeatedly t believe this and profit by the discovery.

There are two methods of reconciling the oppositions between idealism and realism. One is to expand, or reinterpret, both terms so tha the one comes to include practically all that i contended for by the other, and the difference turns out to be only in a name. Dr. Urban dis approves of this peace where there is no peace His method is to discover the minimal demands of both realism and idealism, and then show that these demands are complementary to one another and that neither life nor thought can healthily persist unless the demands are conjointly met. Realism insists that for genuine knowledge and in order especially to avoid merely private views, the object of knowledge must be independent of the mind. On the other hand the claim o idealism is that the world must be intelligible, and

nly the product of mind can fulfil this require-
ient. In a most instructive chapter it is suggested
hat realism has made an ' unholy alliance ' with
aturalism, and Dr. Urban, treating with much
reshness a well-worn theme, shows how impossible
is for naturalism to explain mind, and how
overty-stricken is its attempt to provide for the
bjectivity of values. A naturalism which attempts
o do without idealism ends in futility and frustra-
ion, and a science which does not even expect to
each any meaningful conclusions is self-destructive.
he religiously minded who are dismayed by the
evastating conclusions of naturalistic writers will
e relieved when so acute a thinker as our author
rings against the latter the charge of disingenuous-
ess and philosophical ' double-book-keeping ' in
heir use of the word ' nature.' When they wish
o attract, they equate it with ' all that is ' ; when
hey wish to criticise they limit it to that part
lone which is susceptible of rigorous scientific
ethod. Also, students who in their earlier days
pent many weary days and nights in trying to
econcile the contradictions of Kant, will be
omforted in being told that his ambiguity is ' to
is eternal honour.'

W. S. URQUHART.

HUMAN NATURE IN THE OLD TESTAMENT.

Whenever Professor A. R. Johnson writes so
uch as a brochure international Old Testament
cholarship is wont to sit up and take notice. His
atest instalment of prolegomena to what appears
o be shaping itself into something like a theology
f the Old Testament is *The Vitality of the Individual
n the Thought of Ancient Israel* (University of
Vales Press ; 6s. net). Dr. Johnson describes it
s ' the first of a series of monographs designed to
lucidate the famous saying of Habakkuk (2^{4b}) ' :
R.V. ' the just shall live by his faith.' In it he
akes a thorough examination of Hebrew words
escriptive of aspects of human nature, words
hich are so often the despair of the translator.
he chief of them are *nephesh* (E.VV. usually
soul '), *ruach* (' spirit '), *basar* (' flesh '), and
bh (' heart '). His main thesis is that ' in Israelite
hought man is conceived, not so much in dual
ashion as " body " and " soul," but synthetically
s a unit of vital power or (in current terminology)
psycho-physical organism. That is to say, the
arious members and secretions of the body, such
s the bones, the heart, the bowels, and the
idneys, as well as the flesh and blood, can all be
hought of as revealing psychical properties.'

This thesis is, of course, not new, but nowhere,
erhaps, is it so fully documented. Indeed,
r. Johnson half apologizes for the fullness of the
notes, saying that they are intended as much for
his own future use as for those who may wish to
examine the evidence for his statements or to
pursue a similar line of inquiry for themselves.
Some, at least, of his readers will be grateful that
he has shared these details of his researches with
them.

Dr. Johnson, as is well known, has argued for
what he calls ' extensions ' of human personality
in the Old Testament thought of man, meaning
that a man's word, his name, his property, and
particularly his offspring, have something of his
life and power. Nevertheless, in this present work
he criticises the late Dr. Wheeler Robinson's
view of a ' diffusion of consciousness,' the theory
that ' the various organs and limbs of the body
are to be regarded as functioning independently
or as being " self-operative." ' Instead, he would
explain language which seems to point to
' diffusion ' as due rather to synecdoche (*pars pro
toto*). Language like that of Job : ' When the ear
heard, it pronounced me happy ; and when the
eye saw, it bore witness to me,' should not be
taken too literally. The distinction between
extension of personality and diffusion of conscious-
ness may seem subtle, but Dr. Johnson would
have us guard the principle of the unity of
(individual) personality, even in very early times.

It is of interest to note that although Dr.
Johnson employs the familiar symbols J, E, D,
and P, it is with a different emphasis from that of
orthodox criticism. He explains that his use of
the sigla ' should certainly not be held to imply
an acceptance of the normal attempt to present
the religion of Israel in its historical development
which is now commonly associated with the name
of Wellhausen.' He appears to contemplate the
possibility that the documents may represent
different but contemporary *strata* rather than
consecutive *stages* of thought. This opens up a
large question, and one on which there is certainly
going to be a great deal of discussion.

C. R. NORTH.

PREACHING.

That wise man, Principal W. M. Macgregor,
once committed himself to a very questionable
finding. ' Some people are slow to realize that
there are subjects, for example preaching, which
cannot profitably be taught by way of lectures.'

No doubt at all most of us can learn to preach
only by preaching, as one can learn to walk only
by walking. Yet, when a youth, proposing to
become a surgeon, goes to the medical faculty,
they do not tell him scornfully that lectures on
surgery are a sheer waste of time, and with that
add, But there is a patient, and here is a knife,

just set to work. So, if wisely used, the mass of books on preaching are serviceable, and most of them something more. Probably pride of place among them is still held by Phillips Brooks' now elderly work. W. M. Macgregor himself, at long last concussed into the writing of it, gave us an outstanding book. But here comes another that will bring inspiration and refreshing to many an one—*This Grace Wherein We Stand*, by the Rev. George Johnstone Jeffrey, D.D. (Hodder and Stoughton ; 6s. net).

Dr. Jeffrey has many qualifications for his task. Himself one of the most distinguished Scottish preachers of the day, he has the right to speak about it. Naturally a shy man, he has a passion for Jesus Christ that will not hide, and an enthusiasm for the preaching of the wonderful gospel that is infectious. His alert and eager mind has read unusually widely in all kinds of fields, and that with seeing eyes. He knows his own heart, and the joys and troubles of the ministerial life with almost disconcerting accuracy, so that, like the students of whom Epictetus tells us, flocking out from the lecture-room, who kept asking, ' Who has been telling Rufus about me ? ' we come on our own photograph upon page after page, and recognize moods we had thought to be peculiarly our own, and, what is better, the correction of them.

And there is one thing more. Every one knows that Charles Lamb wanted to say Grace over many things besides his food. If Dr. Jeffrey is to treat the Lord God Almighty with any seemliness, he will humbly include in his daily thanksgiving the fact, for fact it certainly is, that He has seen fit to endow His servant with the art of writing, a great gift indeed. Dr. Jeffrey tells us in his wise way ' the older one grows, the slower one is to recommend any book or author to another. The book that sets one man ablaze leaves another cold.' True. Yet here is a book to be highly commended, and with confidence.

A. J. Gossip.

Whatever else is to be said about *The Ministry*, edited by Mr. J. Richard Spann (Abingdon Cokesbury Press ; $2.00), this at least is certain, that its editor believes in it wholeheartedly. ' The reading of this volume,' so he confidently writes, ' will bring renewed inspiration and help to every earnest pastor and other interpreter of Christ. It will be indispensable to all young people.' These are tall claims. Speaking for ourselves, we have found some of it as depressing as anything we have come across for years. ' The church becomes a kind of club, and the pastor is the manager of the club, looking after the details of organization.' ' I know personally many ministers who actually use a study very little in any particular week. Many of them have what they CALL studies, but the real character of these rooms is that of offices. ' Often a man will keep thinking all the week that he will get some time to sit in his study, but—finally the best a man can do is to have a little while alone on Saturday night, with Sunday morning already staring him in the face.' That is a sorry picture of the ministry, of a chivied soul immersed in secondary things which leave him no atom of room for the central matters, seeing week after week slip past with nothing of primary importance done, or so much as attempted.

The book consists of seventeen papers on various aspects of the ministerial life by men reputed to be experts in their subjects. Some of these are stimulating ; some much less so, at times surely even superficial. The book will find its public, and make its appeal. But, for some of us, it is not, perhaps, so outstanding as its editor believes.

In *One Catholic and Apostolic Church* (Epworth Press ; 3s. 6d. net), a series of Broadcast Talks, representatives of the Anglican, Congregational, Presbyterian, Methodist, and Roman Catholic Churches take part. With the exception of the last, they have all reached the level at which they refuse to unchurch one another ; they are, as one of them says, not ' concerned to prove others wrong, but rather to discover in what sense and to what extent they are right.' But, at the same time, each one of them sets forth with candour and honesty the faith and life of his own Church. The friendlier attitude is all to the good even if it does not pass securely from the negative to the positive, and perhaps the time has not yet come for the building of the more permanent bridge between the narrower and the world-wide loyalty.

All the Churches claim to be Catholic and Apostolic, but assign differing meanings to the terms. The Anglican representative states clearly his interpretation, and incidentally, but fitly, stresses the parochial responsibility of a national Church ; the Congregationalist makes a useful distinction between ' sectarianism ' and ' denominationalism,' and desires to transcend both ; the Presbyterian reaches perhaps the highest level of argument in setting forth the organic unity of the Church under that system ; and the Methodist will win sympathetic appreciation for the distinctive characteristics which he shows to belong to that communion. The Roman Catholic is overburdened by the problem of infallibility, and will hardly convince the members of other Churches that he has freed himself sufficiently from the mediæval habit of ' begging the question ' upon vital points at issue. In a concluding and

additional talk Canon Reeves, the Anglican representative, tries to convey something of the inspiration of Amsterdam, and succeeds in beautifully indicating the regulative ideal which the Assembly left on the minds of its members, and in many cases impressed on their hearts.

Talking about God (Epworth Press; 2s. 6d. net), by the Rev. Frederic Greeves, M.A., of Didsbury College, Manchester, consists of two series of Broadcast Talks. The first series, 'About God,' was delivered in the People's Service of the Light Programme of the B.B.C.; it seeks to prepare the way for the Christian gospel. The second series, 'The Light of the World,' was delivered in Christmas week in the early morning 'Lift up your Hearts' programme; it seeks within the limits set by five four-minute talks actually to preach the Christian gospel. The talks are couched in simple, non-technical language and admirably adapted to their purpose.

It is a pleasure to see a plain and unpretentious aid to Bible study entrusted to an author fully conversant with the results of modern scholarship and the issues it raises. The Rev. John W. Waterhouse's *Into His Marvellous Light* (Epworth Press; 7s. 6d. net) is a competent, educative, and edifying book for any circle willing to take for a subject First and Second Peter and Jude, and it will convince those who use it that these short Epistles contain a wealth of matter.

The discussion of the problem of pain in *A Parson's Thoughts on Pain*, by the Rev. Gordon E. Childs, M.A. (Mowbray; 2s. 6d. net), is moulded by the resolve of the writer to rely on his own experiences. He had himself been 'through it' as a result of his sufferings in the First World War, and, with the knowledge thus burnt into his soul, he seeks to help others by means of this little book. It is, as might be expected, a straightforward piece of work, and its re-issue—with a Foreword by the late Bishop of Ely—will be of immense help to the sufferers themselves, to the ministers who visit them, and to doctors, nurses, and others who care for them in their weakness. The author's criticism of unsympathetic platitudes and of certain outworn doctrines on this topic are refreshing in their directness and vigour of expression.

Canon F. Harrison, who is Canon-residentiary, Chancellor and Librarian of York Minister, has published an interesting little book called *The Bible in Britain* (Nelson; 7s. 6d. net). It is a straightforward account of the history of the Bible in our land, dealing mainly with the successive translations. The greater part of the book surveys in detail the Reformation Period, but the story is continued to the present day and the Revised Standard Version. It is a publication for the general reader, but the student will find it a convenient summary of useful information.

The Church (Pickering and Inglis; 10s. 6d. net), edited by Mr. J. B. Watson, is describable as a 'Symposium of Principles and Practice,' being a collection of short papers by seventeen writers on subjects connected with Church doctrine, polity, and witness. They appear to be at one in urging that the doctrine of the Church is sufficiently stated in the New Testament, that the polity of the Church is authoritatively described there, and that there also the proper witness of the Church unto the Lord Jesus Christ is to be found. It may be gathered that the standpoint is Biblicist, and even a casual reading of the papers would show that the writers, generally speaking, are united in holding that the great organized churches of Christendom are aberrant forms of Church order, that the true government of the Church is on the Congregational principle, and that the Church's witness should be on evangelical lines—not that the older forms of evangelicalism are to be exactly followed. In a word, this book would deny the validity of the idea of 'development' as applied to Church life and practice.

Our Faith (S.C.M.; 7s. 6d. net), by Dr. Emil Brunner (translation by Mr. John W. Rilling), is a re-issue of a work almost unknown in Great Britain, where it first appeared in 1936. It is truly claimed that the work serves as a simple introduction to Professor Brunner's theology; and it must be gratifying to the author that it has been translated not only into English but also into French, Dutch, Danish, Hungarian, and Japanese. There are in it thirty-five short papers or essays of some two or three pages each; and they are arranged in what is usually called the logical order of theology, beginning with God and His relation to the world and leading through the Christian doctrines of man and sin, Christ and salvation, to those of the Christian life and the Christian hope. It is delightful to see in these pages a great Christian thinker as it were unbending and talking to us as man to man with refreshing directness and simplicity.

SHORTER NOTICES.

There is a number of reprints and, what may be called, without offence, minor books which deserve

mention. One of the former which obtained wide circulation and appreciation is *The Christ of the Indian Road*, by Dr. E. Stanley Jones. This re-issue is the thirty-first edition of what the publishers call 'the most famous book ever written about Christ in India.' The publishers are Messrs. Hodder and Stoughton and the price is 6s. net.

Another fresh re-issue is *The Spontaneous Expansion of the Church and the Causes which Hinder It*, by Mr. Roland Allen (World Dominion Press; 5s. net). It is a challenge to the Church to adopt Apostolic methods and give a body of converts, however small, liberty to grow by the force of their own life.

The 'minor' books include *The Unshakeable Kingdom*, by the Rev. W. Francis Gibbons, B.D. (Marshall, Morgan and Scott; 6s. net), an exposition of eight verses from the twelfth chapter of Hebrews, which has been highly praised by first-rate scholars. *Rural Evangelism*, by the Rev. Arthur Bennett, Vicar of Christ Church, Ware, and commended by Bishop Walter Carey, a thoughtful book on an urgent church problem (Mowbray; 2s. 6d. net); *And Hearts are Brave Again*, by Miss Winship Storey (Epworth Press; 6s. net), a book of encouragement and strength for the handicapped in life; *Mark These Men*, by the Rev. J. Sidlow Baxter, a well-known preacher in the Baptist Church. The book contains a series of Bible studies of notable figures, disguised under captions, like 'The Man Who Played the Fool' and 'The Man Who Routed the Aliens' (Marshall, Morgan and Scott; 9s. 6d. net); *One Crowded Hour*, a book of essays on religious themes by Mr. E. H. Hobday (Epworth Press; 6s. net). It is dedicated to a famous New Zealand preacher, Dr. Frank Boreham, and has much of the originality and felicity that made Dr. Boreham's books so widely popular; *Shaken Mists*, Essays on the Experience of God, by the Rev. James Mackay, which is very highly praised by Dr. Leslie Weatherhead. Mr. Mackay was so popular a preacher that long queues of young people waited for a considerable time to get into his church at Bournemouth (Skeffington; 5s. net); *Rise and Build*, by Mr. Douglas W. Thompson, which is described as a 'Chinese Pattern for Village Life' (Edinburgh House Press; 3s. 6d. net). The theme of the book is the rural Church of to-morrow in China. It begins with the first contact of the Church with Communism, and tells what Christian workers did to 'seize the day for God.' Under the guise of an imaginary village the book describes the application of principles which the Christian community had discovered for the reclamation of the ruined countryside. Part of the charm of this book is its description of the Chinese scene and people.

There are two books which contain addresses broadcast over the B.B.C. system. One is *Man and His Nature* (S.C.M. Press; 3s. 6d. net) in which are some talks on religion and philosophy designed to meet the needs of sixth form boys and girls in Secondary Grammar Schools, and to present for discussion the central affirmations of the Christian faith. There were three groups, one (the present) on 'Man and His Nature'; the others 'Man and His Conduct' and 'Man and His History.' The broadcasters included distinguished theologians like Professor H. H. Farmer and Professor C. H. Dodd and equally distinguished teachers. The series was launched by a talk on 'What is Man?' by the late William Paton. There follow talks on 'Belief in God,' on 'God disclosing Himself,' on 'Personality in God and Man,' and on 'The Centre of Christian Experience.' This is a 'minor' book only in the sense that it is not physically large. In itself it is a book of very high importance. The second broadcast book is *From the Church in the Orchard* by the Rev. Eric Baker, M.A., Ph.D. (Epworth Press; 2s. net). It contains addresses delivered in the Light Programme at 11.30 a.m. on Sundays. They were directed not to church-goers but to other listeners. 'The Church in the Orchard' is in London and the addresses were given there first of all. The subjects are: 'A Happy New Year,' 'What is Man?' 'The Conquest of Time,' and 'The Church.'

Listen on Wednesday, by Mr. John G. Williams (S.C.M.; 5s. net), contains selections from 'Children's Hour Prayers.' They were broadcast every Wednesday at the end of Children's Hour. The talks are meant for young people over eleven and no attempt is made to 'talk down' to young people. The Christian faith is frankly argued in a fashion that most over-elevens will appreciate and understand. For the most part the Christian Year is followed, and opportunity is seized to deal with many problems (such as prayer) on which young people of this age really need and desire guidance. This is a delightful book. Two volumes of addresses to children by Professor Edgar P. Dickie of St. Andrews are again published—*One Year's Talks to Children* and *A Second Year's Talks to Children* (Hodder and Stoughton; 6s. net each). It is not necessary to do much more than mention these volumes, for Professor Dickie has already established his fame as a born speaker to children. It is probable that the substance of these talks will be reproduced in many pulpits. And this is probably the author's own desire. The late Professor H. R. Mackintosh was quoted as saying that the only things he cribbed were children's sermons. Well, here is a large field for justifiable plagiarism.

The Raising of Lazarus.

By the Reverend E. Kenneth Lee, M.A., M.Litt., Vicar of Lofthouse, near Wakefield.

In this article I propose to examine two phrases in the Johannine account of the Raising of Lazarus and the special interpretation which the Fourth Evangelist gave to them.

1. Jn 11^{33}, ἐτάραξεν ἑαυτόν. This expression, unique in the Bible amid frequent uses of the passive 'to be troubled,' seems intended to have a special meaning. It will be best appreciated by examining, first, the ancient Messianic uses of the phrase in the passive; then, any Synoptic passages that bear on them; lastly, the Johannine use of the word.

The Psalms abound with passages in which the Psalmist cries, 'My heart, or soul, is troubled (ἐταράχθη).' But it is only in Pss 42 and 43 that the words come as a refrain twice repeated, 'Why art thou full of grief, O my soul (περίλυπος εἶ, ἡ ψυχή μου), and why dost thou fill me with trouble (συνταράσσεις)?' Compare Ps 42^{6}: 'My soul is troubled within me (πρὸς ἐμαυτὸν ἡ ψυχή μου ταράχθη).'

This word 'full of grief' is found only here in the canonical Old Testament. In the New Testament also it is very rare, but Jesus is represented as using it before His thrice repeated prayer in Gethsemane (Mk 14^{34}, Mt 26^{38}), 'My soul is full of grief (Περίλυπός ἐστιν ἡ ψυχή μου) even unto death.' Luke omits these words, possibly for the same reason for which he omits the words given by Mark and Matthew (Mk 15^{34}, Mt 27^{46}), 'Why hast thou forsaken me?'

Now, from the analogy of many instances, we may anticipate that what the Third Gospel thus omits the Fourth will insert, but in some quite new shape that shall bring out its latent spiritual meaning. In the place of the cry 'My God, my God, why hast thou forsaken me?' it substitutes —probably from a Psalm with a somewhat similar beginning (63^{1}, , God, my God, or, God is my God . . . my soul thirsteth for Thee')—'I thirst,' as though Christ's meaning were, not that He reproached the Father for absence, but that He longed for the Father's immediate presence. So here, what the first two Gospels express by 'full of grief' (from Ps 42^{6}) the Fourth Gospel expresses by a word (ταράσσειν) almost identical with that found in the same sentence of the same Psalm (συνταράσσειν). No other author in the New Testament uses the word 'to be troubled' except of morousness, or the fears of distrust, or the doubts of a bad conscience, or the confused alarms of a mob; and this very author represents Jesus as saying to the disciples (14^{1}), 'Let not your heart be troubled.' Yet here, not content with speaking of Christ's 'heart' or 'soul,' he represents Christ Himself as subjected to 'trouble.'

Is the difficulty increased or diminished by the peculiar form of the expression, 'He troubled Himself'? At first sight, it may seem increased; for the phrase seems fatal to the genuineness of the 'trouble.' And so it would be if it were literally taken, apart from ancient traditions and controversies. But we have to bear in mind that the Psalm represents a dialogue between the Psalmist and his soul, in which the latter is, as it were, personified and remonstrated with on its action. 'Why art thou so disquieted within me?' says the Hebrew: and the Greek is still stronger, 'Why dost thou fill me with trouble?'—as though the 'soul' were conflicting with the man. Now we learn from Origen (*Cels.*, ii. 9) that such passages as those quoted above from the Synoptists were used by antagonists for the purpose of decrying Jesus; and Origen protests against the supposition that Christians believe either the soul or the body of Jesus to be God—'the soul about which is uttered the saying, "My soul is *full of grief*."' What Origen thus protests negatively, our Evangelist seems to be protesting positively, namely, that the Being whom we worship as Divine is One in whom there is no conflict between the Divine and the human. He asserts, not that Christ's 'trouble' was unreal, but that He spontaneously took the trouble into Himself, in harmonious obedience to the will of the Father and to the dictates of His own love for man. So far from artificially rousing the mere semblance of 'trouble,' the Divine Nature—knowing sin in contrast to perfect righteousness—was capable of feeling infinitely keener 'trouble' than imperfect humanity can feel. But, with all its keenness, it was voluntary. He was the Son, and one with the Father in act and will. What the Father did, the Son did. The Father 'troubled' the Son? Then the Son 'troubled' Himself.

Another motive also could hardly fail to be in the author's mind—a desire to correct the prevalent Stoic teaching about 'trouble.' The fundamental precept in the *Encheiridion* is 'Be free from trouble (ἀτάραχος).' 'Troubles,' the author tells us (*Ench.*, 5), 'arise not from facts but from fancies.' No one ought to be ever troubled (ταράσσεσθαι). A man may be allowed to pretend to be troubled and grieved out of sympathy with others; just

as one may pretend in playing games with children. But to be really troubled is foolish and wrong and faithless. Such sayings are scattered broadcast over the *Lectures* of Epictetus.

There was truth in this doctrine, and it accords, as we have seen, with the words of Jesus. To be 'troubled,' in a sense, is to be unbelieving: 'Let not your heart be troubled, neither let it play the coward. Ye believe in God? Believe also in Me' (Jn 14^{1}). No man who perfectly 'believed' in Jesus could ever be so 'troubled' as to disturb the fundamental peace on which his spiritual life was based. But, on the other hand, there are possibilities of what may be called surface-trouble, yet trouble sincere and painful, for all those who recognize—what Epictetus did not recognize—that there is a devil as well as a God, and that God Himself is to be regarded as fighting against evil, and (in the person of His Son) suffering in the conflict. Because St. Paul felt this 'trouble,' he became a living power and drew multitudes to Christ through himself; because Epictetus did not feel it, he remained, comparatively speaking, a passive monument of the nobility of patience.

It is the object of the Fourth Evangelist to show that, if at any time the Logos gave up the calm, or *ataraxia*, on which philosophers set so high a price, it was, in the first place, in conformity with the Divine laws of the Universe—just as the wind, blowing on the waters, keeps them sweet and pure, or as God's Wind (Breath or Spirit) moved on the abysmal water in the beginning in order to impart the harmony of the spiritual life; and in the next place, he was thus 'troubled,' not for himself, but for the human race. Out of this 'trouble'—as in the beginning, so now—there sprang words of Creation—in Genesis, 'Let there be light,' and there was light, light out of darkness, and order out of chaos; in the Gospel, 'Lazarus, hither, forth' and man came forth, bound hand and foot, but living, and delivered from the cave of death.

The Divine mystery of the 'trouble' of the Logos is thrice mentioned, and it ends in a climax. Here the Logos troubles the Logos. Presently we shall find the Logos 'troubled' in '*soul*' (12^{27}). Last of all He is 'troubled in *spirit*' (13^{21}).

2. Jn 11^{43}, ἐκραύγασεν. The word κραυγάζειν (six times used in the Fourth Gospel), 'cry aloud,' 'clamour,' 'shriek,' occurs in the New Testament (apart from Ac 22^{23} of a crowd 'clamouring') only in Mt 12^{19}, quoting from Is 42^{2} concerning the Messiah, 'He shall not cry aloud (κραυγάσει) (LXX. κεκράξεται).' The prophecy continues: '. . . He shall bring forth judgement in truth. He shall not fail nor be discouraged, till he have set judgement on the earth.'

Matthew is apparently dissatisfied with the LXX. translation. How could it be denied that the Messiah did 'cry' (Mt 27^{50}, κράξας) on the Cross? There were three ways of removing the difficulty. (1) The word κεκράξεται being retained, it might be argued that the 'crying aloud' did not take place till Christ's death, when He *had* brought forth judgment to victory; so that κράξας in Mt 27^{50} was justifiable. Or (2) κεκράξεται might be changed, *e.g.*, into κραυγάσει, 'shriek,' or 'clamour'; and this, it might be said, Christ never did. Or (3) the Evangelist might avoid using the word κραζειν altogether concerning Christ. Mark and Luke adopt this course; Matthew adopts the second. The Fourth Gospel ($7^{28.\ 37}$ 12^{44}) records that Christ on three occasions 'cried' (ἔκραξε), but that, on this single occasion, He 'cried aloud' (ἐκραύγασε), *i.e.*, with a sound of the nature of a clamour or cry of distress. This is all the more noteworthy because John subsequently uses the latter almost non-Biblical term (12^{13} 18^{40} $19^{6.\ 12.\ 15}$) to denote the outcry of a crowd, in the first instance applauding Jesus, in the rest seeking His death. Why does he apply to Jesus on this single occasion a word so apparently unsuitable, applied to Him by no other Evangelist, and expressly disavowed by the first of the three?

The answer extends beyond the verbal dissimilarity between the Synoptists and the Fourth Evangelist. It affects their several conceptions of Christ's last moments. Although Matthew alone uses κράζειν of Jesus on the Cross, yet the three Synoptists agree that Jesus cried with 'a loud utterance' (φωνῇ μεγάλῃ) (Mk 15^{37}, Mt 27^{50}, Lk 23^{46}). John, on the other hand, uses simply ($19^{26\text{-}30}$) 'say' (λέγει, εἶπεν) of the last two utterances of Jesus, while he selects, as the single occasion for a 'loud utterance' (φωνὴ μεγάλη) on the part of Jesus, the moment now under consideration, when He is figuratively rescuing mankind from death, and 'bringing forth judgement unto victory.' Having regard to the remarkable rarity of κραυγάζειν in the Bible, and to our Evangelist's necessary acquaintance with the quotation in Matthew and with the controversies that were sure to arise out of it, we seem safe in concluding that he had these controversies in mind when writing this description of a supreme Messianic 'sign' in which every step was to be the fulfilment of some type or prediction.

But at the same time a deeper thought is revealed in the frequency with which he subsequently applies the word to the multitude, only once 'shouting' or 'screaming' for the Messiah, four times 'shouting' or 'screaming' against Him. It is essentially a word of weakness, often indicating passion and want of self-control. The author appears to suggest that, on the single occasion when the Redeemer allowed Himself to overpass the calm that characterized His utter-

ances, it was not in any cry uttered for Himself on the Cross, but when He was crying aloud for Lazarus 'bound hand and foot,' for Lazarus whom He 'loved,' and therein for the world which He came to save. The Apocalypse had taught that from the New Jerusalem God would banish 'every tear' and all 'crying' (κραυγή) (Rev 21^4). This Gospel carries us a step further. Before that consummation could arrive, the Messiah Himself must pour forth 'tears' (11^{35}, ἐδάκρυσεν) and to utter 'crying.' But how this great truth was liable to misunderstanding may be gathered from the Epistle to the Hebrews, which asserts that the Messiah 'offered up prayers and supplications with strong crying and tears (κραυγῆς καὶ δακρύων) unto him that was able to save him from death' (5^7). Whatever truth there may have been in the supposition that Christ so identified Himself with the sinful world that He entertained in His mind (not as a doubt of His own, but as a Satanic thought to be wrestled with and overthrown) the possibility that He, too, together with those whom He had come to save, might not be saved from 'the last enemy of all'—the Evangelist felt that at least it must be erroneous to impute to the Saviour, in His deepest sufferings, a self-regarding attitude. Such an imputation he contradicts here. There were indeed 'tears,' there was indeed 'crying aloud'; but they were not for Himself. On the Cross there was no crying and no tears, nothing but quiet 'saying,' indicative of thought for others ('woman, behold thy Son'), or of an absorbing thirst for the Father's presence ('I thirst'), or of a delight in having accomplished His will ('It is finished'). But what Christ could not do for Himself, He could do for sinful mankind. There was a truth in the mocking reproach of the Pharisees, 'He saved others, himself he could not save.' So here, if He could not weep and cry aloud for Himself, He could for Lazarus and for all mankind for whom Lazarus' condition was symbolical.

In the Study.

Virginibus Puerisque.

The Door.

By the Reverend Fergus Ferguson, O.B.E., B.D., Perth.

'I am the door.'—Jn 10^9.

What a lot of doors there are in the world, all sorts and sizes and shapes of doors—house doors, school doors, church doors, shop doors—and they all like to have people passing in and out of them. Many doors invite you to go in at them. You discover that when you go shopping. If you listen carefully as you walk along a street that is full of shops you may hear each door, as you pass it, inviting you to come in. 'Come in,' the door calls to you. 'Come right in. You will find lots of things to buy in here.' Yes, but though the shop may be full of things to buy, it may not have the one thing you want. You will never get the thing you want until you find the shop that has it, and go in at the door of *that* shop. For example. If you want very much to buy a model aeroplane, or a pair of skates for the ice-rink, you don't go in at the door of a hairdresser to ask for them. You won't get them there. That is the wrong door to go in at.

So you must always be careful to go in at the right door. If you want a loaf of bread go in at the door of a baker's shop. He is the right person to go to. He bakes loaves of bread, and when you ask one from him he can give it to you. If what you want is to learn to read and write you go in at the door of a school, for you know that inside that door you will find the teachers who can teach you these things.

Now Jesus says to each one of us, 'If you wish to learn the most important thing of all, the right way to live your life so that you will grow up to be a useful, happy man or woman, you must come to Me. Learn of Me. It is through Me you learn the true way to live life.' Or if you wish to live your life with God as your friend, it is through Jesus that you and God become friends. And if you wish to have your life saved from the things that waste and spoil it, like the temptation to do wrong, or bad temper or selfishness, or revenge, you must go to Jesus. He is the right Person to go to. He says, 'I am the door: by me if any man enter in, he shall be saved.'

I remember the door of the Latin class-room at Glasgow University. If you were a minute late for the class, and came up to the door expecting to get in, you found the door locked and you were shut out. That door did not say to you, 'Come in.' It said, 'You come too late. The door is shut. You cannot enter now.'

But Jesus never shuts the door against any one. He says, 'I am the door. Whosoever cometh unto Me I shall in no wise cast out.' He keeps it always

open for us, so that whenever we come to Him, we find the door open. And He allows nobody else to shut it against us. For He speaks again to us and says, 'I have set before thee an open door, and no man can shut it.'

We go through hundreds of doors to get the things we want in life. Let us make sure that we go in at the door Jesus keeps open for us, that we may have the precious blessings He alone can give us.

Diversity Reception.

By the Reverend John Garfoot, B.A., Westgate, near Bishop Auckland.

'There are diversities of gifts, but the same Spirit . . . diversities of ministrations, and the same Lord . . . diversities of workings, but the same God.'—1 Co 12[4-6] (R.V.).

If one is wireless-minded at all, there is always something of a thrill about 'getting' America or some very distant place (it doesn't seem so long ago since picking up any foreign station was regarded as a triumph). I can never resist seeing what I can find on the short waveband if I happen to be up later than usual at night. Sometimes, even on my little set, I have managed to hear a little bit of a programme from the other side of the Atlantic, but never very much before it has faded. I had often wondered how the B.B.C. manages occasionally to relay an important Broadcast from, say, New York. The answer was given in a recent Radio Newsreel Bulletin. At a lonely spot called Tatsfield on the North Downs they have a special receiving station where Broadcasts are listened to from all over the world. And when there is the likelihood of fading they are received, not on one set but on more, with aerials placed some distance apart and at different angles. In this way, the technicians have discovered a more complete reception may be obtained, for fading rarely occurs at the same time on two receivers. 'Diversity reception' it is called.

I wonder how many boys and girls have been puzzled and even rather worried about the number of different denominations there are. On the way to your own place of worship maybe you pass by several other churches. You don't know much about them and ask why it is that there should be Anglicans, Methodists, Presbyterians, and so on. The answer is a long story. Sometimes in the past there have been quarrels and jealousies which have led to the formation of new denominations. In most cases the split away from a parent church has been because earnest men have seen in the church of their day something they have sincerely believed was wrong, and when the opportunity of putting it right has been denied them, they have felt compelled to form a new branch of the Church. So we have really inherited these divisions. In our day many great church leaders are doing all they can to bring all the Christian churches together. But that does not mean that we shall all go under the same denominational label, all worship in just the same manner, all listen to the same kind of sermons. While men and women have different outlooks, different points of view, different needs, we shall never be ready for that. Would people who find great inspiration in a cathedral service, for instance, find the same blessing in a mission-hall—and vice versa, of course? As there has been within the Methodist Church, unions of other like-minded denominations may come about in the future, but in our time we must expect to see different branches of the Church still functioning in their own way, though all of them still belonging to the world-wide Church of Christ, rather like the different regiments of one mighty army. The important thing is that we should regard each other in this way. It's 'diversity reception'—we are each able to make some contribution, and often a stronger one just at that point where the church across the way is weaker. And where we 'fade out' we should be glad to listen where others can speak with a more confident voice. So that by our combined efforts God's Word and the truth which He sends out to mankind through His Church can be heard plainly and unmistakably.

The Christian Year.

Second Sunday in Lent.

Faith.

By the Reverend John R. Gray, B.D., Glasgow.

'What must I do to be saved? . . . Believe on the Lord Jesus Christ.'—Ac 16[30. 31].

1. The keeper of the prison had undergone a profoundly moving experience. He had been the witness of a miracle—the bursting open of the prison gates—none the less miraculous for having a natural explanation in the earthquake. Such experiences of the remarkable in Nature have often been the turning point in men's lives. It is indeed arguable that every life lacks depth and maturity until the soul has stood on the brink of eternity or tragedy and peered awestruck over the chasm. Luther's first step on the road to the Reformation came, it is said, when a companion was struck dead by lightning at his side. Dr. Peter Marshall, who wielded such enormous influence as minister of New York Avenue Church in Washington, testified that from the day when he was stopped at the edge of a cliff when walking in a fog, he was convinced that God had a purpose

for him to fulfil. Once, during the War, I boarded one of H.M. ships newly returned to base after having been torpedoed. The torpedo had hit the ship fairly, but forward at what was almost the only safe point in her hull. Not a single member of her ship's company had been injured. I was greeted by her Commander who said, 'You're on a good wicket to-day, Chaplain. There's not an atheist on board after that hit.' Undoubtedly God has used and does use apparent accidents, escapes, and natural phenomena to bring the careless to their senses, to reveal to them not only the eternity towards which they journey but His own gracious power to save.

2. It was not, however, the first miracle that convinced the keeper of the prison. It was the second. Supposing his prisoners to be escaped, he was about to take his life. Well he knew that dismissal and disgrace, if not death, would be his lot for allowing prisoners as important as Paul and Silas to escape. The second miracle became apparent when Paul bade him do himself no harm as they were all present. The first miracle the sceptic in him could have explained away as due to chance. But no chance could explain the refusal of prisoners to escape. Here was behaviour so utterly contrary to his experience and expectations that he could hardly credit his ears. Here was something so distinctively new as to bring him to his knees. These men must have a secret so far denied to him, must have *the* secret. These two whom he had thrust into the stocks in the inner prison had saved him—not only his life but his honour and reputation. They had in a few hours gained such influence over their fellow-prisoners as to have restrained them too from 'taking the chance.' No gospel of which the keeper had heard could produce such self-restraint, such power to forgive. It was this—the behaviour of Paul and Silas—that made him feel that God was not far away. So is it still. God gains His entry into the hearts of men not so much by miracles of Nature as by miracles of personality. He moves the audience not by stage effects but by the character of the actors. Most of us looking back on our lives would be ready to acknowledge that we have been chiefly moulded not by things or movements but by people—parents, teachers, friends, wives, or husbands. Yes, and by children. To judge from what He left behind Christ trusted for the victory of His gospel not to an organization or to a book but to the influence of consecrated men and women. It is as men take knowledge of us that we have been with Him that they will be drawn—as was the keeper of the prison—to give glory unto God. What is the next step?

3. Here is the last surprise for the keeper. It is the Apostle's reply. 'What must I do to be saved?,' he cried. Quite certainly he expected to be confronted with some difficult demand. Other religions there were with mysterious rites—baths in bulls' blood and so on. Surely a faith so strangely powerful as this must have some strange features. The very question, of course, is redolent with Atheism. 'What must *I do* to be saved?' If something 'I' can 'do' can save me, I don't need saving at all. In the question is all the proud presumption of the man who would be his own saviour. When in 1505 Luther entered the convent of the Augustinian Eremites, his avowed intent was to save his soul. He fasted and scourged himself; he tried every sort of asceticism; but all to no purpose. He had no peace till God said to him, 'the just shall live by faith' and he knew the personal trust in the Saviour in which faith consists.

Not different is Paul's reply to the gaoler, 'Believe on the Lord Jesus Christ and thou shalt be saved.' What must I do? Believe! The answer seems to be a *non sequitur*, a refusal to answer the question. So it is, for to the keeper's question there is no answer. There is nothing *I* can *do* to be saved. There is nothing for it but to trust in the all-sufficient, redeeming work of Christ.

When more than in our day of triumphant science and restless activism was this ever-old, ever-new truth of justification by faith alone so sorely needed? A Professor of Medicine once said that more people were killed by their friends than by their enemies. He was attacking the too ready recourse to 'cures,' to specifics of one kind and another which either aggravate the illness or give rise to another. So too is it with the nation and the world. We cannot keep our restless hands from perpetually tinkering with the ills our tinkering has caused. When things get beyond us our cry is, 'Why doesn't some one *do* something?' Some One has. Life is too much for us to live alone. Left to ourselves we strive and blunder, growing hot and flustered, and accomplish nothing. It is only when we turn first to God for guidance and wisdom, for light on life's road and power to live it that anything we do has lasting usefulness or value.

It is as simple as that. Just put out your hand and His is there, strong and kind and sure; and the fearfulness is gone from life and the fretfulness and the fever. It is easy to fall into the error of believing that we can save the world through Christ, and not Christ through us. As we face the mass of evil about us or within, it is easy to imagine that there must be *something* we can do—and rush off and do it! But all our effort and all our striving, all our self-sacrifice will be thrown away unless first we are subjected to the will of God and empowered by His grace.

Not the disciple who drew the sword in the Garden but the Christ who submitted to the Father's will, did the work of God. It is as we turn to that same Christ in humble trust and utter dependence that His marvellous work shall be done in the world, for it is only then that His marvellous work can begin in our own poor hearts. 'What must I do to be saved? . . . Believe on the Lord Jesus Christ and thou shalt be saved, and thy house.'

THIRD SUNDAY IN LENT.

The Last Time.

BY THE REVEREND STEWART MECHIE, M.A., EDINBURGH.

'Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.'—1 Jn 2^{18}.

It was not the last time. The end of the world did not come then, nor has it come even now. But that is not to say that there is nothing for us in this text.

Let us try to picture the situation of the Christian Church in Asia Minor in the last years of the first century of our era. The Church was still a small and unpopular minority in the community. For the moment there was apparently no active persecution; but the Church, which in one locality and another had suffered at the hands of the Emperors Nero and Domitian, knew what persecution meant, and might well expect it to break out again. It was not, however, the hostile Roman Empire which to the writer of this letter appeared as antichrist. In his view antichrist came right out of the very heart of the Church itself. It was deadly heresy that was antichrist. In this letter the author speaks of a group of Christian teachers who had gone astray in doctrine and perhaps also in conduct. 'False prophets,' he calls them. As prophets, they must have been persons commanding respect and exercising authority in the Church. Perhaps they were over-anxious to accommodate the message of the gospel to what in their day passed for 'modern thought,' and in their anxiety abandoned what was essential to Christian truth. They perverted, it seems, the doctrine of the Incarnation by denying that the Son of God had come in the flesh. Failing to carry the whole Church with them in this respect, they seceded from it and continued their activity in the pagan community around; and there apparently they found a considerable response, indeed a larger response than the orthodox teachers of the Church could command.

These false teachers are the 'many antichrists' mentioned in our text, but behind them lurks the real antichrist which excites our author's alarm—not a person, but a poisonous doctrine, perverting the truth of the gospel and corrupting the minds and eventually the morals of men. Humanly speaking, the situation seems hopeless. The world is hostile, the fellowship of the Church is shattered by heresy and schism, the false teachers are making more headway than the true. Things have got beyond all the resources of human wisdom and virtue. All that remains is to fall back upon God. Surely the end of the world is at hand. Now, when the situation is hopeless on the human plane, the Lord will come again and roll up the scroll of time and bring the Kingdom in fullness of power. 'It is the last time.' That is the confidence which saves our author from despair.

There are those who see the Church in the world to-day in much the same hopeless situation as this writer saw the Church in Asia Minor at the very end of the first century. In the world as a whole the Church is still a minority, in many parts a very small minority. It is often unpopular and sometimes persecuted. Moreover, in Marxian Communism it has a competitor, seemingly in this generation more successful than itself. Perhaps the parallel with the first century could be carried further. Marxian Communism is a post-Christian doctrine. It is a secularized version of Christianity. It presents the Christian hope with God and the hereafter cut out. It is, in short, a perversion of the truth of the gospel, a Christian heresy, or, to use our author's word, antichrist.

Not only so, but there are some Christians to-day who would follow the ancient writer and hold that, since these things are so, since there is such a concentration of the powers of evil that the situation seems hopeless, the final coming of the Lord must be very nigh. It may be so; or it may not, as it certainly was not at the end of the first century when this letter was written. Such situations have recurred again and again in the history of the Church from that time to this, and the type of them all is that crucial last time which saw the Crucifixion of the Son of God. Then it seemed as if the day was lost for God and goodness. Could there be any more hopeless situation than that presented by the first Good Friday? The Chosen People of God reject their Messiah, His disciples forsake Him and flee, the Son of God goes down to death, the powers of evil are victorious. The case is utterly hopeless—but for God. The victory is really His. The Resurrection comes to make that clear; and soon the Church, indwelt by the Spirit of the Risen and Exalted Lord, is launched upon its conquering career. That is the type of all those last times which have recurred in the history of the Church, times when everything seems hopeless,

when everything *is* hopeless, apart from God. Our writer thought it meant literally that the world was just at an end. That was an illusion in his day, though one day it will not be an illusion. It was not then the last time, it was a last time, similar in nature to the many other last times of which the type is the first Good Friday.

What, then, are we of the Church to do in such a hopeless time as this in which our lot is cast? Why, precisely what the Church at the end of the first century did in its hopeless situation, its last time.

First, let us hold fast to the truth of the gospel. 'Let that therefore abide in you, which ye have heard from the beginning,' says our author, and he closes his letter with the words, 'Little children, keep yourselves from idols.' By that he means not idols of wood and stone but idols of the mind—false ideologies, as we would say. That is our first duty—to hold fast the gospel of the Word made flesh, the Son of God incarnate, crucified, risen, and exalted.

Second, let us witness to and propagate this gospel. The false doctrine in that age might have greater immediate success, the very end of the world might seem at hand, but the Church did not, on that account, give up its active work. It persevered with its witness and propaganda and, though the struggle took generations, the day came when the Gnostic sects derived from the false teachers were gone, out-lived, out-died, and out-thought by the Church. Whether with much immediate success or not, whether this may be the absolute last time or not, we too must continue our Christian witness, obeying our marching orders, 'Go ye into all the world, and preach the gospel to every creature.'

Lastly, let us trust in God and His exalted Son our Saviour. The characteristic of a last time, whether at the end of the first century or in the middle of the twentieth century is that all is hopeless, apart from God; all is lost, were it not that Christ is at the right hand of God, principalities and powers being subject unto Him. Assured of that, the Church can hold fast the truth of the gospel and witness to and propagate the gospel, whether the time be a last time or the last time. But do we really believe that? Do we believe it as the Christians of Asia Minor believed it some fifty or sixty years after our text was written? Let us see how they believed it. At Smyrna, in the amphitheatre, Polycarp, an aged bishop and beloved Christian leader, was martyred because he would not deny his Lord. It was a heavy blow to the Church, but not a shattering blow; for, despite all, faith remained bright and strong. Shortly afterwards the Church in Smyrna wrote an account of it and this is how the martyrdom of Polycarp is dated: 'Statius Quadratus being proconsul, but Jesus Christ being King for ever.' That is the faith for a last time.

FOURTH SUNDAY IN LENT.

Freedom.

BY THE REVEREND PRINCIPAL H. F. LOVELL COCKS, M.A., D.D., BRISTOL.

'Jesus therefore said to those Jews which had believed him, If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free.'—Jn $8^{31f.}$ (R.V.).

These Jews were not yet disciples. They believed Jesus; they did not yet believe on Him. His personality had impressed them, and they approved His teaching. But their approval meant little and committed them to nothing. Truth for them was something still formal, attaching to propositions of theology or ethics—abstract and remote from life. And the sequel showed that their agreement with Jesus was merely superficial, and their understanding of Him a misunderstanding. Their cherished prejudices were too strong for them, and they ended by rejecting Him and His claim. Yet it need not have been so. Jesus tells them that in believing what He says they have taken the first step on the way that would lead them to full faith in Him. Only let them recognize that truth must be acted on as well as believed, and they will prove themselves genuine learners, real disciples. And then they will be led into a deeper, more intimate knowledge of the Truth, and into the freedom such knowledge brings with it.

But when Jesus promised them freedom they took offence. 'We do not need to be set free,' they proudly replied, 'we are free already.' They point to their descent from Abraham as evidence that they are free-born, and in bondage to no man. They were thinking of freedom as an external status—freedom before the Law, and the possession of rights and privileges publicly acknowledged. But Jesus was speaking of a more radical freedom—liberation from the inner bondage of the human spirit to error and sin.

The strident gospels of our time all proclaim liberty. Totalitarian gospels proclaim it. Hitler was able to rally Germany by his promise that he would undo the injustice and humiliation of the Versailles Treaty and lead the nation into an ampler 'living space' and a new era of progress and prosperity. Marxist Communism summons the workers to unite in a revolution in which they have nothing to lose but their chains. And the democratic opponents of Totalitarianism advance

the same standard of liberty and come forward as champions of the fundamental rights of man. Scientific humanism promises us freedom in the name of science which, it is claimed, can liberate man from bondage to his natural environment and open the way to unimaginable well-being. And amid this modern diversity of tongues, the Christian gospel promises liberty too. For Jesus came, as He said, 'to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.' But the emancipation Christ offers is far more thoroughgoing than any offered by the current ideologies. It is freedom through knowledge of the Truth.

Yes, the Truth—the whole truth. For a half truth can bind us more fast than ignorance itself. And it is half truths that we are being offered to-day. Indeed, that is what an ideology is—a half truth offered and believed in as the whole of truth. Thus every deviation from the Communist party line is branded as bourgeois heresy. Intolerance of criticism and the suppression of free expression of opinion are not the marks of the truth that liberates but of the half truth that enslaves. God is the God of Truth, but the half truth is an idol whose worship degrades the spirit of man.

This is true, not only of the totalitarian creeds but of scientific humanism as well. The disinterested, self-effacing devotion of the scientific researcher bears witness to man's need of truth. Yet scientific truth is not the Truth that liberates him. Science equips man with new powers. But unless man is freed from his inner bondage to greed, envy, pride, and the lust of domination, he will use these powers to destroy himself. We need more than the scientist can give us to break this captivity of the soul. Our science can teach us more effective ways of killing our enemies, but it cannot release us from our burden of hate and fear, or change our enmity into friendship. It can give us an external freedom. It can release us from toilsome drudgery and the menace of famine; it can make our bodies healthier and cushion our human existence against the roughness of Nature. It can do much to change our physical environment. But it cannot change *us*. It can strike off the chains that fetter our limbs, but it cannot rid our minds of malignant delusions or transform our selfishness into faith and love.

Man is a creature of contradictions. He desires the truth—and this is the source of his science and technology. Yet he also desires not to know the truth—and this is the source of his delusions, his idolatries, and his inhumanities. The truth he will not face is the truth about himself. He will not, dare not, admit that he is a sinner. He claims that he is free, and will not face the grim fact of his bondage. Modern psychology has made us familiar with 'repression' and 'complexes.' Rather than face the ugly facts that seem to give the lie to the fair picture we have painted of ourselves, we repress the truth and will not let it emerge into our daylight consciousness. So long as we do this we are mentally sick.

So, on a deeper level than that with which the psychiatrist can deal, does man 'hold down the truth in unrighteousness.' And Paul tells us that we will not face the truth about ourselves because we will not face the truth about God. Our sin is just our refusal to acknowledge God as the Lord, to whom we owe worship and obedience. And turning our backs on God, we make for ourselves idols and worship them. Refusing the Truth, we fall a prey to delusions and lies. Claiming to be free, we sell ourselves into slavery.

When, therefore, Christ comes to us with His gracious invitation we encounter Him with divided minds. Since God has created us to find the Truth and live by it, like these Jews in our text we recognize truth in the words of Jesus. But because we are sinners, who hate and fear nothing more than the truth about ourselves, we try to evade His challenge. We praise the sermon, but apply it to the man in the next pew or to the outsider in the street. But when by God's grace we see Christ as Truth incarnate, we no longer do this or desire to do it. We acknowledge ourselves to be proud sinners who stand in need of God's forgiveness, and we come to know God as the loving Saviour who reconciles us to Himself, giving us the deliverance we could never earn. And so we begin life anew, in repentance and humility, content to obey Christ and walk in His way. And then we are free indeed.

We have freedom of worship; for we know God and have confidence in His presence. There is an external freedom of worship—security against arbitrary human authority that would prohibit our worship or dictate its form. But precious as this is, the inner freedom is more precious still—when we are set free to worship, not because a despotic deity demands this at our hands, but because our hearts overflow with gratitude to a holy God who has loved us sinners and called us into fellowship with Himself. And there are other freedoms too within this Divine enfranchisement. Though the world is still darkened by sin and menaced by catastrophes, we know that it is God's world, and that nothing can pluck us out of His hand. And we are set free to love and serve our neighbour—a thing we can never do with a sincere mind so long as we think we have to earn our salvation by 'good works.' To us is given

> A heart at leisure from itself,
> To soothe and sympathize.

We are free—truly free. For we have found our Master—that gracious Lord whose service is perfect freedom.

FIFTH SUNDAY IN LENT.

Gethsemane.

BY THE REVEREND T. E. MORRIS, HUCKNALL, NOTTINGHAM.

'And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.'—Mk 14^{32}.

With the dread drama of crucifixion only a short time later, the more intense experience of Gethsemane is often given but passing notice. There are comparatively few hymns about the scene in the Garden. This is not surprising, for what took place there was a personal and private experience which could not be shared fully with any other. This, in part, is the reason why the public event of crucifixion has overshadowed the intense experience of Gethsemane. Another aspect of the matter is also fairly clear. We feel more readily in our flesh than in our soul. Cruelty fascinates, but personal anguish brings forth only an awkward 'I am sorry.'

The experience in the Garden of Gethsemane is as objectively real as the physical agony on Calvary. It is no less real in being such an intensely personal event. It may not be regarded as a truce between hostility and the final onslaught. Rather, it is an act of final dedication on the part of Jesus. In a sense, crucifixion took place in Gethsemane before its physical enactment on Calvary. The Cross would not have been quite so significant had there been no such act of personal dedication.

From one aspect, the Crucifixion of Jesus would, of course, have been cause for regret that a good man had been shamefully and unjustly punished; from the other aspect, it would have been regarded (as it was) as the inevitable end of a disturber. (I did) 'the best I could for Israel,' was the comment of Caiaphas in Miss Dorothy Sayers' drama, *The Man Born to be King*.

Looking at Calvary—through Gethsemane—we know that even 'the light of sacred story' cannot do justice to its sublimity. To look at Calvary from some other angle, while passing by Gethsemane, is to do an injustice to Christ, and to miss the deeper meaning, as we have seen. The Cross, in itself, is not sublime. It is but the ugly instrument of capital punishment. Nothing can make an instrument of destruction lovely. The stake and the fire are not lovely, or inspiring to look at, but they are invested with glory through the utterance of Hugh Latimer, 'Be of good courage, Master Ridley. . . .' What makes the Cross sublime is the prior sublimity that we see in Gethsemane.

This glory cannot be uttered. It can only be suggested. Sidney Lanier's moving hymn—

> Into the woods my Master went,
> Clean forspent, forspent . . .

opens for us a casement on the scene. The rest is but dumb acknowledgment of the majestically humble spirit of Jesus Christ.

Even the narrative of Gethsemane is broken. By the very nature of the experience it cannot be more complete as a written account. Possibly we do not allow ourselves time enough to read it. Mark's account, with its restraint, shorn of all imaginative detail, is very telling. If Mark was the 'certain young man, having a linen cloth cast about his naked body,' as described in *v.* 51, it is likely that he was the only observer of the scene. The three disciples were too distressed to be closely observant. An overwrought mind is not the most receptive. Even they, however, could not have given a clearer picture.

The simplicity of the narrative veils three long periods of silence. They are phases of the final communion of Jesus with the Father. Here, description is inadequate, and comment inopportune. We can only meditate, entering sympathetically and reverently into that sacred realm.

1. The first phase in this communion is *the silence of conflict*. There is no mention of it, but it comes immediately after *v.* 36, and before the following verse. The brief prayer of *v.* 36 takes only seven or eight seconds to utter, but who can plumb the depth of that intimate communion with the Father? And who can measure the intensity of the spiritual conflict?

If indeed Mark was the only alert beholder of the scene, he could only wait until something else happened. One may attempt to describe silence, but only by sensing something deeper than the silence. During that time, how often his eyes strayed from the quivering figure of Jesus to the recumbent, though uneasy, figures of the three disciples, then back again to the Master, so that he should miss no little movement in this private event! Then, at last, this phase of communion was punctuated with a prayer. Did it come before the silence, or at its close? Or, maybe, it was uttered several times! And then, going to the disciples, Jesus 'findeth them sleeping.'

The intensely personal events of life are always robed in silence. The lover's vow is quietly whispered before the public recognition of it; the soldier's acceptance of his order is often but a salute—before the fray. Again, no one will ever know the tumult that preceded the words spoken

by Edith Cavell: 'Standing as I do in view of God and eternity, I realize that patriotism is not enough. I must have no hatred or bitterness toward any one.'

2. After this phase of communion comes *the silence of consent.* In a sense it does an injustice to the matter to divide an act of communion into phases, for in it there is

a sense sublime
Of something far more deeply interfused.

It is the intellect that takes up little parts of an experience that is fused into an *eternal now.*

Communion with God, nevertheless, inevitably sets up a conflict between that which is eternally significant and the lesser visions we hold. Then comes consent. The Father called; the manhood of the Master responded, 'not what I will, but what thou wilt.'

The second period of silence comes after *v.* 39. Mark says, 'Again he went away, and prayed, and spake the same words,' and after the quietness, not so intense now with inner conflict, Jesus returned to the disciples. Not a word of reproof came from Him. He did not ask, as before, 'Couldest not thou watch one hour?' Consent had stilled, in part, the quailing flesh, and consent is the acceptance of a destiny. It is no grudging 'giving in.' Consent is a spiritual transaction between one person and another, in which one makes a proposition and the other undertakes to fulfil it.

What would it entail? Already Jesus had known what might come to pass, but, now that the time was approaching, it called for something more than either grim determination or submission. It meant utter co-operation with the Father, however illogical the method appeared.

3. Finally comes *the silence of consecration.* The dedicated life is that in which personal aspiration is a response to the purpose of God. Here is the completely dedicated life of Jesus of Nazareth. He did not undertake to fulfil the task entrusted to Him for personal satisfaction, or as a personal achievement, nor yet to secure for Himself spiritual credit. He went forth assured that the way of the Father was the only possible one.

Gautama the Buddha sought enlightenment; Confucius, gathering the fruits of ancient sages, sought wisdom; Jesus sought nothing for Himself, nothing but to be able to do the will of the Father—whatever might be the outcome.

Such a dedicated life is a saving life. The dedicated life may be a broken life, but it is the utter consecration that counts. In this case it meant accepting a cross—the acme of infamy.

This third phase, the silence of consecration, comes after the first part of *v.* 41, 'sleep on now, and take your rest.' How long is the interval between those words and the remainder of the passage, it is impossible to say. It is obviously incongruous to read, almost in the same breath, 'sleep . . . and . . . rest: it is enough, the hour is come; . . . Rise up, let us go. . . .' Hence the unmarked silence of absolute communion. Once, in the early ministry of the Lord, came a voice, 'This is my beloved son, in whom I am well pleased.' Now the sonship is complete.

As far as God could reveal Himself in a human being, there He stood, making known the unutterable self-giving of His eternal love. Manhood is ever the highest revelation of Godhood, not the starry heavens or the common bush that may be afire with God. And among men, He who is sublime is beyond doubt the inspirer and completer of our faith.

At the age of about thirty-three, with a virile robustness, an intellect above the average, and a spiritual maturity that was superb, there He stood. The agony and bloody sweat were past. He was in full possession of Himself, and it was a consecrated self—at one with the Father.

The interval of final dedication passed. Now come short, agitated sentences, tense with the inevitable, yet firm with confidence in the love of God. Here stands the Christ. Not long afterwards there followed in physical torture what had been experienced in spiritual anguish. The world's battle was won on Calvary. Heaven's battle was won in Gethsemane.

Recent Foreign Theology.

Pauline Antitheses. In a brief study, reprinted from the *Nouvelle Revue Théologique*, J. Nélis offers an examination of *The Literary Antitheses in the Epistles of St. Paul.*[1] He is not the first, of course, to note Paul's fondness for antithesis, or to study this feature of his style. In the present essay some of the ideas are illustrated from the Hellenistic or Jewish background of Paul—such as life-death, light-darkness, slave-free man, Jew-Greek—while others are treated as 'Pauline'—such as flesh-spirit, folly-wisdom, weakness-strength, Adam-Christ, sin-grace, law-faith. Why

[1] J. Nélis, *Les Antithèses Littéraires dans les Epîtres de Saint Paul* [1948]. Casterman, Tournai and Paris.

folly-wisdom should not be set in its Jewish background, when it figures so largely in the Book of Proverbs, is not clear; and flesh-spirit is not unknown in the Old Testament (cf. Is 31[3]), though not developed as Paul develops it. In his closing paragraphs the author notes that the antitheses occur with varying frequency in the Epistles, and suggests that their study is relevant to the question of the authenticity of the letters. He observes that they are found only sporadically in the Pastoral Epistles.

The Apocalypse. In the Regensburger Catholic Commentary on the New Testament A. Wikenhauser has issued a translation of *The Apocalypse of John*,[1] with notes. It contains a brief Introduction, a translation of the text divided into sections, with the commentary following each section, and brief special notes on particular questions interspersed through the book. The Introduction places the book in the setting of Jewish apocalypses of the inter-testamental period while claiming that the Apocalypse is specifically and entirely a Christian work, discusses the authorship and date of the book, its meaning and its canonicity. On questions of scholarship the author takes a balanced view, without striking any specially new ground. He states the pros and cons on the question of authorship by the Apostle, but reserves fuller discussion for his Commentary on the Fourth Gospel. The brief excursus on the 1260 days links them with the various time indications of the Book of Daniel, and thus with a period of three and a half years in the reign of Antiochus IV, now carried forward into the future. On the number of the Beast he thinks the connexion with Nero is the most probable of any yet suggested. By the use of small type a great deal is packed into the brief compass of this Commentary, which not alone bears the *imprimatur* of the ecclesiastical authority, but also of the military government.

Belgian Biblical Studies. Three further studies in the series 'Analecta Lovaniensia Biblica et Orientalia' have recently appeared.[2] The first is by L. Cerfaux, and deals with *Brotherly Love and the Return of Christ according to Jo. 13*[33-38].[3] Here the author argues against the common view that the verses lack unity, and after studying brotherly love in relation to the love of God in New Testament teaching, and its place in the preparation for the Return of Christ, concludes that there is a deep unity in the verses, which reflect the genuine teaching of our Lord.

The second study is by H. van den Bussche, and it deals with *The Text of Nathan's Prophecy on the Davidic Dynasty*.[4] This offers a careful and detailed study of the text of the prophecy in 2 S 7, compared with that which stands in 1 Ch 17, with attention also to the text of Ps 89. The author is acquainted with much relevant modern literature, but shows independence of judgment, and argues that we have not the simple dependence of the Chronicler on 2 Samuel, but the dependence of both texts on an older form of the Samuel text. In language and style the text of Chronicles is in some respects nearer to the original, and even in theological ideas, as evidenced in the use of the Divine names and the messianic content of the passage, the Chronicler is closer to the original.

The third issue is rather a collection of studies in the series *Biblical Miscellanea*,[5] by J. Coppens, of which earlier issues have been noted in these columns. In the present collection there are six essays, of which five are of the nature of appendices to the author's recent work on the Sin of Paradise.[6] These deal with M. Guitton's views on the Sin of Paradise, of which M. Coppens was ignorant when he published his work, but which has points of similarity to his view; patristic passages offering a sexual interpretation of the sin of Adam and Eve; the Serpent goddess of Sinai, according to Professor Albright's recent decipherment of the proto-Sinaitic inscriptions; a defence of the author's interpretation of Gn 3[22] against criticism to which it has been subjected; and a study of the interpretation of that text in Philo and the Targums. The remaining study is a long and detailed review of Professor Vriezen's *Introduction to the Old Testament*.[7] All of the studies are marked by the well-known learning and acuteness of Professor Coppens.

The Wisdom of Seneca. A study of *The Wisdom of Seneca* from the pen of A. de Bovis has appeared as No. 13 in the series *Théologie* of the Theological Faculty of Lyon-Fourvière.[8] In it the author examines the teachings of the tutor of Nero in the background of Stoic philosophy, and shows that the high ethical level of his principles is linked

[1] A. Wikenhauser, *Offenbarung des Johannes übersetzt und erklärt* [1947]. Gregorius Verlag (formerly Fr. Pustet), Regensburg.

[2] Series II, Nos. 6, 7 and 8. Duculot, Gembloux, and Desclée de Brouwer, Bruges and Paris.

[3] *La charité fraternelle et le retour du Christ selon Jo. 13*[33-38] [1948].

[4] *Le texte de la prophétie de Nathan sur la Dynastie Davidique* [1948].

[5] *Miscellanées Bibliques* xviii–xxiii [1948].

[6] *La connaissance du Bien et du Mal et le péché du Paradis* (Analecta Lovaniensia Biblica et Orientalia, II, 3) [1948].

[7] *Oud-israëlietische Geschriften* [1948].

[8] André de Bovis, *La sagesse de Sénèque* [1948]. Aubier, Paris.

with a monism which is closely related to pantheism, but a monism which breaks down under the pressure of concrete reality. Within his thought there is a certain polarity combining an intimacy between man and the all-embracing Deity with a coldness and distance between them, while the loftiness of his ethic of living according to Nature is combined with a sense of the futility of all things that closely resembles the pessimistic strain in the teaching of Ecclesiastes. The book rests on a thorough study of the works of Seneca, and is well documented with references and quotations.

Zwingli and Church Discipline. Appropriately enough, from the Zwingli Publishing House in Zürich comes a study of the Swiss Reformer's somewhat variable ideas on discipline, under the title *Church Discipline according to Zwingli*, written by Roger Ley.[1] Here the author seeks to relate to their causes the varying positions on this question adopted by Zwingli at different points of his career. His work is thus a historical study of some importance, and in so far as it brings out the principles on which ecclesiastical discipline should, or should not, rest, it is a contribution to present-day discussions. The author cites in his opening paragraph a remark of Schian's to the effect that a clear statement of the foundation and limits of ecclesiastical discipline from the Evangelical standpoint is wanting, and by the study of Zwingli's positions he seeks to throw some light on this question.

His book is divided into two sections, of which the second and shorter consists of three appendices on the questions of the subject of ecclesiastical discipline and of exclusion from the Communion service, and the various forms of ecclesiastical punishment in Zürich. The first and main section of the book examines the positions taken up by Zwingli before 1526, and from 1527 to 1531, and particularly in relation to the matter of exclusion from the Sacrament, and in the light of his controversial encounters.

Zinzendorf. From the Uppsala School of Hjalmar Lindroth comes a valuable study of *Zinzendorf's Idea of Religion*, written by Gösta Hök.[2] Here we have a careful study of the teaching of the founder of the Moravians as to (*a*) the nature of religion, and (*b*) the nature of Christianity. The author opens his work by citing an observation of Schleiermacher's, in which he described himself as ' a Moravian of a higher order,' and the book is designed to bring out the relation between the ideas of Zinzendorf and those of the nineteenth-century theology and philosophy of religion, which the writer believes to be not accidental though not always correctly understood. The work rests on a thorough knowledge of original sources, and there are frequent citations from the writings of Zinzendorf. Of critical studies written in German and in the Scandinavian languages he shows knowledge, but scant acquaintance with works written in English.

In the first part of the book the author studies Zinzendorf's idea of faith and its relation to love, the meaning of the new birth and the Sacraments, and the essence of religion as belonging to the heart and the emotions. In the second part he studies the *ordo salutis*, the passivity of Moravianism, and the threefold development of religion that reaches its climax in Christian perfection. Throughout, the work is objective and not polemical, and it will have lasting value.

Religious Education. A small booklet dealing with the *Stages and Methods of Christian Instruction* has been written by H. J. Rinderknecht.[3] The publishers describe this as ' an iron ration for the religious instructor.' It offers in a few pages a glance at child psychology and the interests that mark the various stages of growth, and the forms of religious instruction suited to them, and reaches the commonly accepted conclusion that the years of puberty are the most important years for winning allegiance for Christ. The author urges that the less systematic the teaching is at this stage, and the more closely it is linked with other natural interests, the more successful it will be. He illustrates his conclusions by diagrams, and his work is marked by a sense of the importance of seizing the fleeting opportunity that the years of puberty offer.

Problems of the Hour. A series of pamphlets on *Contemporary Church Problems*,[4] has been appearing for some time in Switzerland, of which the latest are by Dr. D. Lerch and Dr. Emil Brunner. The former is a short study of *The Problem of Toleration*,[5] which was delivered as an inaugural lecture by the author, who is a *Privatdozent* at the

[1] R. Ley, *Kirchenzucht bei Zwingli*, ' Quellen und Abhandlungen zur Geschichte des schweizerischen Protestantismus,' vol. ii. [1948]. Zwingli-Verlag, Zürich (Fr. 9.00).

[2] G. Hök, *Zinzendorfs Begriff der Religion* [1948], ' Uppsala Universitets Årsskrift ' [1948] vi. Lundequistska Bokhandeln, Uppsala, and Harrassowitz, Leipzig (Kr. 10.00).

[3] H. J. Rinderknecht, *Stadien und Stilart der christlichen Unterweisung*, ' Erziehung und Schule,' xii. [1948]. Zwingli Verlag, Zürich.

[4] *Kirchliche Zeitfragen*, published by Zwingli-Verlag, Zürich.

[5] D. Lerch, *Das Problem der Toleranz in theologischer Sicht* [1948] (Heft 22).

University of Zürich. It deals with a problem which is of much wider concern than to the theologian to-day. The writer treats briefly of the scope, nature, and problem of toleration, and of the implications of the Biblical teaching and revelation. The latter consists of the address which Brunner delivered to the Amsterdam Conference on the subject of *Communism, Capitalism and Christianity*.[1] It declared that Christianity confronts both Communism and Capitalism with a decisive No! A truly Christian order of society has therefore yet to be worked out. Both subjects are too large to be dealt with adequately in a few pages, and could with advantage be worked out at greater length; but both are pressing questions on which the Church should be pondering to-day, and if they stimulate thought on them, these pamphlets will have fulfilled their mission.

H. H. Rowley.

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[1] E. Brunner, *Kommunismus, Kapitalismus, und Christentum* [1948] (Heft 23).

Contributions and Comments.

The Messiah in the Testament of Levi xviii.

In his discussion, in The Expository Times for December 1949, of my note (in the August [1949] number) on *The Testament of Levi* xviii. 6, Mr. Porter has offered an alternative, if less exciting, explanation of this remarkable verse.

His careful preliminary sifting of the textual evidence is particularly welcome. He is, however, prepared to accept Charles's text, so that the textual point need not detain us. If Mr. Porter errs at all here it is on the side of caution: the intrinsic merits of Charles's reading, not to mention its Greek (and not only its Armenian) attestation, speak for themselves.[1]

The point about punctuation is a fine one. Mr. Porter would omit the comma after 'sanctification' and connect the last clause closely with this word. To this I can see no objection, provided the intervening words 'with paternal voice' are given their full weight. The concluding line, in fact, follows so closely on the one preceding, that, even with a comma, it is difficult to see in what other connexion it could be taken. (In the poetic structure, the last two lines are in synthetic parallelism, the second completing the sense of the first.)

A general interpretation of the verse could not be more admirably expressed than in Mr. Porter's third paragraph: '. . . "sanctification" will come upon the Messiah from the heavenly temple by means of some utterance of his Divine Father as a similar sanctification came upon Isaac through some utterance of his father Abraham.'

The main point at issue between Mr. Porter and myself is whether to interpret the Sanctification which is to come upon the Messiah in this way in the light of the one passage in canonical Scripture where Abraham does address Isaac (Gn 22^8) or of some midrashic blessing of Isaac such as we find at *Jubilees* 21^{21-25}.

I am surprised that Mr. Porter did not support his argument by citing the alternative version of *Levi* 18^6 which is to be found at *Judah* 24, a fragment which Charles thought referred originally to the Messiah from Levi:

> *And the heavens shall be opened unto him*
> *And the blessings (v. l. blessing) of the Holy Father*
> *will be poured down upon him.*

Unhappily for Mr. Porter's theory, the reference to Isaac and Abraham has been left out by the author of the *Testaments* at this point: if he really had had in mind a blessing of Isaac by Abraham, it would have been even more appropriate here than in the earlier passage.

The existence of this alternative version convinces me that the writer had something quite different in mind at *Levi* 18^6 from a blessing of Isaac by Abraham or of the Messiah by His Father. This he has expressed by the word *sanctification*, a term peculiarly associated with the Israelite *cultus*.

Dr. Charles is almost certainly right in taking 'sanctification' in its sense of 'consecration.' The Messiah from Levi is consecrated to his high office by this Divine utterance. Moreover, in the light of *v.* 7, such 'consecration' was evidently immanent, as well as transcendent in its origin.

> *And the glory of the Most High shall be uttered*
> *over him*
> *And the spirit of understanding and sanctification*
> *shall rest upon him.*

The Sanctification of the Son is a spiritual state imparted by the Father.

[1] Mr. Porter cites MS. *a* (as does Charles) in support of both πῆς and πατρός. Is this a slip or does it represent a genuine variation in one or both of the copies?

How are we to interpret this inward aspect of the Messiah's Sanctification ?

In *IV Maccabees* 17^{20}, the verb ἁγιάζειν is used to describe the martyred Maccabees, the aged priest Eliezer, the Hebrew mother and her seven sons, in a context and connexion of considerable interest, and, I believe, importance, not only for the interpretation of the noun at *Levi* 18^{6}, but for the understanding of New Testament usage, especially in Hebrews.

The martyred Maccabees, in verses of exalted, even poetic character, are declared to stand now before the Divine throne and to enjoy the blessed life (*v.* 18) : this is supported by Scripture, Dt 33^{3}, quoted in the LXX form, καὶ πάντες οἱ ἡγιασμένοι ὑπὸ τὰς χεῖράς σου (E.V. 'And all his saints are in thy hands'). *V.* 20 continues : καὶ οὗτοι οὖν ἁγιασθέντες διὰ θεὸν τετίμηνται ; *v.* 22 makes it clear that the language is that of the altar and its 'sacred' victims, ὥσπερ ἀντίψυχον γεγονότας τῆς τοῦ ἔθνους ἁμαρτίας καὶ διὰ τοῦ αἵματος τῶν εὐσεβῶν ἐκείνων καὶ τοῦ ἱλαστηρίου θανάτου αὐτῶν, ἡ θεία πρόνοια τὸν Ἰσραὴλ προκακωθέντα διέσωσεν. The martyrs 'were sanctified' or 'sanctified themselves,' 'for God's sake,' in their surrender of their lives in devoted θεοσέβεια (cf. *v.* 15 θεοσέβεια δε ἐνίκα). Similar language is applied to the deaths of the Maccabaean saints at *IV Maccabees* $6^{28, 29}$, especially the words καθάρσιον αὐτῶν ποίησον τὸ ἐμὸν αἷμα.[1]

Here in the Jewish Greek of the first century A.D. is an anticipation of a usage which has survived in rabbinical Hebrew in the phrase 'the sanctifying (or hallowing) of the Name' (*qiddush hashem*), which is practically a *terminus technicus* used to describe the sacrifice of life for religion ; the Talmud singles out as pre-eminent among those who 'sanctified' (or 'glorified') the Name the Maccabaean martyrs or the martyrs of Bar Cochba's revolt.[2]

This Jewish usage is post-Christian, but in view of the intimate connexion of the *Testaments* with the Maccabaean period and the inevitableness of such a metaphor in such times in a priestly nation, where the office of High Priest and King were united, I am prepared to detect such a meaning behind ἁγίασμα in *Levi* 18^{6}, and to suggest that the inner 'consecration' of the Messiah lay in His readiness to offer Himself as a sacrifice for His people.

So far as the general idea of vicarious suffering and death is concerned, it 'was not unfamiliar to pre-Christian Judaism and especially with regard to the martyrs under Antiochus Epiphanes.'[3] In *Reuben* 6^{12}, it is 'the seed of Levi' which is to die 'in wars visible and invisible on our behalf . . . and will be among you an eternal King' ; in *Joseph* 19, Levi is the victorious Lamb, and *Benjamin* 3^{8} contains the following fragment :

In thee shall be fulfilled the prophecy of heaven
That a blameless one shall be delivered up for lawless men
And a sinless shall die for ungodly men.

The Divine prophecy here is not improbably Is 53.

In Jewish rabbinical tradition there is a poetic presentation of the *Aqedah* (the Sacrifice of Isaac) which bears a striking similarity to *Levi* $18^{6f.}$.[4] (The translation of the Aramaic is my own.)

The heavens were bowed and brought low,
So that Isaac beheld their perfection,
And his eyes were dazzled by their heights.
(*Jerusalem Targum* ii, Gn 22^{8}.)

The eyes of Abraham were gazing into those of Isaac ;
But the eyes of Isaac were fixed on the angels on high,
Which Isaac did see, but Abraham failed to see.
Thereupon there descended a voice (bath qol) from heaven and said :
Behold the righteous twain, the only ones (yehidhin) in the world,
One sacrificing, the other being sacrificed.
(*Ib.* Lev 22^{27}.)

The antiquity of the *Aqedah* tradition is acknowledged, and it is quite possible that a pre-Christian midrash of this type (not necessarily the source of the extant midrash) was present to the mind of the author of the *Testaments*. In the Palestinian Targum the words of Abraham to Isaac at Gn 22^{8} are paraphrased poetically as follows :

And Abraham said :
The word (memra) of the Lord will provide a Lamb ('imra)
But if not, then thou art the offering, O my son.

In the light of such considerations, it seems to me that the interpretation I have suggested for *Levi* 18^{6} is reasonably well supported.

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[1] For the idea (not the language), cf. II *Macc.* 7^{38}.

[2] Cf. Moore, *Judaism*, ii. 105 ff. Kittel's *Theol. Wörterbuch*, *s.v.* ἁγιάζω refers to the rabbinical expression, but does not contain the reference to *IV Maccabees* 17^{20}.

[3] Charles, *Testaments*, note on *Benjamin* 3^{8}.

[4] Cf. Louis Ginsburg, *Legends of the Jews*, i. 279 f., v. 50 f.

'Whosoever hath, to him shall be given . . .'

I WONDER if anyone has noticed a superficial resemblance to this saying of Christ in an epigram of Martial (5. 81):

Semper pauper eris, si pauper es, Aemiliane.
Dantur opes nullis nunc nisi divitibus.

(If you are poor, you will always be poor, Aemilianus. Wealth nowadays is given to none but the rich.)

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Mark viii. 33: A Mistranslation from the Aramaic?

'WHAT is needed to substantiate the theory of an Aramaic original for Mark,' wrote the late Professor Burney,[1] 'is some cogent evidence of mistranslation.' We believe that this evidence is available in the well-known saying, 'Get thee behind me, Satan.' It is the contention of the writer that an underlying Aramaic statement has been misunderstood and therefore mistranslated into Greek.

At first sight the word Σατανᾶς might appear to be a transliteration of the Hebrew שָׂטָן, or to be dependent upon the LXX. When we turn to the LXX however we find that שָׂטָן is usually translated as διαβολός[2] and very occasionally transliterated as Σατάν.[3] It is not until the end of the second century B.C. when Ecclesiasticus is being rendered into Greek that we find the form Σατανᾶς.[4] By this time we know that Aramaic was making itself felt in the Greek translation of the Scriptures.[5] And if Aramaic could influence the words cited by Swete and Thackeray it is at least possible that it could influence the word Σατανᾶς. In Mark it is this Aramaic form which is universally found.[6] It occurs also in the *Paris Magical Papyrus* of C. A.D. 300 as σαδανᾶς.[7] Deissmann draws attention to the Semitic influence behind this papyrus.[8]

It seems likely therefore that this word goes back to an Aramaic rather than a Hebrew original. If this is so, then it is not unreasonable to ask whether or not the remainder of the words are likewise dependent upon the Aramaic. And while considering the words in Mark we should take with them the same saying as it is preserved for us in Q (Mt 4[10]). It is the Sinaitic Syriac version of Matthew which throws light on the saying. The rendering there is, ܙܠ ܒܬܪܟ ܣܛܢܐ, *i.e.*, 'Get thee behind thee.' This is a frequent Syriac idiom found elsewhere in the New Testament[9] which means 'to retire or withdraw.'[10]

We should read therefore ὀπίσω σοῦ both in Mark and Q. In the Q passage it may be observed that D preserves an inaccurate recollection of the right reading with his ὀπίσω μοῦ. Westcott and Hort omit it in their deference to B. It should probably be restored as ὀπίσω σοῦ, in line with the early reading of the Sinaitic Syriac.

Lagrange affirms[11] ὕπαγε *est en effet du style de Mt. surtout à l'impératif, mais c'est une tournure sémitique qui convient parfaitement à la source araméenne.* There is now an added reason for believing in an Aramaic source.

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The Translation of the New Testament.

PROFESSOR HUNTER has reviewed four modern translations of the New Testament, and summarized the procedure to be adopted by the scholars engaged in producing a new translation of the Bible. 'Sometimes,' he says, '. . . the translators will hit the mark, and achieve in English the precise *nuance* of the Greek phrase.'

In his *Letters to Young Churches*, J. B. Phillips when translating (or sometimes paraphrasing) the New Testament Epistles often gives a rendering more illuminating than the four modern translations recently reviewed. One or two examples will illustrate this point.

Eph 4[26]. The Revised Standard Version reads, 'do not let the sun go down on your anger.'

[1] *The Aramaic Origin of the Fourth Gospel*, 19.

[2] 1 Ch 21[1], Job 1[6], and throughout the book, Ps 108 (109)[6] and throughout Zechariah.

[3] 1 K 11[14. 23].

[4] Ec 21[27].

[5] Swete, *Introduction to the Old Testament in Greek*, 319. n. 3. Thackeray, *Grammar of the Old Testament in Greek*, 28; cf. Edgar, 'The Phœnician Influence on the Fayyum Papyri of the 3rd Cent. B.C.,' in *The Bulletin of the John Rylands Library*, xviii. 112.

[6] Mk 1[13] 3[23. 26] 4[15] 8[33].

[7] Milligan, *Greek Papyri*, 113.

[8] *Light from the Ancient East*, 250.

[9] Mt 24[18], Mk 13[16] (Sinaitic Syriac).

[10] Torrey, *The Four Gospels*, 294; Merx, *Die vier kanonischen Evangelien*, Pt. II. last half p. 54-56. I owe this reference to Professor T. W. Manson.

[11] *Evangile selon S. Matthieu*, 62.

Weymouth renders, 'let not your irritation last until the sun goes down.' Moffatt does not help by translating 'never let the sun set upon your exasperation.' Phillips says pointedly, 'never go to bed angry.'

Or Ro 12^{16}:

'Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.'—A.V.

'Do not be haughty, but associate with the lowly; never be conceited.'—Revised Standard Version.

'Instead of being ambitious, associate with humble folk; *never be self-conceited.*'—Moffatt.

'Do not let your thoughts be high-flown, but accommodate yourself to humble ways. Do not be self-opinionated.'—Weymouth.

'Don't become snobbish but take a real interest in ordinary people. Don't become set in your own opinions.'—Phillips.

Or Col 3^{21}:

'Fathers, do not provoke your children, lest they become discouraged.'—Revised Standard Version.

'Fathers, avoid irritating your children, in case they get dispirited.'—Moffatt.

'Fathers, do not fret and harass your children, or you will make them sullen and morose.'—Weymouth.

'Fathers, don't over-correct your children, or they will grow up feeling inferior and frustrated.'—Phillips.

The last quoted translations may not meet the exacting requirements of those engaged on the new official translation but they do help to put the 'lively oracles of God into the speech of our time.'

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Psalm lviii. 9.

There is considerable uncertainty about the metaphor used here in the minds of commentators, who conjecture an interpretation from the use of the pots for cooking. To one who has watched the making, and the firing, of earthenware pots by native tribes in Nyasaland, however, the metaphor is perfectly clear.

The making of pottery among the Tumbuka and Tonga tribes in Nyasaland (and doubtless elsewhere) is in the hands of the women. A quantity of suitable clay is dug from a clay-pit, and carried to the village. There it is moistened and worked by hand till it has the proper consistence, and all pebbles, grit, and twigs, etc., have been removed. The pots are then moulded by hand according to the shape and size required, and set out to dry in the sun. They are then said to be 'green,' and cannot be used till they have been fired, as the sun-dried clay cannot withstand moisture. (Similarly, sun-dried bricks are called 'green' bricks in contrast to 'burnt' bricks.)

The firing of the pots is done in the evening, when there is a gentle breeze to fan the fire, at a convenient spot in the bush near the village. The batch of pots is assembled, and a supply of fuel got ready in the shape of twigs and branches of a *thorn* bush, which blaze up readily, and cause an intense heat: the skill of the operator is shown by the even application of the heat so as to ensure its uniform action and secure the full firing of the whole without leaving any parts not properly fired which would give way with the action of water in use—at the same time the fire must be evenly applied to prevent cracking by over-heating at one point.

The strong heat causes an increase of the wind, and sometimes a whirlwind comes along and scatters the whole set-up, with the result that all the labour is lost, whether of 'green' pots just 'feeling the thorns,' or those in process of 'being burnt.'

In this sense the metaphor is in line with that in the previous verse (*v.* 8), meaning the destruction of something valuable in the process of formation, before the process has been brought to completion.

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St. Mark xiv. 72: ἐπιβαλὼν ἔκλαιεν.

That these much disputed words should be translated 'he began to weep' or 'he set to and wept' seems to be strongly supported by Diogenes Laertius, vi. 27, ἐπέβαλε τερετίζειν ('he started whistling'). The use of the participle by Mark may perhaps be a colloquialism.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THE Church of to-day is under a deep debt to Professor K. S. LATOURETTE for his masterly studies of the missionary efforts of the past, and for the encouragement and assurance he offers after his wide survey of the field. In his Rockwell Lectures, published under the title, *The Emergence of a World Christian Community*,[1] he brings his informed judgment to bear on the present situation and prospects of the Christian religion.

His title embodies the fact that in a world where disruptive tendencies and forces are at work that threaten to thwart the unifying influences of science and intercommunication and trade, and to ruin civilization altogether, just in this period there is coming into operation a new world-wide unity of Christian fellowship and a knitting together of Christian activities. This, he stresses, is no merely defensive impulse of self-preservation against a hostile environment. It is due to clearer understanding and growing consciousness that it is of the essence of Christianity to form one community, and that the realization and expression of its unity is vital for the unfolding of its true nature and the fulfilment of its function.

While, of course, the Ecumenical Movement leading to Amsterdam is kept in view Professor LATOURETTE holds that a wider survey is more realistic in an attempt to estimate the general trend towards a unified Christianity that seems destined to prevail among mankind, the World Christian Community which, in his judgment, can now be seen emerging. Nothing less would correspond to the hope and the commission of the New Testament Church to bring the whole world to believe on and obey the Lord Jesus Christ, and on that basis to be one fellowship.

In some sense the Church was victorious in the early centuries up to the limits of the Roman Empire; and then later within Western Christendom. The ramification of Christianity in the 'non-occidental' world dates on the whole from the nineteenth century, and is mainly Protestant and will likely still be, for Rome is losing its grip and the Latin countries that have been its base are weakening. Any revival of Islam may be taken as mainly political. Confucianism is crumbling. Shintoism and Buddhism are in decline. Hinduism has lost any expanding activity. Thus this eminent historian is a convinced Christian optimist on what claims to be a realistic estimate of the position.

One important feature that he emphasizes is that the enormous modern expansion of Christianity is independent of political influence and the general diffusion of Western culture. It has been due to specifically religious propaganda and effort, and it has fostered the growth of indigenous Christianity, which has its own fresh contribution to make to the community life. In this regard Professor LATOURETTE says that in Ecumenical gatherings 'non-occidentals have shown that in intellectual calibre, breadth of vision and mature understanding of the Christian faith they are quite the equals of their fellow-delegates from the occident.' The result of the missionary movement has been that there is no other ideology in the world so widely represented by organized groups.

What then of the future? It is true that on the time scale of the universe the past history of our faith covers but a brief moment, and that from this some have drawn the conclusion that Christianity like other phenomena will pass away. But this historian would rather argue that the period up to the present may prove to be a short introduction to age-long developments that are to follow. The Christianity we know may be just the germ that is beginning to shape its life. Even so, it has already withstood and survived many vicissitudes. Why therefore should one be dismayed at the present slow progress, or even at temporary regressions? Though it take millenniums the victory will come.

And if the extension of Christianity may thus be foretold, so may the rise of its spiritual level.

[1] Yale University Press, and Cumberlege; 10s. 6d. net.

Not indeed to perfection, for human life is too short. Here the idea seems to be that the only chance of men becoming really saintly would be if their years were as Methuselah's. But while perfection is not to be looked for in earthly life, which after all can be only the beginning of a 'way everlasting,' yet the level from which the start is made may be indefinitely raised. A time will come when in spite of the inward conflict that is part of human nature goodness will be so to speak in power and evil in opposition. There will be a diminution of the influences that drag down, and in a cleansed and safeguarded environment it will be easier to begin the heavenward journey. The struggle to establish such a moral climate in society is more than a gymnastic for good people. It is a genuine factor in the coming of the Kingdom of God, when His will will be done in earth as in heaven. The prospect is that the spiritual standard of life may be so raised that death may be a change almost without a jerk, like a silent change of gear.

And in regard to unity, the visible prospect is that it is coming slowly but surely; and not by the adjustment of present ecclesiastical patterns or the multiplication of integrating movements, not by absorption in Rome or adoption of an episcopacy cherished by only a minority of non-Roman Christians, not by return to primitive Christianity which as far as we know it was neither uniform nor united. The unity which is coming is finding new methods of expression. Its forms and organisation as yet unpredictable will grow out of needs and experiments. All sorts of Movements, like the S.C.M., the Y.M.C.A., and Councils of Churches, will contribute experience and suggestion. The already emerging World Christian Community will be more a new growth than a building constructed with stones taken from the structures of the past.

While these are impressive Lectures they leave two questions in the mind, not indeed about the soundness of their general contention or the truth of their forecasts, but about how far any historical treatment can do much to illuminate or satisfy the mind in connexion with the essentially eschatological problems concerning the coming of God's Kingdom. One question is just the simple, obvious one—How far any reckoning of the statistics of nominal Christianity can yield valid spiritual data? The 'conversion' of Russia was *en masse* by force. How far is Britain a Christian country to-day? How far are smart atheist journalists justified in writing of this as the 'post-Christian' age? What is the value of such surveys in estimating the situation or making forecasts?

The other problem is how to bring into one focus the prospect of a victorious culmination and the contemplation of the failure and defeat that goes on while generations perish. What do we really mean by 'the final triumph of the gospel'? Professor LATOURETTE deals in millenniums. Put it thus, then. If there is to come a last millennium in the time series with a comparatively small population in which, however, Christianity will be practically universal, would that be more of a triumph of the gospel than if there were to be some millenniums containing more than twice the population but only half Christian, and then a mainly heathen millennium before mankind became extinct on a freezing globe? The characteristic of our time is not the certainty of the value or permanence of any earthly ideal such as was expressed in the patriotic question, 'Who dies if England lives?' It is rather a widespread sense of the futility and frustration and waste in human existence. The solution the heart craves is some consummation in which all tears shall be dried and every sacrifice justified and tragedy turn to triumph for everyone who has participated in the struggle, a solution not capable of being stated in historical terms. It is hinted at in the reference in Hebrews to those 'who died not having obtained the promise that they without us should not be made perfect.'

The problem of the Old Testament is always with us. The latest attempt to deal with it is from the pen of a young Methodist Missionary in Nigeria, the Rev. JOSEPH WOODS, M.A., and is entitled, *The Old Testament in the Church*.[1] The question which the book sets out to answer is, 'What is the relation between Jesus Christ and the ancient Scriptures of the Jews?' And the answer is: 'The Church cannot rest satisfied with what the books of the Old Testament meant to their writers, but must see them in the context of her Lord's coming. . . . The beginning is full of new meaning in the light of the end.'

To read the beginning in the light of the end may seem to open the flood-gates to allegorizing and other adventitious expositions. This, however, is not in Mr. WOODS' mind. He only mentions allegory once, when he refers to Luther as having 'pointed out that it is only after giving a proof that Paul illustrates with an allegory, so that even we may use them as "mere spangles and pretty ornaments," but nothing more.' His acceptance of the critical approach to the Old Testament is unfeigned, and he knows his Robertson Smith. He also knows his early Fathers—Irenaeus, Tertullian,

[1] S.P.C.K.; 9s. 6d., net.

and Augustine ; likewise his Reformers—Luther and Calvin ; and last and not least, his Pascal.

The book is well written and abounds in quotable passages. It grows in firmness and confidence as it proceeds. This, for example, from the closing chapter : ' What men are to be mainly concerned with is what the Old Testament says to them, not with what it meant once, though this is not to deny that it may be used to say more to some of us if we know what it meant when it was written, if only we do not forget whilst we are trying to find out what it once meant that it may still be used to speak to us.' Occasionally Mr. Woods quotes writers like Julian Huxley and Bernard Shaw, and though he is scrupulously polite to them, what they write is, in the context of his main theme, made to appear the poor stuff it really is.

As to the main theme, this might be put by saying that to attempt to separate the New Testament from the Old would be like tearing a forest tree from the earth in which its roots are deeply embedded. ' It is the wrong kind of humility which allows the revelation of God to Israel to become one of the rungs in a ladder of religious development so that all that is left to Christianity is a precarious " relative absoluteness." ' It is utterly wrong to think of the Old Testament simply as the history of the Jews' quest for God, or a product of their genius. It flatters man to think that he can discover God. It always has. It was that in which his first sin consisted, that he thought he could be ' as God.' But from first to last the Old Testament is a judgment of the loving God upon human sin and presumption. Not that there is any exaggerated Barthian emphasis in Mr. Woods' position, though he does occasionally quote Barth (and Brunner).

There can be no question that the New Testament regards the Old very much as Mr. Woods does. The New Testament writers can have had little motive for trying to make Jesus more Jewish than He really was, since, for the most part, they were trying to commend Him to Gentiles. They wrote independently of one another, and without any idea that they were writing what would ultimately find a place in a new Canon of Scripture. Yet they all agree in interpreting Jesus largely in terms of the Old Testament, and at the same time their portraits are painted ' to the life.' They depict One who is real and convincing, not a figure of bits and pieces from a bygone literature.

It may be said that the New Testament writers could not very well do otherwise than what they did. They had no other antecedents. But do we need to do the same ? Can we not, with our vastly increased knowledge of the universe, interpret Christ in other categories than theirs ? Mr. Woods writes chapters on Revelation in relation to Religious Genius, with reference to the Prophets ; to Progress, with reference to the History ; to Science, with reference to Creation and the Fall ; to Morals, with reference to the Law ; and to Thought, with reference to the Writings. The broad conclusion is the same every time. As to Science : ' Neither Genesis nor any other canonical book is concerned to explain how it is that certain things are transmitted from one man to another, and certainly not to explain it biologically or sociologically ; but simply to remind us that human nature is corrupt, and that every man coming into the world is fallen from the Creator's intention that he should be in God's own image.'

Or consider Ecclesiastes, a book which, as some may think, ought not to be in the Canon at all : ' Erratic boulder as it is, the book in its context—and that is precisely where the Church is called to use it—is the cry of the men of the Old Covenant for a supplement of their faith, for a fulfilment, for a completion. Under the sun there is nothing new, but the Church knows that in Christ old things are passed away and all things are become new. Ecclesiastes shows that apart from him our very existence is a poignant cry for his coming. It may be that its sayings were in their original form nearer to the mind of Omar Khayyam or Lucretius than to the mind of Christ, but as it now stands, and where it now stands, we may hear through this book what the Spirit saith to the Church.'

Mr. Woods, as has been said, is a Missionary in West Africa, and every Missionary has to make up his mind what he is to do with the Old Testament. Missionaries to Africa may perhaps be expected to be more hospitable to the Old Testament than Missionaries to India, or Ministers at home. But Ministers at home have to deal with people nearly as pagan as Africans, and this book could as well have been written by a writer who had never left these shores. Its appeal is not simply to Missionaries. If any preacher is willing to preach Christ from the Old Testament, and to preach Him so without being in the least old-fashioned or obscurantist, this is a book he ought to read. It glows with a fine evangelical enthusiasm and is written with sense and understanding.

Doctrine of Man.

The Holy Spirit and Man.

By the Reverend Philip S. Watson, M.A., Handsworth College, Birmingham.

The Holy Spirit is the Lord, the Giver of life. He is the living and life-giving presence, power, energy, activity of God in the world and the lives of men. Indeed, He is God Himself; for God *is* Spirit. Man, on the other hand, is 'flesh.' When 'spirit' is ascribed to man, as it sometimes is in Scripture, the term is used either as a higher synonym for 'soul,' emphasizing its origin from God, or else it denotes some special endowment or operation of the Divine Spirit in man. The term 'flesh' (or 'flesh and blood'), however, describes human nature in its totality, body and soul. It refers primarily, of course, to the physical aspect, but it includes also the psychical—just as both aspects are included when we use phrases like 'Don't tell any *body*!' and 'I won't tell a *soul*!' As contrasted with Spirit, it signifies essentially the creatureliness, dependence, frailty, perishableness of man. Man has not life in himself, but lives only as he receives life from the life-giving Spirit of God, his Creator. This is true, not only of eternal, but also of temporal life, and not only of intellectual and moral, but also of corporeal life. Man has no life at all that is not the gift of God.

The contrast between flesh and Spirit is one of the fundamental contrasts of Biblical thought, and sometimes it appears as a sharp opposition. Of this opposition we shall speak in a moment, but here it must be stressed that there is no essential or necessary antagonism between flesh and Spirit. The two are not mutually exclusive; the Spirit can dwell in and work through the flesh. The fundamental Biblical opposition is not between flesh and spirit, creature and Creator, but between the Creator of the flesh and its Destroyer, between God and the Devil, Christ and Satan, the Holy Spirit and the Unholy. These are mutually exclusive, and between them there is a conflict upon whose outcome depends the final destiny, the salvation or perdition, of man.

In the Biblical view, man, whose nature is flesh, is a creature of God, and as such 'very good.' But in 'the present evil world' he is open to the influence of evil, corrupting powers, to which he has fallen victim, and by which he is estranged from his Maker, alienated from the Source of his life, and brought under subjection to sin and death. When, how or why, this originally happened, we do not know. That lies outside the realm of our experience, since we are born as members of a humanity already in subjection. We can therefore speak of it only in mythological terms like those of the story of the Fall of Adam. This may not give us a scientifically or historically tenable explanation of how our present plight originated, but it undoubtedly gives a truthful and revealing picture of *what our plight is*. Man, who quite literally owes all that he has and is to God, and can live and realize his destiny as man only in complete and unceasing dependence on God, is nevertheless led by a spirit of self-will, self-assertion, self-seeking, and would-be self-sufficiency, to disavow his indebtedness. Such a spirit is certainly not Divine, nor can it be regarded as native to the flesh or in any real sense human, for it is destructive of true humanity. It is best called the Devil and Satan, 'the spirit that now worketh in the sons of disobedience' (Eph 2^2).

It should be noted, however, that man yields to this ungodly spirit voluntarily. He is not driven and coerced by it against his will, but it operates rather in and through his will. He is therefore not simply an unfortunate to be pitied, but a sinner who in a very real sense deserves his fate. Now it is in this sense—as fallen and sinful—that human nature, or the flesh, can be set in sharpest opposition to the Holy Spirit of God. Spirit and Flesh are not opposed as two incompatible 'substances,' but as Holy and unhallowed. Yet this must never be taken to mean that human nature, either in its physical or its psychical aspect, is intrinsically unholy or evil. If it were, there could never have been an Incarnation, the Word could not have become flesh, and man could not have been redeemed. We must rather say, then, that there is *in* fallen human nature an unholy spirit which is not *of* human nature, and which can be cast out and replaced by the Holy Spirit. When that happens, the corruption of the flesh is healed, and man becomes what in the purpose of God he is meant to be—truly and fully human. To the end that it might happen, the eternal Son of God Himself became Man in Christ.

Thus far no mention has been made of the fact that the phrase '*Holy* Spirit' belongs almost exclusively to the New Testament, or that in the New Testament the Spirit is inseparably connected with Christ and is called the Spirit of Christ. This does not mean, of course, that the Spirit in the New Testament is a different Spirit from the

Spirit of God, or of the Lord, in the Old ; for the New Testament itself furnishes ample evidence to the contrary. The difference lies rather in the fact that in the New Testament the Divine plan of salvation, God's work for the redemption of man, has entered on a new phase. In Christ, God has given our race a new beginning, a ' Second Adam.' By His Incarnation, Cross and Resurrection, the age-long conflict between man's Creator and the Adversary has been brought to a decisive issue and the opening of its final phase. The new order of the Kingdom of God, the ' age to come ' foreshadowed in the Old Testament, has been inaugurated and is moving on to its consummation, the manifestation of Christ in glory. With this new, eschatological event, there comes a new, eschatological activity of the Holy Spirit—some aspects of which we shall consider presently. Here, however, there is one point that must be particularly stressed : the close connexion, and sometimes the virtual identification, which we find in the New Testament, of the Spirit with the Risen Christ, living and active in and through His Body the Church. This fact securely establishes the nature and significance of the new, eschatological phase of the activity of the Holy Spirit.

This does not mean that the Spirit is now doing something of a totally different kind from what He ever did before—as if, for example, He had abandoned His part in the work of creation for that of redemption. He is the Spirit of the one God who is both Creator and Redeemer both before and after the advent of Christ. We may therefore still regard Him as the Giver of our earthly, temporal life, with—we may add—whatever of wisdom, virtue, and excellence is to be found among men in this world. But when we speak of Him as the *Holy* Spirit and the Spirit of Christ, we shall think essentially of His part in the work of redemption from the events of the Incarnation and Pentecost onwards. The close association, and sometimes the virtual identification, of the Holy Spirit with the living Christ, which we find in the New Testament, is supremely important here. It securely establishes the character of the Spirit, giving us a criterion by which to ' try the spirits whether they are of God ' ; for no ' spiritual ' phenomenon that is out of harmony with the character of Christ, can be attributed to the Holy Spirit. It reminds us, moreover, that no human wisdom, virtue, and excellence, even though it is the gift of the Spirit of God, can escape from the corruption that is in the world through sin, unless the Holy Spirit completes His work by casting out ' the spirit that now worketh in the sons of disobedience.'

Before we go on to consider more closely the redemptive work of the Holy Spirit, it is important to point out that when the Bible and the Christian Faith speak of spirits, whether holy or unholy, they are speaking of quite *concrete realities of human experience*. This fact is often obscured for us by the mythological notions associated with unholy spirits (' demons,' ' the devil '), and by the metaphysical problems connected with the doctrine of the Holy Spirit and the Trinity. In the light of modern scientific knowledge, for instance, we naturally boggle at the primitive Christian view of mental and physical disorders as due to ' demon-possession ' ; and on ethical and theological grounds we find great difficulties in the thought of the existence, and still more of the personality, of the Devil. Yet, although we may be quite right in rejecting such ideas, we shall be quite wrong if we assume that the ' possession ' of human beings by ' unclean spirits ' is impossible, or shut our eyes to the reality of diabolical forces at work in the world ; and we shall land ourselves in even graver difficulties with regard to the Christian estimate of man. We shall be in danger of attributing to human nature itself evil which is essentially alien to it and destructive of it.

Whether demons and the Devil ' exist ' or not, there are undoubtedly spiritual forces that are real enough in this world, and human nature is by no means insulated against them. There are ideas, doctrines, ideologies, philosophies of life, in which ' spirits,' good, bad, and indifferent, find expression, and through which they influence men. What such spirits may be ontologically is perhaps an unanswerable question, and in any case we are not concerned with it here ; for we need not deny their reality merely because we cannot solve the ultimate problems of their nature and origin. Presumably no one would dispute that when we use phrases like ' the spirit of Nazism,' ' the spirit of Marxism,' and many more, we are speaking of quite real factors and forces in human life. Nor can it be denied that what we have described as ' the spirit of self-will, self-assertion, self-seeking, and would-be self-sufficiency ' manifests itself in innumerable disastrous ways, in individuals and groups of men and in the human race as a whole. Equally it must be admitted that the Holy Spirit, the Spirit of Christ, is a reality.

Something of the way in which spirits, holy and unholy, operate, may perhaps be illustrated as follows. In the Epistle to the Galatians St. Paul asks his readers : ' Received ye the Spirit by the works of the law, or by the hearing of faith ' ? (Gal 3^2). The answer he expects is plain : ' by the hearing of faith.' Elsewhere he tells us that ' belief cometh of hearing, and hearing by the word of Christ ' (Ro 10^{17}). It is thus by hearing and believing the gospel, the message of Christ, that the Holy Spirit is received. Now precisely the

same thing can be said, *mutatis mutandis*, with regard to other spirits. How does a man become imbued with, say, the spirit of Marxism? One answer is certainly: by hearing or reading Marxist propaganda *and believing it*. A person who does not believe it, is unmoved—unless to hostility—by the spirit that finds expression in such propaganda. But the believer receives the spirit; in and through the doctrine which he accepts, the spirit literally enters into him; and the more firmly and deeply he believes, the more he becomes possessed of the spirit—that is, he possesses it and is possessed by it.

Now the more a spirit takes possession of a man, the more it controls him—his thoughts, feelings, speech, and actions. Not that it acts coercively, in such a way as to obliterate his personal, individual characteristics, or to move him against his will. On the contrary, it operates precisely in and through these, in such a way, for instance, that no matter what language a Marxist speaks, his speech is recognizably Marxian, has the Marxian flavour. This flavour, moreover, is in no way dependent on a sprinkling of quotations from Marx. The spirit is not in that sense bound up with the 'word' or doctrine, although it is conveyed, so to speak, by the 'word.' Instead, it enables its possessor to expound, develop, apply, draw out the implications of Marxian doctrine for changing times and circumstances. Now, cannot something similar be said—*mutatis mutandis*—with regard to the Holy Spirit? Is not that how our Lord's promise that 'the Spirit of truth . . . shall take of mine, and shall declare it unto you' (Jn $16^{13ff.}$), and that 'the Holy Spirit shall teach you . . . what ye ought to say' (Lk 12^{12}) is fulfilled?

Three further points may be made in connexion with the mode of operation of the Spirit. First, such spiritual forces as we have in mind are 'transcendent,' 'supra-individual.' They can take possession not only of individuals, but of groups and whole communities; and then they can operate, not merely through conscious, intellectual acceptance of the doctrine on the part of individuals but also in other, subtler ways. They become, as it were, an atmosphere in which people live and move and have their being; they are 'in the air,' as we say. So the spirit of Communism is abroad in many lands, and so the Holy Spirit is in the universal Church. Secondly, it is only the possession of the spirit of Communism that makes a man a Communist, and it is only the possession of the Spirit of Christ that makes a man a Christian. For 'if any man hath not the Spirit of Christ, he is none of his' (Ro 8^{9}). But, thirdly, it rarely if ever happens that either an individual or a community is wholly possessed by one spirit alone. Certainly, in the world as a whole, there are many conflicting spirits. And even in the Church and in ourselves, as we know from experience, the Spirit of Christ and the 'spirit of the world' are often in conflict.

But how can we tell whether we possess the Spirit of Christ? What are the effects of His presence and work in human life? We obviously cannot enter here into a discussion of all the phenomena associated with the Spirit in the New Testament, but three main features must be mentioned. First, the Spirit of Christ is the Spirit of sonship, who 'beareth witness with our spirit, that we are children of God' (Ro 8^{16}, Gal $4^{5ff.}$). In a certain sense, of course, it is true that all men are children of God—as His creatures, whom He loves as a Father. But fallen and sinful men are no true sons of their Father; their whole attitude to Him—and to one another—manifests a different spirit from His. They are out of harmony with Him, at cross-purposes with Him. Therefore also He is at cross-purposes with them; His will stands opposed to theirs; they are under His 'wrath.' That is why they must be 'born again' and 'receive the adoption of sons,' which is the work of the Spirit of Christ, the Only-begotten Son. Then, as Christ did, they can turn with child-like confidence to God, crying 'Abba, Father!' Secondly, where the Holy Spirit is present, there is love. Love is the chief 'fruit of the Spirit,' through whom God's own love is 'shed abroad in our hearts.' It is a love like that with which Christ has loved us, and has commanded us to love one another. The Holy Spirit is the Spirit of pure, unselfish, self-sacrificing love. Thirdly, 'where the Spirit of the Lord is, there is liberty.' There is liberty because, being 'led by the Spirit of God,' we are delivered from that spirit of self-will and self-seeking which, however refined and 'spiritual' it may be, prevents us from ever loving and serving either God or our neighbour freely.

But this liberation is not accomplished in a moment. Wherever the Holy Spirit gains an entry into human life, there begins that conflict between the Spirit and the 'flesh' (as sinful and corrupt), of which St. Paul speaks in Gal $5^{17ff.}$, and that 'wrestling' which, he says, 'is not against flesh and blood, but against . . . the spiritual hosts of wickedness' (Eph 6^{12}). Through the Cross and Resurrection of Christ, we have said, the decisive blow has been struck at the powers of evil; but the conflict is not yet ended, the final battle has yet to be fought. The work of the Spirit is the continuation of this conflict which cannot cease until the last vestiges of evil have been cast out of humanity and, indeed, of the whole creation of God. Those who receive

the Spirit, therefore, inevitably find themselves caught up into the struggle, engaged against the evil that is in themselves and in the world around.

The means by which the Spirit gains entry into human life is, as has already been indicated, the gospel of Christ, the Word of God. By this Word, spoken through the prophets, incarnate in the Son, proclaimed by the apostles, set forth in Christian preaching, teaching, and sacraments from the beginning until now, the Holy Spirit calls, gathers and sanctifies men as members of that redeemed humanity which is the Body of Christ, the Church of which He is Head. It follows, therefore, that the Church—the *visible* Church in all its variety of denominational manifestations—is the centre of the Spirit's activity in the world. Not, of course, that everyone who is a member of the visible Church is *ipso facto* filled with the Holy Spirit; for the Spirit is received only by faith—though not necessarily, let it be said, only by *conscious* faith, and certainly not only by conscious orthodoxy. This being so, we may not set a limit for the activity of the Spirit, confining it within the bounds of the visible Church. The work of the Spirit is not only directed *to* the Church, but also *through* the Church to the world at large; and He may well also have ways of reaching men other than through the Church. But be that as it may, of one thing we can be certain: wherever the Word and Sacraments of the gospel are found, there is the Church and there is the Holy Spirit; and wherever the gospel is accepted by faith (which is the only way it can be accepted), the Spirit enters in and with it into the heart and life of the believer according to the measure of his faith.

The work of the Spirit in the hearts and lives of men, however, is but the 'firstfruits' and 'foretaste' of that which is to be. Not until the Spirit has completely taken possession of our 'flesh' shall we fully realize the destiny for which we have been created; and that is something which is not finally accomplished in 'this world,' but only at the consummation of 'the world to come.' But to receive the gift of the Spirit is to receive already a share in 'the life of the world to come,' and this is also an 'earnest,' a pledge and guarantee, of that which is to be. As St. Paul says: 'If the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall quicken also your mortal bodies through his Spirit that dwelleth in you' (Ro 8^{11}). The end is not until the Resurrection of the Dead, and that too is the work of the Lord and Giver of life.

Literature.

CHRISTIAN DOGMATICS.

In reviewing Professor Emil Brunner's book on 'Revelation and Reason' (The Expository Times, lix. [1947] 62), we expressed the opinion that the time had come when he might well present his theology in systematic form within the compass of, say, three goodly volumes. We were then unaware that such a project had not only been in his mind but had been so far realized a year before with the publication of his 'Die christliche Lehre von Gott' (Zürich, 1946). We have this work now before us in an excellent translation by Dr. Olive Wyon—*The Christian Doctrine of God: Dogmatics*, vol. I. (Lutterworth Press; 21s. net).

There is undoubtedly need of a comprehensive work in dogmatics expressive of the spirit of the 'theological renaissance' of the past twenty or thirty years. We know of no such work by an English writer even comparable to the modest textbooks in which W. Adams Brown, A. E. Garvie, and J. Dickie summed up for us and carried forward the Ritschlian movement. But such a work by Brunner, with the aid of his competent translator, is almost as useful to the English reader as a book in his own tongue, and it brings with it besides an authority and prestige belonging to no other writer except Karl Barth among contemporary Protestant theologians. Barth's treatise is, however, still far from completion, and is conceived on so large a scale that it may fail not only of finding a sufficiency of readers in a world of so many distractions but also of being (what it has doubtless set out to be) systematically comprehensive in both form and content.

At the outset, as a man of evangelical convictions, Brunner affirms that the Word of God is the be-all and end-all of faith; and as a man in the modern world, that the faith can hardly be kept without the effort to re-think its meaning and content. And 'upon the ladder of reflection' on the faith dogmatics holds 'pride of place.' Dogmatics should therefore be cultivated by those Christians who are involved in the thinking of our time, and more particularly by those who hold teaching office in the Church.

In the Prolegomena, forming about one third of

the volume, Brunner discusses the basis and the task of dogmatics. Its basis is the New Testament witness to revelation (the concept of revelation is explained and defended with much greater fullness in the work to which we have already referred). But even the simplest Biblical witness to revelation shows that the light of the Divine truth cannot be received by the human mind without being refracted. It is the Church's task to seek continually for the one light within the manifold refractions. This it does through the science (*Wissenschaft*) of dogmatics, whose function is the twofold one of clarification and translation or transference. On the one hand, dogmatics has to clarify the Biblical material, separating so far as possible Divine revelation from human doctrine; on the other, to translate or transfer the revelation from its Biblical form into forms of modern speech.

How shall we describe the standpoint thus outlined? Shall we say, it is at once Biblical and confessional? It is Biblical, however, in no 'fundamentalist' sense; it rests upon the Biblical core of revelation, but in the effort to find that core makes free use of modern critical studies. Nor is it confessional in any rigid sense. Brunner is loyal to the particular truth of the Divine revelation which has been given to the Reformers, especially Zwingli, Calvin, and their successors; yet in the spirit of the Reformation he claims freedom to learn from St. Augustine, Luther, and all the teachers of the Church, and he would like to give his work the spacious setting too of a truly œcumenical spirit. His loyalty to the tradition of the Reformed Churches saves him, however, from any 'supra-confessional eclecticism.'

The main part of the work is in two sections. The larger treats of the nature of God and His attributes, the smaller of the will of God. A useful feature of the whole work (including the Prolegomena) is the relegation of all the more technical historical material to special appendices. The order of treatment is that of the *Loci theologici* established in mediæval times and adopted in all essentials by Calvin.

The nature of God is here represented as the will to impart or communicate Himself, and He so wills because He is the Holy One, and because He is Love. And this self-imparting, self-communicating God (who has been so 'before all worlds') makes Himself known to us in the threefold name of Father, Son, and Spirit. The communication is from the Father through the Son to the Spirit. This is the Biblical evidence (and one cannot but be grateful to Brunner for the thorough and masterly way in which here and in the other parts of his work he presents the Biblical evidence), and it gives us, not the ecclesiastical doctrine of the Trinity ('Triunity'), but the problem for theological reflection that issued in the formulation of that doctrine (in the Nicene and Athanasian Creeds).

Here (as will undoubtedly happen at times in the later volumes) Brunner has to set his teaching over against Barth's. On the doctrine of Election (section two) he is in firm agreement with Barth and against St. Augustine and Calvin that we only know the 'Divine decree' in Jesus Christ, and have nothing to teach about a 'hidden decree' of God. But on the doctrine of the Trinity (section one) he differs from Barth in maintaining that, as not being a Biblical *kerygma*, it is not the *kerygma* of the Church, but the product of theological reflection raised by the Christian *kerygma*. It has not, therefore, the importance which Barth assigns to it. Barth's high estimate of it is a legacy from Catholicism and cannot be derived from the Reformation. And we must confess that it is a great deterrent to the study of Barth to find oneself confronted in his Prolegomena to Church Dogmatics with an elaborate treatment of the Doctrine of the Triune God under the heading of 'The Revelation of God.' We are in favour of Brunner's position that in the Prolegomena revelation should be treated from the formal as distinguished from the material point of view. But no one is better qualified to endorse his remark than Barth himself is: 'Prolegomena in which the most important part of dogmatics is anticipated, and dogmatics in which the most important element is absent—this certainly is not the classical way of building up theology.'

W. Fulton.

SCOTTISH PSALMODY.

Here comes a fascinating book by one of the greatest living authorities upon the subject—*Four Centuries of Scottish Psalmody*, by the Rev. Millar Patrick, D.D. (Oxford University Press; 12s. 6d. net). It is admirably written, vivid and human for all its learning; and it is excellently produced, with thirteen full-page illustrations, some of them facsimiles from the old Scottish Psalters.

The story begins far back with Luther who, of course, was a musician, and with Calvin who was not. Yet no man was more sure than he that song is one of the shortest and most certain roads into the presence of God, and a cardinal part of public worship. Hence we start with Marot's Psalms and the wonderful tunes of Bourgeois. Marot's Psalms stormed the French Court and set them there choosing their favourites—Catherine de Médicis, Diane de Poitiers, the King of Navarre, and all the rest of them. Later, the passion for Psalm-singing spread to England; though, if I remember

aright, Elizabeth scoffed at what she called the Geneva jigs, a phrase which seems to indicate that she had no musical ear. For few compositions could be less like a jig than the grave and reverent Geneva melodies—the Old Hundredth, for example. There is discussion of the various English versions. But the limelight falls, in the main, on Scotland. The St. Andrew's Psalter of 1562, the great Scottish Psalter of 1635, the Psalter of 1650 are dealt with in turn, and so on to the great days of Scottish Psalmody, and, later, to the dreadful eclipse that overtook it, and the revival, in the North-East, due not a little to the efforts of an English soldier ; and much else.

What strikes one as much as anything in the book is this. It is commonly assumed and stated that for all these centuries we in Scotland have been singing the version made by Francis Rous, an Englishman, who was the Speaker of the Barebones Parliament. His was, indeed, the basis upon which we built. But his effort was so edited, and changed, and interpolated by innumerable alterations drawn from other versions, that little indeed of Rous remains. How little is brought home dramatically by Dr. Patrick in two striking pages in which, printing side by side Rous's version and the one we use, it appears that of the twenty-four lines of Psalm 1 only two are Rous's. Even more striking is it that Psalm 23, which all Scottish children learn, and which for the moment Princess Elizabeth has made so popular in England, is a mosaic drawn from some seven sources, to which Rous contributes no more than one single line—' He makes me down to lie.' ' The Book,' says Dr. Patrick, ' is the product in the main of prolonged and devoted Scottish labour, and bears deeply upon it the imprint of Scottish care and piety. It is fully entitled to the distinctive name by which it is commonly known, The Scottish Psalter.'

Sometimes one fears the wording rises little above doggerel. Yet Sir Walter Scott was against change. ' I am not sure,' he said, ' whether the old-fashioned version of the Psalms does not suit the purposes of worship better than smoother versification and greater terseness of expression. . . . The old metrical translation, though homely, is plain, forcible, and intelligible, and very often expresses a sort of rude majesty which perhaps would be ill exchanged for more elegance.'

And some of them as they stand are really noble, such as Whittingham's great Psalm (the 124th) to its equally great tune, which George the V declared after the First World War was, beyond all comparison, the noblest expression of the mood that best fitted the nation he had heard anywhere. And what a heritage the Scottish people have in their wonderful Psalm tunes which so enthralled Sir Richard Terry, that mighty master of music, Roman Catholic though he was. This is a book to be commended.

A. J. Gossip.

THE DANGERS OF BROADCASTING.

In this latest ' Viewpoint,' *Broadcasting and Society* (S.C.M. ; 2s. 6d. net), Mr. Harman Grisewood, the Controller of the Third Programme in the B.B.C., attempts a searching examination of the ideas that occur to his mind about Broadcasting as a force in modern civilization. His standpoint is indicated by his view that failure of belief in a transcendent God and in the Incarnation cuts away the basis for any stability in moral standards or practical aims. Yet ' public men see no difficulty in using grandiose language as regards human rights and freedom without knowledge and understanding of what sanctions uphold them.'

He emphasises that the impartiality essential to a monopoly like the B.B.C. is not only judicial scientific open-mindedness before all facts and evidence but is also the good-natured toleration of clashing opinions which liberal thought as contrasted with Totalitarianism would carry to the utmost limit. This is not, like the first kind of impartiality, an absolute principle ; how far it can be carried without wrecking a society has to be determined by the nature of the society concerned. It is obvious that there are constantly emerging problems for practical decision, particularly as to such matters as religious propaganda and freedom to advocate Atheism or Communism. Ought the microphone to be as available to all and sundry as is a soap-box at Hyde Park Corner ?

Perhaps the real kernel of the book is in the question it raises about the general effect of the continuous battering of the B.B.C. miscellany on the public ear. The results of intricate scientific research, the reflections of the most profound philosophers, the implications of far-reaching policies are popularized in short talks. The point is not whether or not the thought of say Plato or Einstein can be dealt with to any good purpose by such summaries ; that may be an open question. The point is rather that for whatever it is worth this huge, rich, mixed, mental plum-pudding is offered not so much for digestion as for entertainment or mild interest. Its contents are themes originally set forth as truths or ideas to live by or to live for, as issues urgently demanding decision or action. Mr. Grisewood thinks that the continual dangling of such matters before the public mind for consideration in casual non-committal fashion must tend to induce a public indifference and inertia in regard to subjects that once aroused mental energy and moral initiative.

It is all able writing but it is long-winded as well as clear, and pompous as well as profound. Why use space to say 'It must be noted that wireless is an offspring of a scientific age'? Why not put 'a superficial unifying principle which is to some extent syncretistic,' and indeed a good deal more of the book, into basic English? 'Personality as such' does not really, in spite of current fashion, mean more than 'personality.' But all really modern theologians say 'as such,' just as all modern novels mention diapers. There are two slips—'endurable' for 'enduring' on p. 62 and the running together of two Latin words by the printer on p. 92.

R. W. Stewart.

THEORY OF KNOWLEDGE.

Theory of Knowledge, by Mr. A. D. Woozley, M.A., Fellow and Tutor of Queen's College, Oxford (Hutchinson; 7s. 6d. net), might indeed have been easier than it is without diminishing seriously the compliment which it pays to the intelligence of the readers of this series (Hutchinson's University Library), but it will give great help towards an understanding of the meaning and problems of the theory of knowledge, provided its closely reasoned arguments are followed with adequate attention. It is very far from being dogmatic, and we certainly do not come out by the same door as we went in, but where exactly we stand when we do emerge is rather more doubtful.

After a careful and cautious distinction between psychology and epistemology, the basic question of what exactly we have in our minds in sense-perception and memory is discussed. The dualism of representative idealism is easily disposed of, but 'images' are treated with slightly more respect in connexion with memory than with sense-perception. Still the question remains how we are to distinguish between images of memory and images of imagination, and the opinion that memory is always *knowing* is rejected on the ground that it involves too narrow a definition of memory.

The discussion of 'universals' is interesting and fresh, and leads on to an investigation of propositions, about the existential status of which the author is exceedingly doubtful. His hesitation is part of his persistent antagonism to the tendency to turn mental activities into 'things,' and thus interpose unnecessary abstractions between the mind and realities. A similar fault leads to many avoidable difficulties in the controversy over the claims of the correspondence and the coherence doctrines of truth. We seem to reach more ordinary levels when we discover that there is in the end little difference between a 'fact' and a 'true proposition' and that the boundary line between knowing and believing is very hard to define.

The author tells us in his Preface that he seeks to exhibit ways of philosophical thinking rather than to reach definite conclusions, and at the end of the book we have the feeling that he has been remarkably faithful to his purpose. The book does not reach conclusions; it simply stops; but between the beginning and the ending there is much of value.

W. S. Urquhart.

Some time ago Dr. Barnardo's secretary, Mr. A. E. Williams, wrote a memorable biography of his chief which was widely circulated and, incidentally, was warmly praised in this magazine. Mr. Williams has now adapted his former book to a form suitable for young people, and issued it under the title, *The Adventures of Dr. Barnardo*, with vivid illustrations (Allen and Unwin; 5s. net). The smaller biography is remarkably well done. It is full of adventure stories and will certainly appeal to not only the young but to all who like an exciting tale well told.

At the United Missionary Council of Syria and Palestine the Rev. E. F. F. Bishop was asked to give a series of devotional addresses, and five of them are reproduced in *Missionary Studies in the Epistles to the Church at Corinth* (American Press, Beirut). Making full use of his varied linguistic expertness, he has imaginatively transplanted Paul and many of his unforgettable sayings into a modern missionary situation. He thinks that St. Paul has much to teach the twentieth century. The Apostle might have to readjust his attitude on certain things, for example his reluctance to have women functioning prominently in the Church, when he realized that the Church Missionary Society has had in the last hundred and fifty years over two thousand women missionaries; yet the principles which were laid down in the Corinthian correspondence are still the key to modern activity, especially in relation to Islam. In the concluding chapter St. Paul, made contemporaneous through the vision of a dream, repeats for our own times his conviction of the all-sufficingness and continual power of the love which was in Christ our Lord—the climax of the message of the Corinthian Epistles. Prayers, which are moving in their depth and beauty of expression, are to be found at the end of each chapter, and it must have been a privilege to be present when the addresses were originally given.

The Family at Bethany (Blackwell; 12s. 6d. net), by Dr. Alfred O'Rahilly, President of University

College, Cork, is the first of a projected series of Gospel studies. It deals with the Gospel scenes involving the Sinful Woman of St. Luke, Martha and Mary, Lazarus, the women helpers of our Lord, Magdalen and the other women on Easter morning, as well as the Parable of Dives and Lazarus. Added to the volume are a dozen pages of artistic representations, chiefly of early date. The author, a learned layman, writing from within the limits of the Roman Catholic tradition, spares no pains in seeking to give his readers a series of exegetical studies that may aid the devotional life and lead to edification.

Religious Liberty To-Day (Cambridge University Press; 3s. 6d. net), by Professor H. G. Wood is the thirty-first book in the series, edited by Sir Ernest Barker, entitled 'Current Problems.' It is not only timely but it is a work of quite unusual ability. Its engrossing interest may be judged from the fact that it ranges from the basis of religious liberty to the question of the rights of minorities in non-Christian lands. Between these chapters are chapters dealing with religious liberty in the modern world, especially behind the Iron Curtain, and the Totalitarianism of the left-wing intellectuals which abolishes liberty. The chapter which contains a criticism of Laski and Bernard Shaw is the most incisive passage in the book and leaves little but rags to cover these pretentious, if able, thinkers. Altogether this book of Professor Wood's is a rich possession, worth reading and re-reading and spreading abroad.

Several volumes of sermons reach us with inevitable variety of content and style. Perhaps the most notable is one by the Rev. D. R. Davies, the author of 'Down Peacock's Feathers,' a striking re-statement of the doctrine of original sin, and an even more striking book 'On to Orthodoxy.' Readers of these books will expect something sparkling in the sermons of the ex-miner and trade-union official. And they will not be disappointed. Mr. Davies, in an Introduction, gives three golden rules for preaching. (1) Have a message to give, (2) Give it, (3) Stop. The title of his volume of sermons is quoted from Ruskin—*Thirty Minutes to Raise the Dead* (Canterbury Press; 8s. 6d. net)—which was Ruskin's definition of preaching. Well, time has nothing to do with it. Some chaplains in the War learned to put the above golden rules into practice in five minutes. Probably few of these sermons exceeded the thirty minutes, but they are all living words on the great themes, and worthy of this picturesque speaker and of his message. Mr. Davies is Rector of St. Mary Magdalen, St. Leonard's-on-Sea.

A second volume is *The Reality of Christ*, by the Rev. T. W. Gilbert, D.D., late Principal of London College of Divinity (Epworth Press; 3s. 6d. net). The title of the book is also the title of the first sermon in it. The sermons are mainly apologetic, and many of the readers will recall from their words the accents of a beloved teacher in their student days. The sermons are the utterance of a cultivated and passionately vital believer, scholarly and deeply experienced in the great themes he deals with. Some biographical details of the late Principal are given in a Preface by the Rector of Gravesend, one of his own students, who edited and revised the discourses.

Dr. S. P. T. Prideaux, Canon of Salisbury, who recently wrote a notable book on 'The Making of Sermons,' has followed it by *Thirty-Six Outline Sermons on General Subjects* (Mowbray; 3s. 6d. net), in which he frankly avows his desire to help his too busy brethren. He says that no man ought to preach another man's sermons, but he advocates what is extensively practised, the picking up of a seed which, under one's own culture, may develop into a sermon of one's own making. It is in the hope of such treatment that the Canon submits these outlines. They are varied but all of them are interesting and deserve to be annexed and developed in various ways. A useful book if treated in the right way.

'Yea, Lord': Evangelism within the Church, by the Rev. John E. Barker (Epworth Press; 4s. net), is a collection of addresses to members of the Church who believe in evangelism but prefer the evangelist to be somebody else. What they ought to do is to answer 'Yes' to Christ in every situation and all circumstances. This theme is applied to such practical issues as doubt, temptation, sorrow, failure, pleasure, marriage, and death. The addresses were given at the church service in a Methodist Church. They are earnest and effective statements of Christian duty.

The Prophet of Hope: A Study of the Prophet Jeremiah, by the Rev. William Meiklejohn, is No. 3 in 'The Books of the Bible' series published by the Church of Scotland Publications Department for its Youth Committee (1s. 6d. net). The main lines of exposition follow Dr. Skinner's 'Prophecy and Religion' rather closely, though it is a pity that Dr. A. C. Welch's 'Jeremiah: His Time and His Work' is not included in the suggestions for further reading. Mr. Meiklejohn's opening chapter bears the title, 'For Such a Time as This,' and in it he points out that Jeremiah, though he lived two thousand five hundred years ago, would have understood the problems of this generation far better than our grandfathers could have done. This thought pervades the book and the relevance

of Jeremiah for to-day cannot possibly escape the reader of it. It ought to be known outside Scotland.

The 'Mirfield Books,' edited by a committee of members of the Community of the Resurrection, Mirfield, are guaranteed to be of 'essential orthodoxy,' but, more than that, they have the character of being also the product of thoughtful and competent pens. That is clearly true of the most recent number of the series: *The Truth of the Bible* (Dacre Press; 4s. 6d. net), by the Rev. M. R. Newbolt, sometime Canon of Chester. After a good Introduction the work follows in four parts. The first, 'The Development of Revelation,' emphasises the thought that the Bible is the record, not of man's search for God, but of God's search for man. The second, 'The Bible as History,' contains the reminder that in the Bible God is viewed as working in events and not through ideas. The third, 'Sacrifice and Prophecy,' endeavours to keep the balance true as between those two manifestations of the religion of the Old Testament. The last part deals with the New Testament, and admirably summarizes its characteristic features, ending with the traditional hope that behind the evils of the present shines the glory of the City of God.

For To-Day, A Series of Daily Bible Studies for a Whole Year, by Mr. D. T. Niles (Lutterworth Press; 8s. 6d. net), is justifiably named 'studies,' for there is a plan in the arrangement of passages and everywhere the message of the passages chosen is helped out by explanation. From January to June the theme is 'The Christian Life,' and from July to December it is 'The Life of Christ.' There are many quotations that serve to make the text vivid and persuasive. This is a handsome book, intelligently compiled and directed to present the picture of Christ and His claims on our loyalty and faith.

How Stands Reunion? (Lutterworth Press; 1s. 6d. net), by Dr. Edward S. Woods, Lord Bishop of Lichfield, aims to describe recent achievements in the uniting of churches, to examine present re-union schemes and policies, and to suggest how local Christian congregations can play a fuller part in the movement towards unity. The pamphlet is written under the conviction that 'the only hope for our distraught, divided world lies in the re-birth of a living Church, once again conscious of its roots in the eternal world, and so able to impart new life to a stricken humanity.' Dr. Woods is recognized as a strong advocate of Christian unity, and possesses a wide knowledge of the churches not in the Anglican tradition. But is he right in classifying the Church of Scotland as among 'the Free Churches in Great Britain'? Does not the Church of Scotland claim, like the Church of England, to be a national Church?

The General Secretary of the Mission to Lepers, Mr. A. Donald Miller, has written an excellent account of his recent tour for investigation of leper problems in India and China. The title—*Red Earth and Summer Lilies* (Lutterworth Press; 7s. 6d. net)—emerges from a suggestion in an old book by Samuel Rutherford, and is symbolic of the contrast between the unsown field round the uncleared site and the possible beauty of the summer lilies in the garden of the finished house. Mr. Miller sees many signs of both sides of the contrast, and gives a realistic account of the need for, and possibilities of, the work of the Mission. He is more at home in India than in China, but he describes conditions in both countries with vividness and eloquence, a sensitiveness to natural beauty and a competent understanding of the significance of the political background. He is optimistic about the future of leprosy treatment, especially through the use of Sulphone drugs. He is earnestly and convincingly enthusiastic about the work which he supervises, and manages to convey to his readers something of his own profound belief that the sharing of the burden of suffering is a key interpretation of the meaning of Christianity. When one reads of the lepers of India spontaneously contributing out of their poverty for the relief of their fellow-sufferers in China, one feels that the coming of the Kingdom is being hastened.

Brought In, talks on the positive side of Christian experience, by Mr. Guy H. King (Marshall, Morgan and Scott; 6s. net), represents the type of religion often associated with the Keswick Convention—a very earnest, straightforward type, excellent rather in depth than in breadth. The title provides the keynote for the addresses, and the author's unfolding of what it means to be *in* the Christian life, *in* the school of Christ, *in* Christ Himself, will be an inspiration to many. Whether the appeal will win a hearing amongst those who are not yet 'in,' is more doubtful, and it hardly seems possible for a human being to make such a clear-cut distinction between the sheep and the goats as the author tends to do. The illustrations are vivid and useful, but the point of application is sometimes too far away from the point of origin. The style is in danger of being too ejaculatory, but the book as a whole will be valued for its fervour and its vigour.

Messrs. Thomas Nelson and Sons have published an interesting and most useful volume, and we have pleasure in inviting our readers' attention to

it. It may be of particular interest to ministers and students who make use of the Greek text of the Synoptic Gospels as arranged by Albert Huck (9th edition by Hans Lietzmann; English, by F. L. Cross, 1936). The volume in question is *Gospel Parallels: A Synopsis of the First Three Gospels*. The price is $2.50. It uses the English text of The Revised Standard Version, published in America in 1946. It has been prepared by a sub-committee of the New Testament section of the Translation Committee, under the supervision of such well-known New Testament scholars as Dr. H. J. Cadbury, Dr. F. C. Grant, and Dr. C. T. Craig.

Each Gospel is printed in order (with minor exceptions), and each Gospel is repeated when out of order. And the same section-numbers are used as in Huck's volume containing the Greek text. It is claimed for this work under review that it offers two advantages never before available in a synopsis in English. First, the non-canonical parallels are given in full; and secondly, in connexion with variant readings, the exact manuscript support has been cited. It may be added that all the variants noted in The Revised Standard Version have been included, besides others which seemed sufficiently important for inclusion.

In the book, *For a Human Advance*, by Mr. Abel J. Jones, O.B.E., M.A., B.Sc., Ph.D. (Nelson; 12s. 6d. net), the purpose of which is sufficiently indicated by its title, the author starts out from the frequently expressed judgment that in the modern age moral development has failed to keep pace with scientific mastery, and he tries to set forth the consequences of this disharmony. His analyses of the diseases of our civilization are comprehensive and objective and he is especially valuable in his treatment of the influence which is, or ought to be, exerted by school and Church. The book is full of sound common sense, but common sense unadorned is not very exciting for the indifferent, and those who are already intelligently aware of the importance of the problems treated will rather too frequently sigh for paragraphs which do not contain a platitude.

A new Bible Atlas has just come from America. It is *A Remapping of the Bible World*, and is edited by Professors Herbert G. May, Ph.D., and Chester C. McCown, Ph.D. (Nelson, New York; $1.00). The maps are forty-four in number (apart from insets) and are uncoloured. The majority of them are of Palestine, but what makes them unusual, perhaps unique, is that there are separate maps not only for periods, but also for most of the single Books of the Bible. For example, there is one map for Isaiah, another for Jeremiah, another for Amos and Hosea, and so on, so that a student working on a particular Book can readily find what he wants without getting lost in irrelevant detail. On each map are indicated the places which can be located with certainty or with reasonable probability. Here is a welcome new aid to Bible study.

In *Pastor D. J. Findlay: A Unique Personality* (Pickering and Inglis; 5s. net), Mr. Alexander Gammie has written the life of one whose name was a household word in Glasgow. Pastor Findlay was converted in the Moody and Sankey Revival of 1874. After seeking to combine a business career and the work of an evangelist for some years he finally decided to give up everything for the work of evangelism. In 1894 The Tabernacle was opened near St. George's Cross in Glasgow. Pastor Findlay himself died in 1938 but the work still goes on. He was married to a daughter of William Quarrier, and he was almost as well known for his interest in the Children's Homes which Quarrier founded at Bridge of Weir. D. J. Findlay was a unique phenomenon. He had no office-bearers and no committees. He said quite frankly that he did not believe in democracy in church government. His theology was of the narrower type. He said himself, 'We unhesitatingly accept the whole Bible as the fully inspired word of God. . . . We have never ourselves taught—nor have we called to our help men who teach—anything that contradicts the old-fashioned evangelical doctrines. . . . We have always endeavoured to proceed on spiritual lines, and have never introduced—nor had any temptation to introduce—anything in the nature of "entertainment."' D. J. Findlay, in fact, was deeply perplexed and not a little worried because the great missionary figure, Donald Fraser, loved his pipe! Findlay was a shrewd man and had a gift of vivid speech. After a visit to London he wrote: 'We left the City Temple feeling that Joseph Parker is a great man—we left Stockwell Orphanage and the Tabernacle feeling that C. H. Spurgeon has a great Saviour.' His work went out far beyond Glasgow, for it is an amazing thing that from The Tabernacle in Maryhill Road in Glasgow there went forth no fewer than fifty-six missionaries. He had his faults, for he could be blunt and even rude to a degree, and Mr. Gammie with complete candour gives us a complete picture of the man. Those who knew D. J. Findlay will be glad to have this book; those who did not will find in it the record of a great man and a great soul. Pastor Findlay has been fortunate in his biographer, for Mr. Gammie has the journalist's flair for writing with an interest that never flags; and the publishers are to be congratulated on producing so fine a volume at so low a price.

The Book for To-Day contains addresses first given to an audience of West Africans at the instance of the B.B.C. by the Rev. F. D. Coggan, D.D., Principal of the London College of Divinity. They are remarkably well done, and it would be well if the addresses, so simply constructed, yet so scholarly and persuasive, were able to reach a wider audience (S.P.C.K. ; 1s. 3d. net).

The Study of Christian Doctrine (S.P.C.K. ; 1s. net), by Dr. A. E. J. Rawlinson, Bishop of Derby, is a reprint of a lecture delivered at Ashridge in the Spring of 1948. Dr. Rawlinson says that as the struggle being waged for the soul of mankind in the present generation is a struggle between rival forms of belief (Fascist, Communist, Christian) we must know what the Christian creed and world-outlook mean ; which is to say, we must study doctrine. He makes a rapid survey of the field which the study of doctrine might be taken to cover, and reminds us of the new doctrinal movements in Lutheranism, Calvinism, and Roman and Anglican Catholicism. The true unity of Christendom, he adds, can be recovered only on the basis of a renewed integration ; ' it must be a unity in truth ; and nothing short of the " wholeness " of truth will suffice.'

Anglican Mission is the seventh volume of the series *Unto a Full-Grown Man,* edited by Mr. S. H. Evans and Mr. E. W. Southcott (S.P.C.K. ; 6s. net). This useful series relies on what its producers have called Corporate Mental Action as the means by which study groups may get away from ' inert ideas ' and reach conceptions which will develop initiative and wisdom in economic, social, and religious life. A method is suggested which may be applied to any subject studied, and corresponds roughly to the alliterative mnemonic of *prepare, picture, ponder, pray, promise.* Occasionally the machinery creaks a little, but the method is certainly worth trying in discussion groups. This volume of the series gives a *picture* of the Anglican world-wide contribution to mission work. It begins with a study of the genius of Anglicanism, and ends—it might perhaps more profitably have begun—with a short and rather over-simplified analysis of the leading tenets of the religions of the world. In between we get a clear and vivid account of Anglican work throughout the world. Considerations of space have necessitated concentration on the Anglican contribution, but we think the picture would have been more impressive if there had been greater awareness of the co-operation of other churches, especially in India, with the much-appreciated and devoted labours of the representatives of the Society for Propagating the Gospel and the Church Missionary Society.

This series of Bible stories—*Stories from the Book of Books,* by the Hon. M. Cordelia Leigh (Stockwell ; 6s. net)—will be readily appreciated by the younger children for whom it is intended, but the narrating is slightly pedestrian and does not open very wide the gates of imagination. The parallels between the Old and New Testaments are a little forced, or the moral is either too obvious or needs a corkscrew to extract it. The questions and suggestions for further study at the end of each chapter will be useful both for the children themselves and for their elders.

The Burge Memorial Trust Lecture is intended to further the cause of international friendship through the churches and to promote a better and wider understanding of the international obligations of Christian peoples. The Lecture for 1949 has now been published. It is from the pen of the distinguished writer, Dr. R. H. Tawney, and is entitled, *The Western Political Tradition* (S.C.M. ; 1s. 6d. net). The chief question here asked and answered is, If there be a Western political tradition (which there surely is), what is its relevance to practical affairs, and what its application in the world of to-day ? It is for a ' larger patriotism ' that the Lecturer pleads, whereby an integration of Europe might be achieved which would broaden the basis of her economy and make for a general increase in economic prosperity and political strength.

After a period of comparative indifference attention has again been drawn to the Sudan, a country geographically as large as India, but containing only six and a half million inhabitants instead of four hundred million. *The Christian Church in Post-War Sudan,* by the Rev. J. Spencer Trimingham, is now published by the World Dominion Press (1s. 6d. net), as No. 4 of the ' Post-War Survey ' series, and gives a brilliantly clear account of the political situation, showing that the rivalry is mainly between the Sudanese and the Egyptians, and not with the British. The struggle is between the party of independence and that which advocates closer affiliation with Egypt, and is confined mainly to North Sudan. The relation between North and South also largely dominates the missionary situation. Progress of Christian missions has been greater in the more primitive South, because easier access has been given there, and the author argues convincingly that mission work in the Islamic North will be indirect, through infiltration from the South, where ' the Church is securely planted,' and by means of the development of an indigenous Church, having a natural impact upon the neighbourhood, rather than by direct evangelism amongst the Islamic population.

The Preacher and His Greek New Testament.

By The Reverend R. M. L. Waugh, M.A., B.D., Belfast.

A young preacher, who has patiently pursued his Greek studies, is strangely thrilled when he finds new light breaking forth from the Word of God. What delicate shades of meaning enhance the beauty of some sublime passage! What an added emphasis has to be placed on certain words because of their order in the original! There is hardly a chapter in the New Testament that does not flash with a new glory when it is studied in the light of the new archæological discoveries.

Such a study will save many a preacher from an erroneous interpretation of an important text. Moreover, the use of a Greek New Testament will enrich the reader's own soul, and in sheer delight and wonder stimulate him to explore still further the inexhaustible riches of God's Holy Word.

Every detail in the text will repay recognition and investigation. To the reader of the English version the importance of a prefix or the intensification of a verb may not be apparent. Ἔρχομαι, for instance, has ten different prefixes to modify the meaning 'come.' We are informed in Mk 10^{21} that 'Jesus looking upon' the rich young ruler, 'loved him.' The Greek word here (ἐμβλέπω) means 'looking into,' or, as we would say, 'looking searchingly at.' It is the same word that is used in the denial scene about the maid of the High Priest who looked Peter up and down, saying 'Thou also wast with the Nazarene.' Jesus must have had wonderful eyes. Usually the Evangelists are silent about the appearance of their Master. Therefore, it is all the more significant that they refer several times to His looking at people, or looking round about Him. Mark has no less than three expressive words, signifying the sense of awe and wonder which filled the hearts of those who either listened to Christ's gracious words or gazed at His marvellous works.

The sense of intensification found in many Greek verbs is worth observing. The treachery of Judas is clearly portrayed in the English words: 'And straightway he came to Jesus, and said, Hail, Rabbi; and kissed him' (Mt 26^{49}). But when we find that κατά is attached to φιλέω, with the meaning 'to kiss fervently' (R.V.m.: 'kissed him much'), and when we find in a papyrus that the same verb is used about a person who kissed the hand of another in a passion of gratitude, the act of Judas appears all the more ignominious. Likewise, in the inimitable story of Jesus blessing the little children, we have an intensive compound employed. What a charming picture Mark paints in his Gospel of our Lord not only blessing (κατευλόγει) the little children, but embracing (ἐναγκαλισάμενος) them! (Mk 10^{16}). When Paul tells the Corinthians to 'attend upon the Lord without distraction' (1 Co 7^{35}), he uses a compound word (εὐπάρεδρος) which literally means 'sit well beside.' If the Comforter is to help us in our time of need, we must still hold closely to Him. He can whisper words of guidance and of hope. We, too, can come boldly (παῤῥησιά, telling everything) unto the throne of grace (He 4^{16}).

The double compounds of Paul always repay investigation. When he writes: 'the Spirit also helpeth our infirmity,' he uses a verb (συναντιλαμβάνεται) which was widely employed throughout the whole of the Hellenistic world. Its literal meaning is 'take hold along with.' The Holy Spirit is at our very side to support us in our weakness. Again, when the Apostle Paul informs the Thessalonians that He prayed night and day 'exceedingly' (1 Th 3^{10}), he uses a strong compound (ὑπερεκπερισσοῦ). This is the same adverb that is found in the sublime doxology in Eph 3^{20}, where Paul refers to God being able to do 'exceeding abundantly' above all that we ask or think. Paul nourished his heart with the vision of a God of all power; but he knew also that it was only through a living faith and intense intercession that the Divine strength could operate in the lives of his fellow-workers.

The preacher can find many luminous suggestions in the employment of superlatives. Paul seemed to revel in words like ὑπερβάλλω, ὑπερπλεονάζω, ὑπερυψόω, ὑπεραυξάνω, etc. In spite of the colossal power of Paganism and the widespread reign of sin, the Apostle was nerved to proclaim the gospel because he had a vision of a Christ who was mighty to save. He believed in a God who could remove mountainous evils. Is that not the message that the preacher needs to announce in these days of frustration and bewilderment?

It is interesting to follow up Paul's use of the preposition συν. Someone has calculated that he mentions sixty of his friends in his letters and that Luke refers to twenty of them. Though the number mentioned in Acts hardly amounts to so many, yet it is very evident that the Apostle had numerous friends. Some are very delightfully described as 'beloved' (ἀγαπητός), whilst others are more intimately linked with him in Christian service. Here the many συν-compounds open up a most suggestive line of thought.

Sometimes the use of a particular Greek word will enable the preacher to illustrate a great fact from a fresh point of view. History has abundantly demonstrated that the Christian Church shines with optimism when it faces pessimism. It triumphs in troubled days. In Ac 8^4 we read, 'They therefore that were scattered abroad [διασπαρέντες] went about preaching the word.' We know that διασπείρω is the usual word for 'sowing' seed. A glorious and bountiful harvest was afterwards to be reaped, because the persecution of the early Christians actually led to a widespread sowing of the seed of the Divine Word.

The use of a singular or plural in a verse can also be significant. 'Simon, Simon,' said our Lord, 'behold, Satan obtained you [ὑμᾶς], by asking that he might sift you as wheat; but I made supplication for thee [περὶ σοῦ], that thy faith fail not.' We cannot avoid noticing the personal concern that our Lord had for Peter. Moreover, if the aorist ἐξητήσατο suggests that Satan succeeded in his petition, equally does the aorist ἐδεήθεν imply that at the very same time Christ interceded for His wayward and impulsive disciple.

The importance of observing the variation in tenses is well illustrated in Ro 6^{13}, though neither the A.V. nor the R.V. discloses the difference: μηδὲ παριστάνετε τὰ μέλη ὑμων ὅπλα ἀδικίας τῇ ἁμαρτίᾳ. As the present active imperative of the verb is used here, we might translate it thus: 'Do not go on presenting your members unto sin as weapons of unrighteousness.' Then there follows the call for dedication by one decisive act: ἀλλὰ παραστήσατε εἑαυτοὺς τῷ θεῷ—'But present yourselves to God.' Here the I Aorist Active Imperative (instead of the Present Imperative) implies that one resolute effort should be made. This difference should mean a lot to the preacher who may be basing an appeal on this text. An exhortation can be made all the more earnestly when the verb is in the Middle Voice. For instance, σπουδάσατε βεβαίαν ὑμῶν τὴν κλῆσιν καὶ ἐκλογὴν ποιεῖσθαι (2 P 1^{10}). As this last verb is in the Middle Voice, it is to be implied that the readers of the Epistle are to make an effort themselves. Though Christ has called them, they have a responsibility to perform; they must respond.

Several little graphic touches are brought out in the original Greek. Take, for example, Mk 5^{28}: ἔλεγεν γὰρ ὅτι Ἐὰν ἅψωμαι κἂν τῶν ἱματίων αὐτοῦ σωθήσομαι. The imperfect tense of the first verb implies that the unfortunate woman kept on repeating to herself this word of faith. It reminds us of how wholesome and stimulating a thing it is for a timid person to repeat over and over again those great words of Paul: 'I can do all things in him that strengtheneth me' (Ph 4^{13}). Many psychologists recognize this fact to-day. A preacher can get home a splendid message by stressing the fact that the verb ἔρχομαι in Jn 14^{18} is not in the future tense (as the Authorised Version implies), but in the present. Our Lord said, 'I will not leave you orphans, I am coming to you.' He comes immediately into the heart, as soon as the door is opened. If the preacher is expounding Jn 15^{16} he will observe that three present active subjunctives are used with ἵνα to emphasize the continued realization of the purpose of Christ. As heralds of the gospel and as those who would seek to ensure the perpetuity of the Church, Christ's disciples must keep on going (ὑπαγητε), keep on bearing fruit (καρτὸν φέρητε) and keep on producing such fruit as would last (μένῃ).

It is a solemn and challenging thought for the preacher to remind himself that he stands in the pulpit as the representative of the living Christ. Some of his listeners need comfort; others need salvation. It strengthens the gracious promise of our Lord in Jn 6^{37} to notice in the original the strong double negation: οὐ μὴ ἐκβάλω ἔξω. Though our Lord said that He would cast out the prince of this world (the same verb is in Jn 12^{31}), He would in no wise whatsoever cast out the man who came in penitence and faith to Him. Similarly, the tenderness of another promise (in He 13^5) is enhanced as we examine the Greek: οὐ μή σε ἀνῶ, οὐδ' οὐ μή σε ἐγκαταλίπω. We note here no less than five negatives. We might paraphrase the sentence—'Never, never, never, under no circumstances whatever, will I desert you.' But the text has something more to reveal. ἀνιήμι is used in Ac 16^{26} regarding the loosing of prisoners' chains; and ἐγκαταλείπω is found in Mt 27^{46} in reference to Christ's cry of dereliction on the Cross. A poignant sense of helplessness overclouded His mind. Though He felt that He was forsaken, yet now as our triumphant Lord and ever-present Friend, He will never, never loosen His hold of all who trust in Him; and in no wise will He leave us in an utterly helpless condition. This is a verse brimful of spiritual nutriment.

If a preacher is to be impressive he must as far as possible avoid abstract terms. Our Divine Master clothed much of His teaching in picturesque language. The ambassador of Christ will therefore carefully observe the metaphorical terms that may be hidden away in the original. We turn to 2 Ti 1^6 for an illustration. Paul tells Timothy to 'stir up the gift of God.' Ἀναζωπυρεῖν (which occurs only here in the New Testament) means to rekindle, to keep blazing. John Wesley makes this comment about the verb in his *Notes on the New Testament*: 'Literally, blowing up the coals into a flame.'

By comparing one verse with another a most helpful exposition can sometimes be found. Take

Christ's call as recorded in Mk 8^{34}. Ἀπαρνέομαι is an intensive form of the verb to deny. It is used in our Lord's reference to Peter: 'before the cock crow twice, thou shalt deny (ἀπαρνήσῃ) me thrice' (Mk 14^{30}). Now, the meaning of that denial is crystallized in the phrase 'I know not this man' (Mk 14^{71}). It follows, therefore, that whosoever would follow Christ must be ready to say to the self that seeks flattery, indulgence, and priority—'I know not this man.'

Finally, many original and profitable sermons can be made out of Greek words, whose picturesqueness has been lit up by our knowledge of the papyri. Wordsworth, longing for the recovery of the works of an early writer, said—

> O ye, who patiently explore
> The wreck of Herculanean lore,
> What rapture! could ye seize
> Some Theban fragment, or unroll
> One precious, tender-hearted, scroll
> Of pure Simonides.

The young preacher who ploughs his way through the vocabulary of the Greek New Testament and reads the books dealing with the latest archæological discoveries will find treasures untold. Deissmann said that the number of words peculiar to the New Testament is about fifty, or one per cent. It was a thrilling experience for him to discover from a study of the papyri that the language of the New Testament was the language of the vernacular Greek, and not the language of contemporary literature. The Gospels and Epistles were written for the people and in words which were very familiar to them. Ὑπόστασις (Title-deeds) in He 11^{1}; ἀπέχω (signing a receipt) in Mt 6^{2}; παρουσία (the visit of a king or some distinguished person) in Jn 1^{28}; and a host of other words are all delightfully illustrated in the papyri.

In view of the use of μακάριος ('oh, the happiness of') in sepulchral inscriptions, we turn with eagerness to Rev 14^{13}: μακάριοι οἱ νεκροὶ οἱ ἐν Κυρίῳ . . . ἵνα ἀναπαήσονται ἐκ τῶν κόπων αὐτῶν. At first sight we might wonder how life could be so blissful in heaven if the saints cease from working. Creative achievements add interest to life. But then we note that the word for 'labours' is κόπος, which is sometimes translated 'weariness' and which implies exhausting toil. From that sense of exhaustion the blessed dead are exempt.

The framework of an interesting sermon can be constructed from the various contexts in which a Greek word is found in the papyri. In seeking to restore harmony and unity amongst the members of the Philippian church, Paul wrote: 'Work out (κατεργάζεσθε) your own salvation with fear and trembling' (Ph 2^{12}). Here we find a most expressive verb which is written in an intensive form. It is frequently used by Paul, especially in the Epistle to the Romans. Its general meaning is 'bring to completion.' For instance, in Ro 7^{18} we read: Τὸ γὰρ θέλειν παρακειταί μοι, τὸ δὲ κατεργάζεσθαι τὸ καλὸν οὔ. The Apostle is unable to achieve goodness in his own strength; but with God dwelling in him, he gains the victory. Similarly in regard to the Church at Philippi. He is confident that it will be cleansed from disunity and equipped for service when God works within it.

Κατεργάζομαι was employed in various relationships in early times. The papyri afford us ample material wherewith to construct a helpful and interesting sermon on Ph 2^{20}. The Greek word was (i) An *agricultural term.* Farmers used it when they cultivated land in order to produce a good crop. The members of a church are also engaged in sowing. 'He that soweth unto the Spirit shall of the Spirit reap eternal life.' We are in this world cultivating character and building up a spiritual body for the great hereafter. (ii) A *manufacturer's term.* Not only was the verb used for the making of honey and for the preparation of food, but it was also the term employed for the preparation of timber for various uses in life. Wood can be so finished and polished that like a seat it can afford rest to the weary; or, like a musical instrument, it can bring inspiration to the depressed; or, like a simple cross, it may remind men of the pardoning love of God. Nothing is more needed in the Church than the development of Christian character and the adornment of a loving spirit. The rough edges of selfishness, pride, and ill-will can be removed by the Holy Spirit. (iii) A *civic term.* The papyri afford numerous instances of men who at considerable risk, 'worked out' high moral principles in public life. Christian ideals have found their way into many departments of the world, but they have to be made dominant. There are corporate sins as well as individual ones. Church-going people must 'work out' the spirit of Christ in the home and in the office, in sport and in industry, in broadcasting and in politics.

God's Word is like God's world—very rich, very varied, and very beautiful. The great preachers of the past were expositors of Holy Scripture. Though modern translations are most illuminating, nothing can set the heart of the preacher to-day so aglow as the discovery in the original language of a new presentation of some over-familiar text. He is a happy man who can combine accurate exegesis with spiritual insight and a fresh interpretation of a glorious theme with a relevant application to modern conditions.

In the Study.

Virginibus Puerisque.

Things—Visible and Invisible.

By the Reverend Fergus Ferguson, O.B.E., B.D., Perth.

'Things . . . visible and invisible.'—Col 1^{16}.

This world is full of things that we can see. We say these things are real things. And if any one asks us why we call them real, we reply: 'Because we can see them.'

But if the world is full of things we *can* see, it is just as full of things we *can't* see. Think of the wind. Nobody has ever seen it. Yet on a breezy day you feel it blowing on your face, and on a stormy day it can drive you along the road just as if somebody was pushing you hard. The wind is invisible but it is just as real as a motor bus or a frying-pan, or any of the things we can see.

Or think of electricity. It does a lot of things for us. It lights our houses, cooks our food, sweeps our carpets. Yet nobody has ever seen it. It is invisible. But it is as real as the room it lights up, or the carpet it sweeps. There are millions of things that we can't see, and yet they are all real things.

Now, in Mrs. Gatty's book called *Parables from Nature*, there is a story which helps us to understand that the other world Jesus tells us about—the invisible world—is as real a place as this world. It is a long story so I must shorten it greatly.

The grub of a dragon-fly once lived in a pond. Sometimes he wondered whether there was any other world beyond the pond he lived in. He thought he would ask the frog who often sat on a stone at the bottom of the pond, for he had once seen the frog swim up to the surface of the pond and disappear through it, and then, after a while, come plop back into the pond from somewhere above it. So one day he swam up to the frog and said, 'What is there beyond the world?' 'What world do you mean?' said the frog. 'I mean the place we live in,' replied the grub. 'I call it the world.' 'Then what is the place beyond the world?' asked the frog. 'That is just what I want you to tell me,' said the grub. So the frog tried to tell him about the dry land and the air and the flowers, and asked him if he understood about the other world now. But the grub had to admit that he could not understand it. So he swam away none the wiser, but he still sometimes wondered whether there was another world.

Then one day his friends in the pond saw him begin to climb up the stalk of a bulrush. They watched him climb up and up until he climbed right out of the pond. And they looked at one another and said: 'He will never return. He is dead.' But they were mistaken. He was not dead. He was alive in that other world their eyes could not see. He was now a beautiful dragon-fly. His gauzy wings flashed in the sunshine. His body glittered blue and green as he darted about in the sunny air of the world above the pond. He was a far more glorious creature and was living in a far more wonderful world than when he was a grub in the pond.

And Jesus tells us that while we are meantime living in this world which we can see, there is another world beyond this one which our eyes cannot see. It is the invisible world. That world we cannot see, He tells us, is as real a place as this world we are living in.

The day came when Jesus said to His disciples that He must leave them and go away into that other world. But He also said to them, 'Let not your heart be troubled, neither let it be afraid . . . I go to prepare a place for you . . . that where I am, there ye may be also.'

And we are making ourselves ready to live in that world when we are living day by day in this world as Jesus teaches us to live.

Larkspur and Groundsel.

By the Reverend John B. Wilson, Glasgow.

'Looking unto Jesus.'—He 12^{2}.

A lady who was not very fond of gardening, chiefly because she didn't know very much about it, saw some packets of flower seeds in a shop window one day. She stopped to look at them only because she wanted something to fill up an empty border against a wall in her garden. It wasn't so much that she loved flowers, she just didn't like to look out of her window to see nothing but the bare soil and a blank wall. So she made her choice and went into the shop to buy a packet of larkspur seeds. On the back of the packet the flowers were described as 'showy annuals of many colours,' and on the front of the packet there was a picture of the flowers in full bloom.

That same afternoon, with great care, she dug over the border and raked it over to what gardeners call 'a fine tilth.' She sowed the larkspur seeds

and covered the border with twigs to keep away the birds and stray cats. Then she threw away the empty seed packet which, as it turned out, was a very foolish thing to do. All that she could do now was wait patiently, but sometimes shutting her eyes she could see in imagination the flowers blooming in the border and hiding that ugly wall.

By and by the seedlings began to appear but the lady knew that there would be weeds among them. So one evening she began to pull out what she supposed to be the weeds. You may be sure that she did it very carefully. As she was eager to have a good display of flowers she kept on weeding and hoeing as the young plants kept on growing, and when the weather was dry she watered them. Occasionally she gave them a little fertilizer to encourage strong growth and large blooms. Then one morning she looked out of her window and saw a mass of small yellow flowers. She thought it rather odd because the colours ought to have been mixed. She went into the garden and saw that, as far as she could remember, the yellow flowers weren't a bit like the flowers in the picture on the seed packet. She couldn't understand what had happened, but her next-door neighbour was in his garden so she asked him about it. He was able to tell her that the yellow flowers were not larkspurs at all but the blooms of a weed called groundsel.

'But I sowed larkspur seeds,' she said.

'Maybe so,' replied the neighbour, 'but there aren't any larkspurs growing there.'

What had happened was that by throwing away the picture of the larkspurs she had lost the one thing that would have kept her right. Not being at all certain how they did look she had pulled out all the larkspur seedlings and left the groundsel to grow. You can realize how disappointed she was after all the trouble she had taken—and it was now too late to grow any more.

If you know a little about gardening you may be inclined to smile at that lady's ignorance and the mistake she made because of it. But, you know, you can make the very same mistake, and make it where it can be a great deal more harmful, and that is in your own lives. For example, there isn't very much good in trying to grow like Jesus if you don't have a picture of Him clearly in your minds. You may become only what you think He looks like and that may be very different indeed from what He actually looks like. This is something about which you can't afford to be not absolutely certain. If you don't make sure now you may discover later on that you have allowed yourselves to grow into a likeness that isn't the likeness of Jesus at all; and that would be very serious. It would mean that you had not just allowed but actually encouraged wrong things to grow in your character and to weed those wrong things out isn't at all easy; that is because the longer those wrong things are allowed to remain the deeper their roots go into our lives.

So it is terribly important when you are young to see Jesus as He actually is—to have His picture in your hearts. It is for this reason that Paul encourages us to look unto Jesus and to keep 'looking unto Jesus' all the time. But in speaking of a picture of Jesus you must not think only of a painting of Jesus made by some great artist who had never really seen Jesus. There were four portrait painters called Matthew, Mark, Luke, and John who did see Him and who painted His portrait in words for you. That is why the Gospels enable you to see Jesus. You become familiar with His likeness when you are familiar with them. In this way, just like a gardener, you can cultivate His likeness; there is no other way.

Prayer on Thursday of Holy Week.

O Lord Jesus Christ
who having loved Thine own
loved them unto the end,
who art the same yesterday, to-day and for ever,
Look on us who are gathered here,
remembering that last evening long ago,
and bring us into the spirit that befits the furnished
chamber where Thou receivest Thy guests.
Shew us Thy love; teach us humility;
draw us near to Thee, and to one another.
O Thou who didst break the bread that night,
and next day give Thy body on the Cross,
turn Thou away our eyes from beholding vanity,
draw our wondering eyes to Thyself.
O Thou who didst give the cup that night,
and next day shed Thy blood for us,
write the new covenant upon our hearts,
the gracious covenant of forgiveness.

O God of love, we praise Thee
that Thy love shone in glory on our world
in the living and dying of Thy Son;
we bless Thee
for Thy holy love toward sinful men.
Most merciful God, we confess our sins
of thought and deed and temper,
of pride and selfishness and unkindness.
We confess that at times, like Judas,
we have purposed to be unfaithful.
We admit that, like Philip or Thomas,
we have been dull to understand our Master.
Let it not be so now, O Holy Spirit of God.
Let this be an hour of repentance and vision,
of obedience and consecration,
of unity and expectation.
And to God, Father, Son, and Holy Spirit
be glory for ever. Amen.

A Prayer for Our Democracy.

Almighty God, we give Thee thanks
for our common heritage as a people;
for traditions of religion and loyalty,
of liberty and toleration;
for all who have, in high or in lowly places,
uplifted, enriched and strengthened our national life.

As of old there were two hundred men of Issachar
that had understanding of the times
to know what Israel ought to do,
so in our times,
when wise men differ and the simple are perplexed,
may leaders and representatives of the people
perceive what is needful, and devise what is right.

Give the needed strength and wisdom
to those who are entrusted with power
to direct men's lives and energies,
to govern and control,
to maintain freedom and deal justice.
Teach us how to build our social order
on foundations of truth and freedom and brotherhood;
and to follow policies
that make for peace and security among all nations.
Inspire and guide Members of Parliament in their concern
for the honour and health and happiness
of humble homes.

And not only do we pray for leadership
but that in the whole body of the people
there may be a rising tide
of unselfish good-will and loyal co-operation,
of energy and hopefulness and patience.

And while we labour and pray as best we know,
quicken our faith in the coming of Thy Kingdom.
Lead us to fix our highest expectation
not on the attainment of human plans,
but on the disclosure of Thy Divine purpose,
and the victory of Thy perfect will,
through Jesus Christ, our Lord.

AMEN.

The Christian Year.

SUNDAY NEXT BEFORE EASTER

When I Survey the Wondrous Cross—Then What?

BY THE REVEREND ARTHUR A. COWAN, D.D.,
EDINBURGH.

'And sitting down they watched him there.'—Mt 27^{36}.

The Cross on Calvary was six and a half to nine feet high, with a projecting peg in the middle of the upright on which the body sat to support its weight, and to prevent it from tearing the hands nailed to the crossbeams. Crucifixion was a death of burning pain reserved for the lowest criminals. Our Lord endured this torment and ignominy for four or five hours.

There was a crowd of spectators at the execution, which was the public sensation of the moment, the talk of the town. These all surveyed the wondrous Cross—then what? Among the throng of onlookers three distinct groups can be picked out, and they all reacted differently.

1. There were the Roman soldiers who carried through the execution. 'And sitting down they watched him there' to prevent any last-minute rescue of Jesus, as now and then men had been taken down from their crosses by daring friends and had recovered from their wounds. In *The Fair Maid of Perth* Scott tells how, under cover of night, the guilty Bonthron was lowered from the gallows, on which he was supposed to be properly hanged, and smuggled away still alive by Sir John Ramorny's men, so that he lived to do something worse in Falkland Palace than his previous crime. There must be no escape for the condemned Figure on Calvary, and the Roman soldiers kept guard till Jesus should die, because they would pay for it with their lives if the death sentence was not completed.

The prisoner's clothes were divided among the executioners as their perquisites, but one garment was a seamless robe, and it was settled by a toss of the dice who should acquire it. The legionaries were so untouched by surveying the wondrous Cross that they gambled in sight of it. Are there not still too many people to whom life is merely a bag of tricks, a gamble without any gospel? All such trust to luck and hope for some fluke of fortune, some happy chance to put things right, instead of being startled into mending their ways and readjusting themselves to Divine love which went to death on Calvary to restore moral sanity and make them realistic about themselves.

Our Lord was stripped naked before He was nailed to the Cross. That was revolting. But the insult became a disclosure. The truth about God was now naked for all nations and ages to see, and was no longer confined in Jewish clothes or concealed by any period costume. God's redeeming love was laid bare in the crucified Lord, without any dress which is local and dated, and Jesus was revealed as universal and timeless, nothing less than God's suffering quest of sinful folk. This reversal of Jesus' humiliation made the Cross wondrous.

The legionaries surveyed it—then what? They were unimpressed and rather bored and probably relished Pilate's stinging inscription for the Cross:

'This is the King of the Jews,' which conveyed the sense, 'See how we deal with a Jew who sets up as monarch!' The taunt was written in Hebrew, Greek, and Latin that those of different nationality might understand it, but little did the soldiers dream that this was an unwitting forecast that the crucified Lord would become the world-authority who could retrieve human lot after the catastrophes of history and to whose sovereign grace desperate hearts in many countries would be recalled as the one hope of mankind. People of different languages thus bow before Jesus' throne as the promise of the future, and the latest phase of this is the Oecumenical Movement. Yet all this the legionaries missed. 'Sitting down they watched him there,' all undiscerning, all except one, the sergeant in charge. He alone sensed that this condemned Nazarene did not belong to the ordinary 'climate of opinion,' but had a supernatural mystery and splendour about His character which hushed him to avow: 'Verily, this was the Son of God.' This was the first homage to Jesus from a foreigner who spoke a different tongue, and revealed the beginning of His sway, not only in the Hebrew realm of religion, but also in the Greek realm of culture and the Roman realm of law and government. The wondrous Cross had made the centurion worshipful.

2. The priests and the scribes formed another group at Calvary. They were members of the Sanhedrin, but they cast aside the decorum of public office so far as to gloat over their victim and jeer at His claims. In *The House of the Seven Gables* Hawthorne speaks of 'that terrible delusion, which should teach us that the influential classes, and those who take upon themselves to be leaders of the people, are fully liable to all the passionate error that has ever characterized the maddest mob.' Yes, and here were ruling men exulting in the spectacle of an innocent man done to death because He was a threat to their prestige. Their desire to sit pretty was stronger than their desire for justice and toleration, and they meted out foul play to the offender with jubilation and insolence. What is exposed here is the impudence, the affrontery of evil which blasphemes the kingly spirit, and reviles the best instead of being shamed into repentance. There are some natures so brazen that they give cheek even to God.

Now what was the taunt flung at Jesus by this bureaucratic clique? It was that Jesus could not take care of Himself and save His own skin. But once more this gibe was the truth coming out unawares, and convicting them as misleaders and misled. 'Thou that destroyest the temple and buildest it in three days!' they mocked, but did they not realize that Jesus was the temple of God, the human form in which God dwelt, and that they were desecrating the holy fabric of the Divine presence? 'He saved others, Himself He cannot save!' they railed, but surely that should awaken reverence, not ridicule. Self-sacrifice is more admirable than doing oneself well. It was not the disgrace but the distinction of Jesus that He could give Himself handsomely in the service of others, without counting the cost. 'If he be the King of Israel, let him now come down from the cross, and we will believe him'; but royal grace does not run away from pain and risks, and nothing so endeared our King as his sharing the common dangers and sufferings of his people in London air raids. We do not respect a man, we have no confidence in him, unless he faces the menace and fights it out. The glory of Jesus is that He was too fearless to shirk the agony of the Cross or flinch from its shameful brutality. The Sanhedrin's slander of Him was an unintentional tribute to the breath-taking valour of Divine love putting a new conscience into men. That also makes the Cross wondrous.

3. The women who loved Jesus were there too. On the fringe of the crowd were the three Marys, with the mother of Zebedee's children. They were stricken and broken-hearted, dazed with the horror and ruin which had engulfed the glorious Person from whom they had expected so much. But they loved Him still, their hearts belonged to Him and took sides with Him against implacable forces. That was what distinguished their attitude from the professional indifference of the legionaries and the unholy glee of the Sanhedrin. These women were passionately attached to Jesus, and without Him everything worth living for seemed to be wrecked.

If we are not thus desolated by the Crucifixion, it is because we know now that our Lord was not a poor victim but a princely victor, and that the Cross was the triumph of His love which grudged nothing for our disillusionment and redemption. When we survey the wondrous Cross—then what?

> Think of the thankless morning,
> The gifts of noon unused;
> Think of the eve of scorning,
> The night of prayer refused.

Can we be heedless of saving love from dawn to dusk, as if Christ were irrelevant? Arnold Bennett tells how Edwin and his girl friend Hilda stared cynically at a Sunday School Pageant in the streets, till the crowd began to sing

> When I survey the wondrous Cross
> On which the Prince of Glory died,
> My richest gain I count but loss,
> And pour contempt on all my pride.

Then Hilda, hitherto unaffected by religion, was deeply moved, and when she turned her face away to hide her emotion, Edwin asked, 'What's the matter?' Whereupon the embarrassed girl flashed out: 'It would be worth anything on earth to be able to sing those words—and *mean them.*' So it would.

Love so amazing, so divine,
Demands my soul, my life, my all.

'And sitting down they watched him there.' As we watch at Calvary, and behold Jesus dying for us with invincible mercy and with a love that no devilry could break, the Cross we survey is so wondrous that it conquers our unconcern and resistance, 'gets us,' makes us eager captives. Is it not so?

Easter Day

Its Aftermath in Human Life.

By the Reverend George Johnstone Jeffrey, D.D., Glasgow.

'He is not here: . . . he is risen.'—Mt 28[6].

To the story of the Resurrection there are three human reactions. The first is that of deeply entrenched unbelief. 'These things don't happen.' This is the attitude of the closed mind, with which there can be no arguing. The second is that of wistful uncertainty. 'The thing *may* have happened, but it puts an almost intolerable strain on our credulity.' To certain folks it seems like the last straw laid on backs already bearing more beliefs than they know what to do with. This is the attitude of those who keep the open mind. They go on hearing evidence without coming to a verdict, after the manner of the trial of Warren Hastings, where seven long years were spent in listening to the facts before a conclusion was reached. Surely on the truth, or otherwise, of an event said to have occurred two thousand years ago, there should now be some measure of finality.

Lastly there are those for whom the Resurrection is neither an inherent impossibility nor a dubious probability, but a great fact of conviction and experience, and this as the outcome of two great spiritual principles—'By their fruits ye shall know them' and, 'He that believeth . . . hath the witness in himself.' In other words the Resurrection is the explanation of the Christian Church, which is Christ's Risen Body, and of any abiding spirituality in our own inner lives.

There are two aspects of the Christian Church which are strangely intermingled. There is the Church which many people conceive as no more than a human institution, founded on the natural law that 'like draws to like.' Artistic people come together. Musical people cannot keep away from each other. It is the same with spiritually minded people—'and so you have the Church.' If that is all there is to it, if nothing holds us together but a common human interest, then one can understand how much the hostile critic can say against it. 'The Church is a mere human institution like any other, it is riddled with human weaknesses and inconsistencies, its story is a red trail of persecution. It has hindered the march of truth by its hatred of new knowledge; it has soiled its witness by its love of political power and its members have not put worldliness to shame by their own saintly and devoted lives.' Thus far the natural man.

Now while there is enough in all these embittered contentions to make every lover of the Christian Church often ashamed and continuously contrite, the fact remains that *the Church is alive,* and for the very reason embedded in the ancient sneer 'The Church *must* be a Divine institution. No other would have survived so many crimes and errors.' We churchmen accept the taunt, and reply—'Paint the Church's sins and misdemeanours as black as you may, the Church abides and will abide, for God is in it.' Some of us would make bold to say, 'The Church was never *more* alive than to-day. Its best spirits are passionately anxious to heal its unhappy divisions, to apply its eternal message to the present confusions, to preach no self-centred salvation but a wide and just social gospel; it is spending itself royally in the service of youth; it was never more anxious, for compelling reasons, that the kingdoms of this world should become 'the Kingdom of God and His Christ.' The Church lives because it has in it the resources of the living God. Herein is a strange thing (to dwell on but one aspect of its life). How is it that the simple, holy rite of the Lord's Supper has continued in unbroken continuity since the night on which He was betrayed? In that period of nearly two thousand years, how many earthly crowns and thrones have gone whistling down the wind! How do we explain the strange persistence of the holy feast? Surely it answers to some perennial need of the human heart. In what varied times and places has it been dispensed—in the underworld of Rome in the days of the infant Church, on bleak hillsides where the Covenanters gathered, on the battlefield and the battleship, in the sickroom and in the great cathedral, among strangely assorted groups in the mission field. Surely there is something here that calls for a deeper explanation than the

merely human. Again and again the Church is supposed to have been in its death throes. Voltaire in his day gave it another hundred years. Other institutions rise, serve their day and die. The Church abides. A sonnet composed a few years before the last War puts the truth in memorable words. It is entitled ' St. Paul's Cathedral '—

Around it, like the movement of the sea
About some rocky island, houses rise
And age and are pulled down by destiny
To rise again, but like the enduring skies
Brooding above them, these great walls outlast
The stir and change of many a storied year
An outpost of the eternal, dim and vast
Wherein men's generations disappear.
What pride of kings this mighty palace wrought ?
What monarch's splendour finds in it a home ?
A carpenter who dwelt in Nazareth
Raised it and all its fellows with a thought.
The Cross that gleams above the exulting dome
Proclaims His triumph over time and death.

Such is the Christian Church—its gospel from its earliest day the Gospel of the Resurrection. The gates of hell shall not prevail against it.

Again, to bring this great event close to our own hearts and bosoms, it is of the Resurrection truth we think when we say ' *He that believeth . . . hath the witness in himself.*' The thought has been expressed with moving finality in the words of Robertson of Brighton—' There are men in whom the Resurrection begun, makes the Resurrection credible. In them the spirit of the risen Saviour works already. They have risen out of the darkness of doubt and are expatiating in the brightness and the sunshine of a day in which God is ever light. They have risen above the narrowness of life and all that is petty and ungenerous and mean. They have risen above fear. They have risen above self.'

And truly, if after long years of Christian living, there is in us even the faintest suggestion of spirituality and humility and reality, how do we propose to explain it to ourselves ? Shall we put it all down to our own uncanny foresight of life's tests and tribulations ? Shall we explain it by our own finely tempered strength, by the passionate purity of our holy vows, by our own praiseworthy endurance ? Merely to *ask* the question is bitter irony. On the contrary, *we are Christians largely in spite of ourselves.* We have sinned against light. We have sinned against warning. We have sinned against love. Pardoned, forgiven, reinstated in the grace of God, we have rushed back to the defeat we often love better than victory. We have grieved the Holy Spirit to the verge of extinction. Have we not discovered long ago, as Denney put it, ' that unless there is a Wisdom and Love at work on our behalf immeasurably wiser and more benignant than our own, life is a moral chaos.' The Christian himself is part of the Resurrection miracle. It is no longer he that liveth but Christ that liveth in him. Put all this to the test of Christian experience. The older we grow, the longer we live the Christian life, the more we are filled with adoring wonder and wistful abasement at the miracle of our spiritual restorations. Left to our own tending, the light that burns on the shrine of our secret soul had flickered and died. But praise be to a merciful God, it burns and will burn. Turn the pages of Paul's Epistles and see the thing happening. Read in the early verses of Second Corinthians of one of the most desperate crises in a life composed almost wholly of crises. ' We should like you, our brothers, to know something of what we went through in Asia. At that time we were completely overwhelmed, the burden was more than we could bear, in fact we told ourselves that this was the end ! Yet we believe now that we had this experience of coming to the end of all things that we might learn to trust not in ourselves but in *God who raiseth the dead.* It was He who preserved us. It is He who still preserves us. It is He who will preserve us.' We too, poorer men, worlds away from the Apostle in purity of motive and devotion of purpose can still echo in our own life this litany of restoration. We, too, have ' hung by a hair of the mercy of God.' Our lives also are witnesses to the redeeming power of God who raiseth the dead. We, too, have known albeit too faintly the power of Christ's resurrection.

By way of epilogue, let us recall one phrase in Frederick Robertson's illuminating words. ' These men in whom the Resurrection life has begun . . . have risen above *fear.*' Going about among men, and taking a turn up and down in one's own life, one is conscious of one particular fear which is commoner than men think. One might put it thus. It is the fear that, having run as earnestly as may be, the race that is set before us, *we may fall out in the last lap !* Men in moments of humiliation and in flashes of self-revelation are conscious of inner treacheries, compromises, weaknesses that move them to fear and trembling. What if, in the end, the house, that the goodness and mercy of God have been building up within us with the years, in some terrible test, when the rain descends and the floods come and the winds blow and beat upon it, should crash and fall ? The answer to this very real, if most unworthy fear, is found in the Gospel of the Resurrection. If that sounds abstract, academic, theological then let us become simple and childlike and sing from our hearts with the Methodists.

And can he have taught me
To trust in His name
And thus far have brought me
To put me to shame?

His love in times past
Forbids me to think
He'll leave me at last
In trouble to sink.

'Praise to Thee O God most high. Thy goodness hath created us. Thy bounty hath sustained us. Thy discipline hath chastened us. Thy love hath redeemed us. Thou wilt not forsake the work of Thine own Hands. Having loved us, Thou wilt love us to the end. Praise be to Thee, O God most high.'

First Sunday after Easter

Vicarious Victory.

By the Reverend J. S. Macarthur, D.D.,
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'And who is he that overcometh the world, but he that believeth that Jesus is the Son of God?'—1 Jn 5^5 (R.V.).

Our Lord had warned His disciples that the way of discipleship was not the way of popularity. Because ye are not of the world, He had told them, but I chose you out of the world, therefore the world hateth you. The world had hated Christ, and it would see enough of Christ in His disciples to hate them also. The hatred of the world would be the token of their discipleship; it would let them know that the world recognized that they were Christ's. That knowledge would not lessen the severity of the world's hatred, but it would give the disciples courage to bear it.

But there was a more explicit encouragement than that. 'In the world,' said Christ, 'ye have tribulation: but be of good cheer; I have overcome the world.' The warning and the encouragement were alike spoken just after the Last Supper, just before the agony of Gethsemane, so it was not long before the disciples saw the hatred of the world in action. The arrest, the trial, the crucifixion itself, these were what the hatred of the world could do. In these the hatred of the world was working itself out on their Master. That was the sort of thing they might expect in the years to come. The courage of St. Peter himself had wilted at the first breath of this hatred. Then in the bitterness of remorse he remembered the special warning that had been addressed to himself, and we may be sure that his fellow-disciples would also recall the more general warning that had been spoken to them all.

The implied encouragement, that the world's hatred was the token of their discipleship, had not been enough to hold them back from desertion and denial. What about the other, the explicit encouragement that promised the conquest of the world? That came true on the first Easter morning. The hatred of the world had done its utmost, and on the first Good Friday it had seemed to be victorious, but now that victory had been reversed. The Risen Lord had indeed overcome the world. In spite of all He had said that victory was from the disciples' point of view completely unanticipated. Yet we can imagine them saying to themselves that they might have foreseen it, that apart from His own foretelling of victory they might have divined from His mighty acts that they had witnessed that He could not be holden of death. They had already seen death itself put in subjection under His feet, and in that subjection they might have seen the presage of the ultimate victory.

The disciples, therefore, were glad when they saw the Lord. But if they were thinking along the lines that we have imagined, remembering the restoration of her son to the widow of Nain, the raising of Jairus' daughter, the summoning of Lazarus from the tomb, what would be the nature of the encouragement? Was it not by His exceptional powers that He had won His victory? Their gladness would be like ours when we congratulate a friend who has achieved something great that we could not have done ourselves. Just because He was the son of God He could do what man could not do. Where was the promise of any victory that they might win?

The promise was implicit in the life that they lived with Him in the days of His flesh. It was implicit in His warning that the world's hatred would strike them as it struck Him. And it was implicit in the commission that He gave them—'As the Father hath sent me, even so send I you.' That meant the sharing of His sorrows, of His reproach, but also the participation in His victory.

His victory has opened to us the gates of everlasting life. The world showed its hatred for Christ by trying to destroy Him, but it failed. He rose again and is alive for evermore. He could not be holden of death. His incarnate body had put on immortality: He had become the first fruits of them that sleep. But there is still His mystical body, the Church. Not yet has it put on incorruption, not yet has it assumed immortality. The world can still vent its hatred on the Church. It can still try to destroy the Church.

Sometimes it seems to have the same success that it had on the first Good Friday. There was

the great persecution that arose after the stoning of Stephen when the infant Christian community at Jerusalem was scattered. Sometimes you can put out a fire by scattering it, but sometimes you only spread it, and that was what happened to the Church. From the scattered embers new fires blazed forth. At other crises of the Church's history it has seemed as though the more insidious forces of corruption were going to get the upper hand, but they were never wholly successful. Never did the gates of hell prevail against the mystical body of Christ, just as they had been impotent to hold His incarnate body. The world has threatened the Church with destruction. It has tempted her with the promise of the kind of power that it has at its disposal, temporal power, power over men's bodies, the kind of authority that secures their obedience without their love, but neither its threats nor its allurements have put an end to the Church's warfare. In her darkest hours she has been supported by the assurance of her great Head—'Be of good cheer; I have overcome the world.'

The same holds good of the life of each individual Christian. Each believer in Christ is chosen and called out of the world, and the world will find its way of showing hatred to each. Its hostile pressure is exercised in whatever way it imagines will be most successful.

The world is too much with us; late and soon,
Getting and spending, we lay waste our powers:
Little we see in Nature that is ours;
We have given our hearts away, a sordid boon!

This is how Wordsworth put it, and he imagines himself striving for a glimpse of the reality underlying it all by thinking himself back into some of the old Nature-worship of paganism. But how much less this is than the conquest of the world that Jesus Christ promises to us through the victory which He Himself has won!

The world is too much with us—we know what Wordsworth means. World movements, world powers, world wars—they terrify us. And what do our fears and misgivings mean to God, the maker and ruler of all? If we believe that Jesus is the Son of God we know that God does more than watch our fears and our sorrows from an inaccessible heaven.

Never a sigh of passion or of pity,
Never a wail for weakness or for wrong,
Has not its archive in the angels' city,
Finds not its echo in the endless song.

The overcoming of the world must wait for its consummation, but as Christ Himself is the first fruits of them that sleep, so we can perceive the first fruits of our redemption, the first fruits of His victory here and now, for to believe that Jesus is the Son of God is more than to give assent to a fact of history; it is to know in ourselves the power of His endless life.

Yea, he arose, yet first he had descended,
Plunged like a man into the deep of birth;—
Have not we also with our glory blended
Night and dishonour and a weight of earth?

Let the trump sound! and from the spirit shaken,
See, this corruptible shall fade and fall;
Let the quick hear it and the sleepers waken,—
Changed in a moment, and the Lord in all!

SECOND SUNDAY AFTER EASTER

On By-Passing Paul.

BY THE REVEREND R. W. STEWART, B.D., B.Sc., GLASGOW.

'I died.'—Ro 7[9].

Modern transport often avoids obstruction and saves time and difficulty on the road by choosing a by-pass route. Now there are difficulties in the writings of Paul. Indeed, another New Testament writer remarks of his Epistles, 'wherein are some things hard to be understood.' Might it then be a good plan for many people just to by-pass Paul?

As an example of the difficulties in Paul consider these two words, 'I died.' They are clearly not to be taken literally. He had not actually died. They are plainly charged with intense feeling. He looks back on his life. For a time it had been like any child's unembarrassed by serious thoughts. But the day came when he realized that the law of God was a law that he did not, could not, keep, did not always even wish to keep. Law did not secure his obedience. It exposed him for what he was—a rebel. 'Sin revived,' he says, or perhaps a better rendering, 'sin sprang to life and I died.' That is his description of the torment of fear and shame and hopelessness into which he was plunged. It was like death.

The haunting conclusion of Conrad's story, *The Secret Agent*, tells of the suicide of a lonely, cheated, despised woman who, from a steamboat making the midnight crossing, let herself slip unnoticed into the dark waters of the English Channel. The paragraph in the newspaper ran, 'An impenetrable mystery seems destined to hang forever over this act of madness or despair.' Madness or despair! Paul was no suicide, but when he recalls that

period of his life he describes it by these words of shuddering horror, ' I died.'

Is this difficult to understand ? In one of his books Principal Denney, referring to certain writers who found Paul difficult, makes this profound comment, ' It is not historical scholarship that is needed to understand Paul, nor is it the insight of genius ; it is despair.' He means that all that Paul wrote is coloured by the recollection that before he had found deliverance through Christ he had felt himself to be in an utterly hopeless predicament. He had tried his hardest to find a way of salvation, but saw nothing before him but doom. Therefore, inevitably, those who have an easy or optimistic approach to religion cannot understand him. ' It needs despair.' Deep calleth unto deep, but many people are shallow, unconscious of profound inward conflict, not stirred by surging emotions.

Does this limitation, however, even though it be counted a defect, necessarily mean that such folk are outsiders to the gospel ? May not a man claim to be a humble and happy Christian without being a saint and theologian on the pattern of this Apostle ? May he not just by-pass Paul ?

The fact is, of course, that Christian people quite commonly do so in various ways. One way is simply by profiting from his experience and his teaching. The pathfinder stumbles into many pitfalls that those who follow after are able to avoid ; and Paul was blazing a trail. The details of Paul's mental struggles may fail to interest some Christians, or impress them with a sense of reality just because they have learnt from the Church to accept wholeheartedly his clear and simple final conclusion, ' by grace ye are saved, through faith, not by works of the law.'

Many a sober prayer is indeed in itself a sort of substitute for the Pauline experience. Said in private or in a quiet church it may be reverent and sincere in confession of sin, and definite in its faith in forgiveness through Jesus Christ. Thus, without the anguish and hesitation and desperate leap to refuge, it reaches to the same peace with God. It is fair to say this : though the warning should be added that quiet reverence may easily become purely formal, and a prayer without emotion may have little sincerity either.

In another way people do leave Paul aside when they turn to the Gospels. ' Except ye become as little children,' said Jesus ; and little children cannot be nourished by the strong meat of Romans or Galatians. Many a one, learning from the Gospels how the multitudes listened to the Master, how Peter and James and John abandoned everything without hesitation that they might follow Him, how the dying thief trusted to Him on the Cross, has believed in Jesus gladly, eagerly, wholeheartedly, and in the forgiveness He imparts, as even children may do. This, too, it is fair to admit ; though it must be remembered that the Gospels contain also records of intensest emotion, as of her who rained tears on Jesus' feet ; and of inward agitation, as when Peter said, ' Depart from me ; for I am a sinful man, O Lord ; ' and of spiritual perplexity, as in the youth who asked, ' what lack I yet ? '

What, then, is one to say of this idea and this not uncommon practice of by-passing Paul ? Let the word ' by-pass ' suggest this illustration.

The traveller driving south from Edinburgh can take the main arterial road for London. It goes through the ancient border fortress town of Berwick and the busy centre of Newcastle-on-Tyne and across the river with its banks lined with docks and shipbuilding yards, on to the little city of Durham, where the massive Norman towers of its venerable Cathedral make a landmark of beauty amid the smoky pit heads and mean villages of the vast coal-field, and then on through the large railway centre of Darlington.

An alternative route is also possible, a little shorter and much quieter. Going by St. Boswell's and over Carter Fell, and down the wide rolling Northumbrian slopes, and through the woodlands skirting the Durham hills, one can arrive in the heart of England without once leaving the loveliness of the countryside.

Now, if anyone wished to get to know for himself or to show to a foreigner the features of his native land, would he choose, however pretty and attractive, the way that missed the twisty streets of all these populous places, each with its history and its pulsing life, its grime and glory, its mingled squalor and achievement ?

So, while few would insist that every one on the pilgrimage of faith must travel by the same route as the Apostle, it is nevertheless certain that a man is missing a wide range of human experience if he is not able to explore and appreciate and at least in some measure understand what Paul has to tell and teach. But if he has any sense of despair, of defeat in the struggle to be better, of weakness, of guilt—and need one say, ' if ? ' has not every honest-thinking man been at some time or another in such a mood ?—then let him turn to Paul for sympathy and for help. One who sees the meaning of his cry, ' O wretched man that I am ! who shall deliver me from the body of this death ? ' can join better in his adoring exclamation, ' I thank God through Jesus Christ our Lord.' After all it is only with some sense of his own utter inability to make good that a man can realize in any large and deep way the wonder and power and glory of Christ's grace.

The New Testament Doctrine of the Resurrection of Our Lord Jesus Christ.

By the Reverend A. W. Argyle, M.A., B.D. (Oxon.), Gerrard's Cross, Bucks.

The predominant note in the New Testament Gospel of the Resurrection of our Lord is that of victory. 'Thanks be to God, which giveth us the victory through our Lord Jesus Christ' (1 Co 15^{57}). This truth at once raises a number of questions. (1) Who won the victory? (2) What was defeated? (3) What relation has the victory of the Resurrection to that said to have been won upon the Cross? (4) In what sense do Christians share in the victory?

I.

The general consensus of New Testament teaching is that the victory was won, not simply by God the Son, but primarily by God the Father through the Son. It was the act of God the Father proving His Son's Divinity and setting the seal of Divine approval upon His Son's Atoning Sacrifice. In the vast majority of instances the New Testament says, not that Jesus 'rose' from the dead, but that God (the Father) 'raised Him' from the dead or that Jesus 'was raised' or 'hath been raised.' Out of the sixty-four references to our Lord's Resurrection in the New Testament, there are only eight passages which afford an exception to this rule. They are: 1 Th 4^{14} (ἀνέστη), Ro 14^{9} (ἔζησεν), Mk 9^{31} (ἀναστήσεται), 8^{31} 9^{10}, Lk 24^{46}, Jn 20^{9}, Ac 17^{3} (ἀναστῆναι). In the other passages we learn that God the Father 'raised him' (ἤγειρεν, *e.g.*, 1 Th 1^{10}, Gal 1^{1}, 1 Co 15^{15}, etc.); that Jesus 'was raised' (ἠγέρθη, *e.g.*, Mk 16^{6} and parallels, Ro 4^{25} 6^{4}, etc.); or 'hath been raised' (ἐγήγερται, *e.g.*, 1 Co $15^{4.\ 12.\ 20}$, etc.). In one passage, Heb 13^{20}, God the Father is described as 'the God of peace, who brought again from the dead (ὁ ἀναγαγών ἐκ νεκρῶν) the great shepherd of the sheep.'

The important difference of emphasis between saying that Jesus *rose* and saying that He *was raised* is unfortunately obscured in our English Versions. The Authorised Version inaccurately translates ἠγέρθη and ἐγήγερται by 'He is risen' or 'He rose.' Moffatt makes a similar mistake. The Revised Version is inconsistent: in Mk 16^{6} it wrongly translates ἠγέρθη 'he is risen'; in 1 Co $15^{4.\ 12.\ 13.\ 17.\ 20}$ it rightly translates ἐγήγερται 'hath been raised.' It is to be hoped that in any new translation of the New Testament both accuracy and consistency will be employed in rendering these words into English.

The force of the emphasis upon the Father's initiative in the Resurrection is to show that the victory over the grave was an achievement, not of human nature, not even of Christ's perfect human nature, but of the Godhead. God was in Christ, and it was God who raised Him. Immortality is not an inherent quality which human nature possesses in its own right; victory over death, if it comes at all, can only come by the act of God. It is not the culmination of a process from below but a Divine gift 'from above.'

Yet, inasmuch as Jesus was the Son of God incarnate, Divine as well as human, the victory may, in a secondary sense, be ascribed to Him. God, the Father, achieved the victory in and through His Son. The triumph over death, which has been made available to all believers, comes as the gift of God the Father through the Son (1 Co 15^{57}).

II.

What was defeated in the victory achieved by the Resurrection of our Lord? The obvious answer is 'death.' 'Death has been swallowed up in victory' (1 Co 15^{54}). The apostolic preaching, however, makes it clear that not only death, but the whole host of the powers of evil which, in New Testament phrase, rule 'this present age,' have been conquered by the Resurrection. One of the earliest references to the Resurrection (1 Th 1^{10}) links the Resurrection with our salvation from 'the wrath that is coming': 'to wait for his son from heaven, whom he raised from the dead, even Jesus, who delivers us from the coming wrath' (τὸν ῥυόμενον ἡμᾶς ἐκ τῆς ὀργῆς τῆς ἐρχομένης). The 'wrath' is the nemesis which will fall upon the spiritual forces of evil at the 'end of the age.' The defeat of these evil powers has, in principle, been already achieved by the Resurrection, and all who belong to Christ are saved from the destruction which awaits these powers of darkness.

The Resurrection thus has saving power in a moral and spiritual sense. The Raised and Exalted Christ defends us from the forces of wickedness which God has defeated. In Ro 4^{25} it is said that Christ was raised for our justification (ἠγέρθη διὰ τὴν δικαίωσιν ἡμῶν)—that is, He was raised for our salvation from sin's guilt and power. In Ro 7^{4} we learn that we Christians are in marriage-union with Christ who was raised from the dead that we may bring forth fruit unto God (ἵνα καρποφορήσωμεν τῷ Θεῷ). The Resurrection is the

beginning of the Exaltation which has priestly and soteriological significance. 'It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ?' (Ro 8^{34-35a}). 'Him did God exalt with his right hand to be a Prince and a Saviour, to give repentance and remission of sins' (Ac 5^{31}; cf. He 4^{14-16} 7^{26-27}).

The victory, then, which God achieved in Christ's Resurrection, relates not merely to physical death, but to that spiritual death which is sin and bondage to evil. 'The sting of death is sin; and the power of sin is the law: but thanks be to God, which giveth us the victory through our Lord Jesus Christ' (1 Co $15^{56.57}$). Indeed, by the Resurrection God brought everything into subjection under His feet (Eph 1^{22}). Our Saviour Jesus Christ has not merely abolished death, but has brought life and incorruption to light through the Gospel (2 Ti 1^{10}). He is in His own Person both Resurrection and life eternal (Jn 11^{25}), the life that is victorious over sin as well as over death.

III.

What relation is there between the victory won by the Resurrection and that won by the Cross? At first the death of Jesus was not interpreted in terms of victory. Only the Resurrection was so interpreted (*e.g.* Ac $2^{24.36}$, 1 Co $15^{54-55.57}$) in the earliest preaching. But in later Epistles the Cross itself is explained as a victory won in the battle against evil. According to Col $2^{14.15}$ Christ despoiled the evil powers by His Cross, having triumphed over them in it (cf. Eph 2^{14-16}).

There seems to be no doubt that the victory of the Cross and that of the Resurrection are not two victories but one. The victory which was revealed and ratified in the Resurrection, and consummated in the Exaltation, was already implicit in the Crucifixion itself, where the Love of God vanquished sin and everything of which sin is the sting. The Death and Resurrection of Jesus constitute one event, the greatest and most decisive event in history. In bearing our sins, His Divine and holy love broke the power and tyranny of evil; His forgiveness triumphed over man's selfish cruelty and pride; God's apparent defeat was His sublimest victory; and of that victory the Resurrection is the Divine proof and seal. By the finished work of the Cross, ratified by the Resurrection, we sinners are reconciled to God. Those who are saved by grace through faith in Jesus have passed already from death to life, from the kingdom of darkness into the kingdom of Christ's marvellous light, and are citizens of that Heavenly City which hath foundations, whose builder and maker is God.

IV.

In what sense do Christians share in the victory achieved by Christ's Resurrection? That Christians do share in it is the repeated assurance of the New Testament. Those who believe in Christ are promised victory both over sin and over death. This victory is not a human, but a Divine, achievement. It is the gift of God through Jesus Christ. But the victory must be appropriated by faith; that is, by self-surrender to, and self-identification with, the Lord Jesus Christ, expressed and symbolized in baptism (Ro 6^{2-5}, Col 2^{12}) and the Lord's Supper (1 Co 11^{26}). 'We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become united with him by the likeness of his death, we shall be also by the likeness of his resurrection' (Ro $6^{4.5}$; cf. Col 2^{12}, Gal 2^{19}).

Christians do not wait till death before they share in the victory of the Resurrection. They have already in this life the gift of eternal life, the life of the Holy Spirit as a present possession, an earnest (ἀρραβών, 2 Co 1^{22} 5^{5}, Eph 1^{14}) of the heavenly life to come. 'God, being rich in mercy, for his great love wherewith he loved us, even when we were dead through our trespasses, quickened us together with Christ [συνεζωοποίησεν τῷ Χριστῷ]—(by grace have ye been saved), and raised us up with him, and made us to sit with him in the heavenly places, in Christ Jesus' (καὶ συνήγειρεν καὶ συνεκάθισεν ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ Ἰησοῦ, Eph 2^{4-6}).

Those who surrender themselves in faith to Christ are already partakers of His Resurrection. Their victory over sin and over death is already an assured reality. Long and hard may be the campaign, for 'we wrestle against principalities and powers.' But, through Christ's victory, we know that we are fighting a defeated enemy. The final triumph is secure. Our sins are forgiven, the grave is but the gateway to life immortal, and we shall reign with Christ. For if we died with him, we shall also live with him: if we endure, we shall also reign with him' (2 Ti 1^{11-12}).

The Resurrection of Jesus from the dead is the believer's guarantee, not only that he too will be raised from the dead with a 'spiritual' body from heaven (1 Co 15^{35-49}) but that he has already passed from death to life (1 Jn 3^{14}). As the Fourth Gospel makes abundantly plain, eternal life begins for the believer in this present life through surrender to Christ who is Resurrection and Life, and who brings us into the knowledge of God, whom to know is life eternal. 'This is life eternal, that they should know thee the only true God, and Jesus Christ, whom thou hast sent' (Jn 17^{3}; cf. Jn 3^{16-17}).

Recent Foreign Theology.

The Church Universal. A work of considerable importance, in which the nature of the Church is considered by five writers, representing the Greek Orthodox Church, the Swiss Reformed Church, the Lutheran Church, the Anglican Church, and the Roman Church, has appeared in the series '*Cahiers Théologiques de l'Actualité Protestante*,' under the title *The Holy Universal Church*.[1] The measure of agreement between the writers is impressive, though common language is not always indicative of common thought, and differences are not to be overlooked. The first essay emphasizes the conception of the Church as the Body of Christ, whose unity lies in its holiness. The second gives more stress to the individual. 'The constitutive mystery of the Church is the presence of Christ in the believer,' it says, and 'the Church is an assembly called by God, consisting of believers.' It warns against the dangers of ecclesiasticism and ritualism, and maintains that where Christ is, there is the Church. The third essay, like the first, emphasizes the importance of 'apostolic succession,' but defines it as 'not a succession of bishops . . . but of preaching, baptism and communion.' The sacraments find especial emphasis here, and the author maintains that there is only one baptism, and that rests on faith. 'If it is denied that infants can believe, there remains but one solution: the suppression of infant baptism. If it is not admitted that infants can believe and the practice of paedobaptism is continued . . . there is disagreement with the New Testament, which does not recognize two sorts of baptism.' The fourth essay presents and defends the position represented by the Lambeth Quadrilateral, and the writer is also exercised over baptism, but especially in relation to the baptism of the Holy Spirit. This he regards as essential to Christian baptism, which is a dying with Christ and rising with Him to newness of life. He holds that 'the Anglican communion, if it remains true to its own historic development, must continue to be Protestant, but only in the name of Catholic truth.' The author deplores the tendency to claim the monopoly of the term 'Catholic' in a certain section of the Anglican Church, and to use the term 'Protestant' as a term of reproach for those who do not belong to it. The final essay maintains that it is baptism which makes one a member of the Church, and insists on the hierarchic character of the Church. The marks of the Church lie therefore rather in organization and in outward observances than in the Presence of Christ in the hearts of His people and in the fellowship of the Church, as maintained by the Swiss writer. But there is far more in this volume than can be brought out in a review, and it will repay careful study. While every reader will find that some of the papers will raise questions and objections in his mind, he will also find that every paper will command his approval at some points, and in the spirit that pervades all the papers he will find evidence of a true unity that underlies all differences.

[1] *La Sainte Église Universelle*, by G. Florovsky, F.-J. Leenhardt, R. Prenter, A. Richardson, C. Spicq [1948]. Delachaux et Niestlé, Neuchâtel and Paris.

Psychology and Religion. An elementary study of *Psychology and the Religious Life*, which owes some of its inspiration to Dr. Leslie Weatherhead, has been written in French by E. Rochedieu.[2] An introductory chapter maintains that psychology and religion are not opposed. The author then considers the place of the subconscious and its complexes in the religious life, passes to moral freedom and the religious life, and then to faith, doubt, and conversion, to prayer, and to the conquest of personality. Despite a certain superficiality it may be of service to some readers. The value of prayer, for instance, is expressed in terms of its reaction on the character of him that prays. This allows little meaning to intercessory prayer, and makes prayer a self-centred exercise. Yet in so far as it is this, it is not prayer. It may be hoped that some who may be induced by this book to resort to prayer as a means of self-conquest may come to value it because it lifts their eyes and thoughts to God, and makes them forget themselves in the experience of His fellowship.

[2] E. Rochedieu, *Psychologie et Vie religieuse* [1948]. Roulet, Geneva.

The Life of St. Augustine. In the Swiss series '*Être et Penser*' a volume on *Saint Augustine* has appeared from the pen of J. D. Burger.[3] A brief chapter on the Age of Augustine opens the book, and this is followed by an account of his life and teaching compiled from the first-hand study of his books and letters, and culminating in an account of his fight with Pelagianism. By its nature and scope the book does not offer elaborate and learned

[3] J. D. Burger, *Saint Augustin* [1948]. La Baconnière, Neuchâtel. Price: Fr. 8.00.

discussions of all the matters of which it treats; it offers an interesting sketch of Augustine's life, however, both before and after his conversion, that sets him before us as a real man amongst men, and not merely as a theologian and a saint. Some estimate of the influence of Augustine on succeeding Ages might with advantage have been added to complete the work.

Christian Humanism. Konrad Zeller, of Zürich, has written a large book on *Christian Education*, whose sub-title promises an outline of Christian Humanism.[1] But whereas humanism is anthropocentric, Biblical thought is theocentric, and all proceeds from God. Hence by Christian humanism he means the setting before men as the goal of education such an ideal of manhood as God designed for him. He commences his study with a careful psychological study of man, and follows this by considering the physical, intellectual, and spiritual factors which make for his true development. Christian Humanism must take account of all these factors, and seek not along one line alone but along all of these lines to develop personality toward the goal set before men in the Word of God. And, as he observes, 'For the Christian not the Bible but Christ is the word of God.' The task of the Christian Humanist is therefore nothing short of the renewal of the entire manhood and the feeding of its springs from the life of God. Nearly seventy pages of long extracts from the work of other writers follow his study, to be followed in turn by a number of long special notes, and some pages of shorter notes, which are gathered here instead of being placed at the foot of the page. The whole forms a work which will well repay the study of the Christian educator.

The Book of Job. Two German works, closely similar in format and in content, have appeared almost simultaneously. Both offer new translations of the Book of Job, and little else. One is by the distinguished Professor Hölscher, whose commentary on Job in Eissfeldt's *Handbuch* appeared in 1937, and it is entitled *The Poem of Job and his Three Friends*.[2] Despite this title it includes the Elihu speeches in their place, as well as the other passages whose originality is disputed. The translation of the poetical parts of the Book is in rhymed stanzas. The introduction is of the briefest, and a few pages of notes close the volume. The work does not pretend to be a commentary, however, but only to offer a literary rendering of the text in which the fruits of the writer's learning are mediated to a wider public than a commentary would reach. The second book is by Dr. Georg Fohrer, and is simply called *The Book of Job*.[3] This plunges at once into the translation of the Book, without a word of introduction. The poetic portions are in *vers libre*, without rhyme, and the text is divided into larger stanzas than the four-line stanzas of Hölscher. Moreover, the parts of the Book which are held to be secondary are here gathered together at the end, where thirteen separate sections stand. These include the Elihu speeches, the Wisdom poem, the poems on the Hippopotamus and the Crocodile, and some smaller sections. There are no notes, but the author's 'Introduction' to the Book stands at the end. The size of the page is the same in these two books—small and a little unusual—and neither indicates the chapter and verse divisions. It would seem that there is some special interest in this Book in Germany at the moment, or the problem with which it deals is much in the minds of men, and both translators essay a worthy task in trying to retain the literary brilliance of the original as well as the meaning of its words.

Faith and Society in the Old Testament. A second book from Dr. Fohrer's pen has appeared almost simultaneously with the one above noted. This is entitled *Faith and Society in the Old Testament*,[4] and it reflects to no small degree the influence of the long illness of the author during which it was written. It consists of a number of essays on Old Testament subjects, of which several deal in various ways with the problem of suffering. The first treats of the essential character of the Hebrew prophet as the mouthpiece of God for a living message to men. The second deals with the problem of Desert and Fate, and carries us at once to a problem which confronts us in the Bible from the story of Abel's murder by Cain. The third essay deals with collective and individual guilt, and shows the complexity of the problem. Next the author offers a short review of the problem of suffering, followed by an essay on history as the field of judgment. In the next essay Dr. Fohrer passes to the post-exilic period, dealing with its cultus as the casket of the spirit, returning then to the pre-exilic prophets with their emphasis on character rather than on cultus, to a study of religion and politics, and finally to a study of the

[1] K. Zeller, *Bildungslehre: Umrisse eines christlichen Humanismus* [1948]. Zwingli Verlag, Zürich. Price: Fr. 16.00.

[2] G. Hölscher, *Das Gedicht von Hiob und seinen drei Freunden* [1948]. Im Insel Verlag.

[3] G. Fohrer, *Das Buch Hiob* [1948]. Im Scherpe Verlag, Krefeld.

[4] G. Fohrer, *Glaube und Welt im Alten Testament* [1948]. J. Knecht, Frankfurt-am-Main.

holy war with which the Israelite entry into Palestine began in relation to the eternal peace which was the goal of so much of its thought. All of the essays are illustrated by quotations from the Old Testament, and all will contribute to a fuller understanding of its thought.

Six Minor Prophets. The first volume of a new German Commentary on the Old Testament, to be edited by V. Herntrich and A. Weiser, has now appeared. Among the contributors to the series the name of N. W. Porteous figures. This first volume is by A. Weiser, and it deals with the first six of the Minor Prophets.[1] The plan of the Commentary is somewhat more popular than the earlier well-known German series. To each book there is a very brief introduction, and while a new translation of the text is given there are no text-critical notes offering justification for the changes which are adopted. The Commentary is less of a verse by verse type than a running commentary on the sections into which the books fall. It is somewhat more conservative than older Commentaries in the rejection of passages as secondary. In this, as in its more theological interest, it reflects the shift in present-day scholarship. Similarly in its finding of liturgical elements in some passages it is in line with not a little recent work. At the same time, it is not a mere compendium of the views of others, but shows independence of judgment and offers its own contribution to the study of the books. Thus, a substantial part of the last three chapters of the Book of Micah is held to be authentic. On the much contested issue of the marriage of Hosea, Weiser holds the view that Gomer is the only wife of Hosea referred to in the Book, and that the autobiographical ch. 3 tells the sequel to the biographical ch. 1. While this new Commentary will not render obsolete the older Commentaries, it promises to supply the less specialized reader with a valuable and up-to-date guide.

H. H. Rowley.

Manchester University.

[1] A. Weiser, *Das Buch der zwölf Kleinen Propheten*, i. *Die Propheten Hosea, Joel, Amos, Obadja, Jona, Micha* [1949]. Vandenhoeck und Ruprecht. D.M. 11.80.

Entre Nous.

Waddell of Fisherwick.

What leaps to the mind when reading the crowded record of the many-sided and remarkable career of Waddell of Fisherwick, that eminent man who played so big a part in Northern Ireland, are the lines from *Paracelsus*

> This life of mine
> Must be lived out and a grave thoroughly earned;

which might, fittingly enough, have been set down upon the title page of *John Waddell*, by his brother, the Rev. Harry C. Waddell, M.A., D.D. (Belfast News-Letters Ltd.; 7s. 6d. net).

To look at Dr. Waddell one might have thought, in spite of his quick, purposeful step, that he had been built for a half lazy and good-natured indolence. Yet he spared himself nothing. Intensely proud of his service of Jesus Christ, he gave Him everything he had. Moreover he enjoyed life, believed in life, and lived it to the full. When he holidayed, he did it with a kind of genius, and an infectious wholeheartedness. And when he worked, it was with an untiring intensity, and an enthusiasm that never even began to flag. And yet there was no sense of strain or hustle about the man. What Browning says of Herakles was true of him, 'He held his life out on his hand for any man to take,' had always time and thought and strength to spare for everyone. And very many turned to him in difficulty; and were given wise and considered counsel, and a new inspiration. He had many enviable gifts. To the natural quickwittedness of the Irishman there was added an almost unbelievable power of concentration. Thus he could work, and often did work, on the most spiritual things, in a room in which others were talking, entirely undisturbed, apparently oblivious of the fact that they were there. Or, in the heat of a confused debate, he could, apparently without premeditation, scribble down an intricate motion that often brought agreement. Or, an avid reader, who had gone far to take all knowledge as his province, he could sit down, and, never trifling with a book, absorb it, mark it, master it, so that when he laid it down, it had become a part of himself, and a permanent possession of his well-stocked mind.

A born preacher, he was called when still a boy

with a meagre stock of only fifteen sermons to a great congregation and immediately shot to the forefront as a marked man. Yet, in spite of his natural aptitudes, he toiled for his services, counting no work excessive for their seemly ordering, or for the preparation of a message delivered by one representing Jesus Christ. For years and years he had put in two hours of solid work by breakfast time. This gave him elbow room, added a spaciousness to his day, made room for his happy family life, and for his endless kindnesses, and, in particular, for his constant moving about among the folk of his large congregations in Bangor, in Egremont at Birkenhead, and finally in Fisherwick at Belfast. It is pleasant to read so many tributes to the value of his pastoral work, given with an affectionate heartiness that has the ring of truth. Rainy declared that the *crux clerici* is how to deal aright with individuals. Waddell would seem to have been something of an adept in these difficult places. Certainly he did not spare himself. And though one of the kindliest of men he could upon occasion be grave and even stern, and always faced the facts and the realities of things. Phillips Brooks was of opinion that much pastoral work is 'pitched in too low a key. It tries to meet the misfortunes of life with comfort and not with inspiration.' John Waddell, despite his native kindliness, was by far too wise for that. A man with his business capacity, his cool, swift judgment, and his lawyer-like ability to get to the heart of a subject, was of immense help in the courts and committees of his denomination. More and more men looked to him, and leaned upon him. And this in spite of the fact that, being an original mind, he was in some respects before his time, and on occasion was out-voted. But often he had this consolation—that where he stood to-day, the Church was likely to stand to-morrow. In any case, he was too broad-minded to harbour animosities; but, win or lose, he was the same friendly, cheerful soul. For years he had been one of the innermost circle of his church's leaders. And in the end, perhaps, he stood alone.

Yet, much as he loved his church, and loyally though he spent himself for it, his own pulpit came first in his work and thoughts. He preached a great and central gospel that attracted notable men around him. When he published his volume of sermons James Moffatt wrote of it: 'If preachers addressed themselves to subjects of living interest as the Rev. John Waddell does in *The Life Here and the Life Hereafter*, there would be fewer complaints about the inadequacy of the pulpit as an organ of teaching.' And H. R. Mackintosh: 'They are brave open-eyed sermons likely to help other preachers. Times without number we are made to feel that nothing is so modern as the gospel.' While the colleague of his last years who, as a student, had worshipped in Fisherwick, roundly declared: 'To this day I hold the opinion which I formed then that Dr. Waddell had no equal in the art of sermon creation.'

Undoubtedly a life lived out, and a grave thoroughly earned. A. J. Gossip.

Devotional Poems.

The Cross in the Cup is the title of a little book of poems by the Rev. Henry Forbes published by the Fortune Press at 6s. net. Mr. Forbes has a real gift for words. Such phrases as,

> Through the green-
> Gowned dancing grasses the silk swish of rain,

and, of the books of the masters in a theological library,

> Winged with their gorgeous panoply of words,

have in them a Tennysonian delight in words. The poetry is not modern poetry in the technical sense of the term. All the poems are religious and devotional in outlook. It is not great poetry but it is poetry which few will read without an echo awaking in their hearts and without finding something on which they may meditate. The poem entitled 'The Bridge' is a fair specimen of the author's work.

> So small a bridge from shore to shore,
> From facts to shadows, good to ill,
> From heaven to hell, from less to more,
> From truth that lives to lies that kill.
>
> So short a bridge from time that was
> To time that is and yet to be;
> From huge events to meagre cause,
> And burlesque incongruity.
>
> So slight a bridge from love to hate,
> From strong humility to pride,
> From words unsaid to words too late,
> From a false kiss to a speared side.

This is a book to keep on the fireside shelf and to read in the quiet time.

William Barclay.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

The Rev. R. R. Williams, M.A., Principal of St. John's College, Durham, was nominated by the Anglican Evangelical Group Movement as Burroughs Lecturer at the University of Leeds. The lectures were delivered in 1948 and have now been published under the title, *Authority in the Apostolic Age*.[1] The seven chapters composing the main part of the book are primarily historical and expository, and consider the exercise of authority, in the sense of 'moral weightiness,' in the primitive Church.

Beginning with a study of 1 Corinthians as an example of apostolic authority in action, the book goes on to consider the authority of history, of the ministry, of dynamic happenings (especially the miracles and the Resurrection), of common practice, and of Christ in His Church (in which the various strands of thought already considered are drawn together). The whole constitutes an illuminating study of the New Testament documents from a particular angle and in view of recent trends of criticism.

The author does well to follow up the main part of his book with two essays on the modern problem of authority, and it is to those essays we would here direct our readers' special attention. The first is an account of the modern discussion of authority in religion and in the Church. It endorses the late Dr. P. T. Forsyth's remark, 'As soon as the problem of authority raises its head, all others fall to the rear.' The writers under review are James Martineau (whose book on this subject, his *magnum opus*, appeared in 1890), Auguste Sabatier (1900), John Oman (1902), T. B. Strong (1903), and P. T. Forsyth himself (1912, whose book is described as one of the greatest on the subject of authority in the English, if not in any language).

It is here affirmed that Forsyth anticipates in 'The Principle of Authority' (which is not among the books of this author recently republished), the existentialist approach to Christian theology, the distinction between history and super-history, the interpretation of the Gospels by the Epistles, and the distinction between revealed truth and truths of revelation, revelation being essentially the revelation of a Person to persons.

After a brief concluding reference to some more recent contributions to the subject, Principal Williams proceeds in the second essay to treat of the contemporary problem of authority. Here is a summary of his thoughts on this subject. While they are in general sympathy with those of Liberal Evangelicals of the Church of England, they show 'a balance of emphasis'—as he himself phrases it—not always associated with Liberalism or with Evangelicalism.

First, there is no possible alternative in Christian preaching and teaching to a belief in God's authoritative act in Christ. Thereby, as P. T. Forsyth said, we have a 'final faith,' if not a 'final theology.' In so far as the Liberal Evangelical Movement has shared in the Hegelian rejection of 'particularity,' it has drifted from an essential anchor of New Testament Christianity.

On certain points, however, the extreme 'absolute' position, as represented to-day so forcibly by Karl Barth, requires modification. (1) A true doctrine of the Logos should maintain that throughout the created world there is an expression—limited as it may be—of the same mind which was in Christ Jesus. (2) A true doctrine of redemption does not lay so much stress on the personal experience of conversion and justification by faith as does the Protestant tradition. (3) A true approach on the part of the Christian evangelist should be based on a deep personal understanding of the point of view of those to whom he would proclaim the authoritative message.

Secondly, the three principal channels by which the authority of God's redemptive act in Christ is mediated are the Scriptures, the Church, and—

[1] S.C.M.; 8s. 6d. net.

a special form of the latter—the Ministry; and the question arises as to the relation of the aforesaid authority to those various channels.

There are three ways in which the Scriptures should be recognized as a bearer of Christ's authority: as the classical, normative account of Christian origins, as a salutary check upon the Church's waywardness and heretical vagaries, and as the medium through which (as Augustine, Luther, and Barth testify) God speaks to men in every age.

As for the Church as a claimant to the title of bearer of Christ's authority, the claim is in this case by its very nature made within the Church itself. The Church, in the phrase of the Thirty-nine Articles, is 'a witness and a keeper of Holy Writ.' But the authority of the Creeds and Confessions in which the Church bears its witness is, properly regarded, essentially moral rather than legal or absolute. The balance between a proper rigidity and a proper flexibility is, however, not easy to define. Had not Randall Davidson taken a flexible view of the Church's legitimate authority in matters of belief William Temple would have been lost to the Ministry of the Church of England.

As for the authority of the Ministry, Liberal Anglicans should be alive to the danger of undermining the influence of episcopacy by claiming too much for it, and especially by relying too much upon doubtful exegesis. 'The Apostolic Ministry,' edited by the present Bishop of Oxford, does no more than present, at best, a plausible hypothesis. 'It is often rightly said that a Presbyterian minister is much more like a primitive bishop than is a modern bishop.'

For the rest, 'it is the Holy Spirit who brings home to Church and to Christian the authority of God in Christ. The Lord is the Spirit. His voice does not come to us always in unmistakable tones. We walk by faith, and not by sight. If in doubt, the individual will pay great attention to the voice of the Church. The Church will always try to move in loyalty to the Scriptures. And both Church and individual will be ready to leave room for the contemporary, living voice of God the Holy Spirit.'

Whether by accident or design the 'Second Thoughts Library' issued by the Paternoster Press resembles in format a well-known anti-religious library. Its new volume—*The Universe: Plan or Accident?*, by Dr. Robert E. D. Clark, M.A. (6s. net)—is an able and interesting and up-to-date statement of the argument that the intricate structure of the universe reveals design and thus compels belief in a Creator. Such a survey must increase in all believers, as the poetic survey in Job does, the sense of the majesty of God. This author holds, however cautiously, to the opinion that it also furnishes a logical basis for belief.

It is helpful to note, as he does not explicitly do, the distinction between pattern and design. The universe is obviously full of pattern not only of shape and colour but of function and behaviour. The question is whether this pattern amounts to design and therefore points to a designer. The argument must be not from, but to design.

A turn of a common kaleidoscope yields a pattern by the combined reflections of the chance arrangement of the bits of glass inside. It would be possible, however, by some device to cause the bits to tend to fall into special groups or positions so that, for example, however it was shaken, the reds and blues would keep apart. And it would be possible to get from the examination of one such pattern the conviction that it had not the familiar look of ordinary chance patterns but was due to the fact that this particular kaleidoscope had some special gadget in it designed to produce this peculiar arrangement. Knowing the common sort of pattern, we could see the difference. But in the case of the universe we are not familiar with the usual aspect of pure-chance universes from which we can notice that ours differs. This basis for the argument for design is absent.

It may also be pointed out what an enormous amount of most elaborately patterned activity goes on, for example in breathing or digestion, quite apart from any conscious will, and as efficiently in an imbecile as in a genius. So there are difficulties in taking pattern as a proof of conscious design.

Yet the patterns of the universe are so like to patterns produced by the human mind that they may be held to point to a similar origin. To Jeans' famous idea that physical science suggests the Creator to be a super-mathematician Dr. Clark adds another from the study of evolution and biochemistry in regard to origins. An eye, for instance, that could see, might at once give its owner an advantage for survival and by natural selection be preserved and improved in a species. But it is difficult to think that the first chance tender spot that was to be the basis of the evolution of the eye would have been anything

but a disadvantage that natural selection would have promptly eliminated. What conceivable advantage did nascent organs possess? This sort of difficulty is presented in its most acute form in connexion with speculation about the origin of life. It is known that the same mechanism is used in the most primitive cell as in all others, and in any functioning whatever as a living cell a very complicated chemical reaction in twenty stages is involved, requiring the presence of at least forty, and more probably two or three hundred, exceedingly complicated molecules. That the stage should thus be so elaborately set for the start of life by pure chance is almost infinitely improbable. Biochemistry would seem strongly to suggest that the Creator is a super-biochemist.

Dr. Clark notes modestly that the conclusion to which he comes is scientific merely, and not religious. Yet by it faith may be strengthened. For one who has reached it will feel, like Job, that a God who shows this power and skill and care in creation cannot be thought of as dealing carelessly or contemptuously with men.

Literature.

CHRIST IN THE OLD TESTAMENT.

No foreign book on Old Testament interpretation in recent years has excited more discussion than Dr. Wilhelm Vischer's *Das Christuszeugnis des Alten Testaments*. Dr. Vischer is a Swiss pastor who in 1928 became Old Testament lecturer at the Theological School in Bethel-bei-Bielefeld. In 1933 he was forbidden by the Nazis either to preach or to teach. This book was the product of his enforced leisure. In 1936 he returned to Basel, where he combined a pastorate with a lectureship at the University. He now occupies the Chair of Old Testament studies in the French Protestant University of Montpelier.

Part of the *Christuszeugnis* has now been published in an English translation by Mr. A. B. Crabtree, under the title *The Witness of the Old Testament to Christ*, vol. i.: *The Pentateuch* (Lutterworth Press; 25s. net). The dust-cover says of it that 'Dr. Vischer is convinced that the Christian can use the Old Testament not merely to point a moral or adorn a tale, but to preach the Christ of God.'

It is in many ways a difficult, a puzzling, and an enigmatical book, and the present reviewer must confess that he finds in it much that is obscure and uninviting. This may be because he has for years approached the Old Testament as a historian rather than as a dogmatic theologian. It may be, therefore, that he has a blind eye for what is luminously clear to others. Yet he would say without hesitation that the book ought at least to be available for the scrutiny of English readers. Moreover, like the theology of Karl Barth—by which it is obviously influenced—the book was born out of conditions which we in this country can only imperfectly apprehend. 'The new orientation which Karl Barth has brought into Protestant theology constrains and helps us to-day to interpret the Bible once again as the Bible in its own characteristic sense, however strange this may seem to our modern ways of thought' (p. 29). Probably the book will attract those who have Barthian leanings and repel those who have not.

Dr. Vischer bases his method of interpretation upon the given fact of the unity of the Testaments. 'Through His death Christ has transformed the two into one.' In a striking figure he speaks of 'the witnesses of the Old Testament and those of the New standing facing each other like the two sections of an antiphonal choir looking towards a central point. . . . At this point stands as an historical event Immanuel, God-with-us, the Mediator between God and man, whose life forms that event of world history through which run, as through one point, all lines joining God to any and every man at any time and place.' The Church of Christ links the ages and runs through all centuries before and after Christ, sharing one salvation and upheld by one Mediator. Abraham lived, let us say, 1950 years before Christ, and we live 1950 years after Him. But 'in every generation every true Christian is contemporaneous with Christ,' and therefore, by implication, all 'Christians' are contemporaries and may speak the same language one to another. If I am not mistaking Dr. Vischer's intention, we may infuse the language and thought of the fulfilment into the language and thought of the earlier promises.

That this is a valid homiletical principle hardly any preacher who takes a text from the Old Testament will deny, though even in preaching it can, if employed too readily, be carried to extremes of fantastic allegorizing. But whether it is valid theology, that is the question. It would be wrong,

I feel, to accuse Dr. Vischer of wholesale allegorizing. He is emphatic that Christianity is an historical revelation, and he shows no hostility to criticism, even though he is largely indifferent to it. At the same time, he goes far beyond what the text may once have meant, and makes it 'mean what it has come to mean' in the light of revelation as a whole. Here is not so much allegorizing, but pure Luther and Calvin, early Protestant exegesis come again. One example must suffice: after quoting Luther to the effect that 'the man' who wrestled with Jacob was Jesus Christ, Dr. Vischer goes on, 'Fantastic though the interpretation may appear, it is in fact conclusive. That is the central miracle attested by all the stories and words of the Bible, that Jesus Christ appeared as a man upon earth to wrestle with men, and to be overcome of them. In Jesus, and only in Him, does the inconceivable happen, that the Almighty gives Himself into the power of men. However fiercely reason may revolt against this, this and nothing else is the message of Jesus the crucified.' C. R. North.

CHURCH HISTORY BETWEEN THE WARS.

A review has already appeared in these pages (volume lviii. [1946–47] 65) of the first volume of Canon Roger Lloyd's very useful book, planned ten years ago, which tells the story of the Church of England in the present century. The first volume dealt with the first twenty years; the second volume brings the story to the end of the 'thirties—*The Church of England in the Twentieth Century*, volume ii. [1919–39] (Longmans; 18s. 6d. net).

The author has a pleasant and arresting pen, though it tends to discursiveness at times, as one might expect of the pen of a 'ready writer.' He has a remarkably wide and intimate knowledge of his Church and its life, such as comes only from long and loving interest in it. His outlook is correspondingly broad and generous; yet he does not conceal his sympathies, nor is there any reason why he should, with the Catholic movement in the Church of England which owes so much to Newman and the Tractarians. He is conscious of standing so near to the period of history of which he treats that it is unlikely he has seen it in true perspective. He is conscious, too, of having made only a selection from the vast material that lay to his hand.

Even so, it has been a wise and significant selection, and future historians may well find a good quarry in this book. The range of interest covered by the second volume appears at a mere glance at the Table of Contents. Beginning with the sphere of doctrine, Canon Lloyd notes the remarkable decline of Liberalism in the two decades under review and then proceeds to show the effects of this in the daily life of the Church, which has become less partisan and more centred on the Bible and the Eucharist. Then the relation of the Church to the social order, and in particular to the problem of housing, is considered. Then the state of the parochial clergy, the religious conditions they confronted, the ministries they exercised in town and country. Non-parochial ministries are also considered, not to speak of 'the ministry of architectural suggestion.' Chapters on the witness of the Cathedrals, the search for Christian unity, and missions and Christian community, bring a most interesting record to a close.

Many of Canon Lloyd's judgments, which are frank and incisive, will not win general acceptance. We are content to remark on one point. As in his first volume he seems to have exaggerated the place and influence of Albert Schweitzer in the reaction from the so-called 'nineteenth-century Liberalism' and its modernized portrait of Jesus, so in this volume he seems to have exaggerated the place and influence of Sir Edwyn Hoskyns in the neo-conservative movement in Christian doctrine which was characteristic of the decades between the Wars (and has been of the decade since). Hoskyns' work is known to students of the New Testament in all the churches, and is highly appreciated; but it can hardly be said that it has been influential in the non-Anglican churches; and as for its influence among Anglicans, great as that has been, it is in our opinion (one speaks with the natural hesitation of an outsider) not so great as Canon Lloyd represents it as being. Surely it is too much to say of one single scholar in the great Anglican communion in a period of general theological renaissance that to the ancient terms Bible and Church he has given for Anglicans 'a new content and a new emotional force'; 'if to-day we think of the Church as having an ineradicably scriptural basis, and of the Bible as the living Word of the living God, it is largely due to him.' W. Fulton.

LACTANTIUS.

On many occasions students of patristic literature and of the Early Church must have been moved to gratitude for the publications of the S.P.C.K. The publication of *Lactantius' Epitome of the Divine Institutes*, edited and translated with a commentary by Mr. E. H. Blakeney (S.P.C.K.; 11s. net), has added greatly to the debt we owe to them. There is an extraordinary disregard of that great field of patristic literature

and all its wealth in modern scholarship. It is a notably distressing fact that while the new Oxford Classical Dictionary does mention Clement of Alexandria, Origen and Tertullian and Lactantius himself it does not even mention the names of Justin Martyr, Tatian, Athenagoras or Theophilus of Antioch. There is no English edition of Lactantius' *Epitome*, and in his edition Mr. Blakeney has supplied a long-felt want.

If we begin with the faults of this book it is only because they are comparatively slight flaws in a very notable performance. When Mr. Blakeney was describing the thought of Lactantius in his introduction it would have been of very great help if he had given references in the works of Lactantius for the ideas to which he refers. It would further have been of very great value if the Latin text and the English translation had been printed on opposite pages instead of separately. And it would have been of still further help if the commentary had been printed below the text instead of being separately printed at the end of the book. But these are merely faults of arrangement and do not in any way affect the real value of this book.

Lactantius, the 'Christian Cicero' as he has been called, was a writer of amazing erudition. To read him is to be brought into touch with ancient religion and ancient philosophy in all its phases. Mr. Blakeney's chapter headings in the English translation are masterly summaries of contents. We get such chapter headings as: 'The Verdict of the Poets,' 'The Verdict of the Philosophers,' 'The Testimony of the Sibyls,' 'Of the Religious Rites of the Romans,' 'Astrology and Element-Worship,' 'Of the Philosophers, their Sects, and Dissensions.' The text is excellent, and the occasional emendations, which Mr. Blakeney has made, very sound. The translation is more than adequate. The commentary is a most scholarly piece of work. One outstanding feature of the notes is the number of references which they give to Greek and Latin literature and to modern works on the subject of which they treat. Many of these notes have in them all the material that any one would need to write a thesis on the subject to which they refer. The way in which Mr. Blakeney has compressed so much erudition into so small a space is masterly.

At the end of his translation Mr. Blakeney has a poem entitled 'After Reading Lactantius,' written by himself. In it the lines occur:

> We prize thy writings, hail
> Their calm good sense, the faith that guided them,
> Their purity of style, and, mixed therewith,
> Those loftier thoughts that shadow forth the truth.

That is a not undeserved tribute to Lactantius; and the fact that Mr. Blakeney was moved to write this poem shows that in addition to the massive learning which he displays he has also that indispensable qualification for the producing of a great edition of an author—an enthusiasm for him.

All patristic students will be heartily grateful for this book. It is a really notable contribution to the subject. The author is to be heartily congratulated on writing it and the publishers on publishing it at so reasonable a price. Is it too much to hope that the S.P.C.K. will go on and give us further editions, say, of all the Greek and Latin apologists? Even the Loeb Classical Library for all its range and width fails us here, and if the S.P.C.K. will go on to tackle this next on the standard on which Mr. Blakeney has produced this edition of Lactantius' *Epitome*, they will earn and receive the grateful thanks of all whose task it is to study or teach patristic literature.

WILLIAM BARCLAY.

THE PENTATEUCH—A PLEA FOR CONSERVATISM

The documentary theory of the Pentateuch is encountering very heavy weather. In Scandinavia it is in dissolution at the hands of scholars who nevertheless date the main editorial process in the post-exilic era. At the other end, ultra-conservatives are confidently demanding a return to something very like the traditional Mosaic authorship. Among these must be reckoned Professor G. Ch. Aalders, D.Theol., of the Free University of Amsterdam, in *A Short Introduction to the Pentateuch* (Tyndale Press; 6s. net).

The book, apart from indexes, contains only a hundred and sixty pages, and is divided into no fewer than eighteen chapters, which hardly allows room for extended argument. There are some twenty pages of history of the discussion, very clearly written. Then the author proceeds to his attack on the Wellhausen theory. He says quite plainly that he 'considers it an honour to profess his belief in the Divine inspiration and entire trustworthiness of Holy Scripture and its supreme authority in matters of faith and conduct . . . and that a scholar who believes in the Divine authority of Holy Scripture is prevented by his belief from reaching any result which is contrary to the infallibility of the Bible.' This, as he confesses, means for him that he is obliged to accept everything in the Pentateuch as a record of actual fact, including such statements as that God 'made Eve from a part of Adam's body,' and that 'the serpent spoke to the woman and seduced her and her husband to sin.' He does not

say whether he believes that the world was created only some six thousand years ago, though presumably he must, since his unquestioning acceptance of the longevity of the antediluvian patriarchs must shut him up to something very like Usher's chronology.

The differences in the use of the Divine names are no criterion for documentary analysis, any more than *Allah* and *Rab* are in the Quran. But has Dr. Aalders considered that *Yahweh* is a personal name, while *Rab* is an epithet? There are no double narratives, even of the creation, and his explanation of the apparent differences is the same as that of the mediæval rabbis. But to say that the tense of the verb 'formed' in Gn 2^{19} 'may just as well indicate that it preceded' the 'saying' in *v.* 18, is surely a grammatical error (the verb is *waw consecutive*). The variety of law-codes is not inconsistent with Mosaic authorship. Deuteronomy does distinguish between priests and Levites, and when it speaks of 'the priests the Levites' it may 'just as well denote the priests as belonging to the tribe of Levi.' Ex 20^{24} 'certainly does not mean a plurality of sanctuaries; at the most it refers to a multiplicity of altars.' But surely wherever there was an altar there was *ipso facto* a sanctuary!

Dr. Aalders admits that there are a number of post-Mosaica and a-Mosaica in the Pentateuch, and therefore he does not accept without qualification the statement in the Talmud—taken over by the Early Church—that the Pentateuch was entirely the work of Moses. 'The Pentateuch as such is an anonymous work. The original compiler is unknown.' But the final redaction can be dated between the beginning of the reign of Saul and the first seven years of the reign of David.

If everything is so straightforward and free from difficulty as Dr. Aalders will have it, one is left wondering why so many learned and pious men have for so long been led so completely astray. Can it be, as has sometimes been darkly hinted, that God deliberately left Himself obscure in order to tempt our human pride of learning to its fall? In all fairness it must be said that Dr. Aalders never suggests such a thing. He is never bitter, and never censorious. He says that in writing his book he has chiefly in view those who share his own interpretation of what faith in the inspiration of the Bible involves. Whether he will convince others of their error is another matter.

C. R. North

PSYCHOANALYSIS.

The scientific cult of so-called objectivity is one of the chief objects of attack in *The Inner Experience of a Psychoanalyst*, by Dr. Theodor Reik (Allen and Unwin; 21s. net). The author has no sympathy with those who advocate cold and calm intellectual detachment in the analysis of mental distresses. Sympathetic insight is better than tons of theory, and Dr. Reik is convinced that the only way for the psychiatrist to understand those whom he is treating is that he should first of all—or simultaneously—analyse himself. The discovered unconscious in the doctor-psychologist is the key to the problem-creating disorders of the patient, for, seeing that they are both human, there can, after all be no basic difference between the analyst and the patient. Empathy must indeed be cultivated, but it should not be too consciously induced, it being true in this sphere that it is those who do not seek who are most likely to find. Above all, the psychoanalyst must beware of the jargon and the ready-made formulæ which have smothered the practice of his profession, and have made it too frequently true that 'an expert is one who knows more and more technical terms about less and less.' In an amusing chapter this jargon—called by the author 'psychoanalese'—is cleverly burlesqued, and astonishment is expressed that even more characters from Greek mythology have not been made use of, Œdipus and Narcissus being grossly overworked. The diatribes against conventional methods are in the spirit of Freud, of whom it is said that he 'generally preferred concepts in the field of psychology which nobody took seriously.' The author prefers 'hunches' to text-book prescriptions, artistry to technicalities, and, correspondingly, and more inwardly, he demands moral sincerity and a readiness to face the revelations of the unconscious in the analyst himself even if they shatter complacency.

The book—more than five hundred pages in length—is perhaps overloaded with 'cases,' but they are well described, and help to elucidate the main theme, which is that no one can help others unless he is true to his own experience, conscious that it is better not to understand than to misunderstand, willing to wait for illumination rather than to make use of the clap-trap formulæ of psychoanalytic scholasticism. The book is unhesitatingly iconoclastic in regard to the deities of the author's own profession, but he has the faith that when the little gods go, the great gods will arrive. The message of the book may be summed up in the words of Schiller, 'If thou wouldst understand others, look into thine own heart.'

W. S. Urquhart.

It would be sheer impertinence to commend *The Private Devotions of Lancelot Andrewes*, which, of course, is a spiritual classic, the

immortality of which appears assured. Originally written in Greek, for his own eyes and heart and soul alone, by the scholar chosen to be chairman of the committee responsible for translating Genesis to Kings in the Authorised Version of the Bible, happily these prayers did not die with their author, but were ultimately published, and have exercised, who can sum up, how widespread a ministry.

In his day John Henry Newman translated them. And here is a really beautiful edition of his work, published by the Abingdon-Cokesbury Press ($1.25).

No doubt there are still disciples saying to Christ, 'Lord, teach us to pray.' His answer to them might well be to direct them to this soul-searching and memorable book—for the first time, or for the hundredth time.

A well-illustrated little book under the title, *Health is our Adventure* (Church Missionary Society; 3s. net), has been written by Dr. Gladys Jeffree, telling of the efforts of medical missionaries in almost every part of the world to adapt their work to fundamental necessities. She uses the phrase 'perpetual pioneering' to symbolize her appeal for adaptation, and goes all out in stressing the value of village work as compared with the running of institutional hospitals. She believes in the gospel for the 'whole man,' and so has much to say about preventive medicine and agricultural improvement. Her main theme is that if people will not—or cannot—come to us as medical missionaries, we must go to them.

There are some who can keep diaries and some who can't. For those who do, here is a book that should appeal to them, all about their hobby, written out of fullness of knowledge by a shrewd mind and with a vivid pen—*Self-Harvest:* A Study of Diaries and the Diarist, by Mr. P. A. Spalding (Independent Press; 6s. net).

Inevitably there is talk about Boswell, Pepys, Evelyn and the like. But less notable personalities also come upon the scene, of some of whom most of us know little or nothing.

The starting-point is a quotation from Boswell. 'I should live no more than I can record, as one should not have more corn growing than one can get in. There is a waste of good if it be not preserved.' That is the born diarist speaking; and for many of us it is very questionable if the thing is true. But that text gives the atmosphere to the whole little book; and round it an ingenious and pleasant essay has been written.

Canon J. E. Fison of Rochester in *The Blessing of the Holy Spirit* (Longmans; paper edition 5s. 6d., cloth edition 8s. 6d. net) has issued under this title a very vigorous and scholarly assessment of the present-day situation of the Christian Church, whose desperate need it is, he argues, to rediscover the Holy Spirit's blessing. Liberal Protestantism has lost touch with the supernatural, and there is an arrested development of religion at the ethical and intellectual level; evangelical pietism and catholic mysticism have lost touch with the natural, and there is a by-passing of the ethical and intellectual. There is a similar pattern of development in the doctrine of the Spirit in both Old and New Testaments (and the main part of this book treats of the Biblical theology of the Spirit). Among the perils besetting the Christian Church of to-day (as in the early days) are those of idolatry and apostasy, in which the Holy Spirit is dethroned from the Godhead: 'the idolater tends to sharpen the distinction between natural and supernatural, the apostate blurs this distinction.' Only in the Holy Spirit, it is here contended, are the natural and the supernatural truly held together and yet distinct. In the somewhat difficult concluding chapter the gateway to the fullness of the Divine blessing is represented as holy baptism into the Triune Name.

Such is the fame and usefulness of the late Hans Lietzmann's 'History of the Early Church,' which was translated into English about twelve years ago by Dr. Bertram Lee Woolf, that a second English edition is now called for. Recently we welcomed the appearance in revised form of the first volume, 'The Beginnings of the Christian Church'; it dealt with the first two centuries. We now welcome the appearance, again in revised form, of the second volume—*The Founding of the Church Universal* (Lutterworth Press; 21s. net). It deals with the period which ends with the death of Origen (A.D. 253–4). The next volume will be 'From Constantine to Julian.' There will be five volumes in all. The book is very attractive in form and is likely to remain for long a standard history of its subject. The chapter titles of the volume here noticed should give our readers a sufficient impression of the scope of treatment: 'The World Empire of Rome,' 'The Church,' 'The New Testament,' 'Theology and the Rule of Faith,' 'Worship,' 'Christianity Face to Face with the World,' 'The Apologists,' 'Asia Minor and the Montanist Movement,' 'Gaul,' 'Africa,' 'Rome,' 'Syria and Beyond,' 'Egypt.' Specially notable are the studies of Tertullian, Clement, and Origen.

A few months ago the first volume of *Arnobius of Sicca: The Case Against the Pagans* (Newman

Bookshop, Westminster, Maryland; $3.25) was reviewed in our columns. We welcome now the second and completing volume. It is a continuation of the first, even as to pagination. It gives an excellent translation of Books 4–7, followed by over sixty pages of Notes, and a full index. Dr. G. E. McCracken has done an excellent bit of work, which, it may be expected, will constitute for long the best edition of Arnobius in the English language.

Three lectures, delivered in St. Mary's, Oxford, by the Rev. Mervyn Stockwood have been published under the title *Christianity and Marxism* (S.P.C.K.; 2s. net). In them Mr. Stockwood gives a simple and straightforward analysis of Marxism and its relationship to Christianity. His treatment is not very original, but he draws attention to certain obvious defects in the Christian attitude to Communism, suggesting an analogy with the earlier obscurantist attitude to science. He has himself strongly Socialist leanings, and exposes the tendency in organized Christianity to fix attention on the individual and uphold the *status quo*. His chief indictment of Communism is that it is too purely environmental, takes account only of the materialistic side of human nature, relies on the inevitability of progress toward the classless society, minimizes the need of unselfishness, and overlooks the necessity for the regeneration of the individual as well as of society.

The Doctor's Profession, edited by Mr. Daniel T. Jenkins (S.C.M.; 4s. 6d. net), is the second book which has been published in close association with the discussions of the Christian Frontier Council, and is a worthy successor, in its own sphere, to Sir Walter Moberley's 'Crisis in the University.' There is in it much shrewd observation and careful reasoning. It is a pity, perhaps, that a rather dogmatic statement about suffering being ultimately due to sin, should appear on an early page, for, although the dictum might be safeguarded by an adequate interpretation of 'ultimately,' its face meaning will be apt to antagonize unnecessarily many for whom the book is intended. Otherwise the book treats most excellently of several vital problems with ethical import, such as, amongst others, the use of contraceptives and the legitimacy of euthanasia. But the value of the book is in its more general discussion of topics such as the relation of the doctor to the State Service, in regard to which the author advocates a fair trial and the avoidance of too much sentimentality over the disappearance of the doctor-patient relationship. He pays a generous tribute to the influence of medical missions on the medical profession as a whole. The chapters on medical education and psychiatry are wholly admirable. The author thinks that the old saying 'Scratch a doctor and find an atheist' is only very partially true, but urges that a better general education would liberate young medical students from the out-of-date and narrow materialism with which they are confronted at the outset of their specialized studies. An interesting point he makes is that medicine is almost the only science that in recent years has avoided ethical neutrality and has remained beneficent, and he attributes this to the fact that the profession has inherited a tradition which stresses wide responsibility to the community and refuses to allow that the doctor can ever be a mere technician. The book is so good that one regrets there is not more of it.

The late Dr. Stuart C. Parker, who was for many years the greatly valued minister of one of the leading churches in Toronto, linked together this series of sermons—*Jesus Stresses a Point* (Thorn Press, Toronto; $1.25)—by basing them on Jesus' use of the word 'verily,' sometimes simply and sometimes duplicated, but always with emphasis. The stress is intended to draw attention either to what is so commonplace as to breed indifference or so startling as to appear incredible. Dr. Parker argues that what was specially important for Jesus must have importance for us to-day, and under the guidance of the principle of selection indicated, he has produced a group of addresses distinguished by clarity of thought, evangelical earnestness and practical application, and containing many passages of striking eloquence and beauty of expression.

Mr. I. H. Rubenstein of the Illinois Bar, has compiled a treatise 'to clarify and state the civil and criminal legal aspects of the major polemical tenets of fortune-telling, faith-healing, and pacificism.' The book is entitled, *A Treatise on Contemporary Religious Jurisprudence* (Waldain Press, Chicago; $2.50). The three things aforementioned come into conflict with the Law of any civilized State, the first when it leads to conflict with public morality; the second when it infers a charge of manslaughter because, for example, a parent's religious belief that medical advice is not to be sought may be the cause of a child's death, or contribute to the spread of an epidemic; the third because if it be propagandist in a national crisis it is contrary to national safety. The author pays attention mainly to the Law of the U.S.A., but does not neglect Britain, Australia, or Canada. It is a book which breaks new ground, and is not only interesting but important. We are desired to make known that it may be ordered from the Waldain Press, P.O. Box 97, Chicago 90, Ill.

Theological Issues Involved in Baptism.

By the Reverend J. K. S. Reid, B.D., Edinburgh.

An article bearing the title 'Some Important Issues for Baptismal Theology' appeared in The Expository Times for January 1950. The writer of it is to be thanked for a vigorous statement of some of the thoughts to which his reflection on the matter led him, and this magazine itself merits gratitude for taking up a subject of such pressing practical and therefore theological concern to churches of all denominations. Whether in fact the important issues involved really emerged in this article is more open to question; and no friend of The Expository Times would, I fancy, wish the idea to get about that this article represents all that should be said on the subject, or that even most of the factors to be taken into account in any discussion were expressed by it.

It is my intention to try to present some of the issues that did not come to light in the article in question, and I do not wish to discuss the article point by point except in so far as it helps to this end.

(1) And first, the issue does not take the form of a choice between 'Believers' Baptism' and Infant Baptism. It is rather whether or not the 'Believers' Baptism' of New Testament times then or later rightly led to Infant Baptism. It is really very surprising that this should require to be said at all. But a number of writings, among which the article giving rise to this discussion is one, convey the impression that those who advocate Infant Baptism do so to the exclusion of 'Believers' Baptism.' It is then held that if 'Believers' Baptism' can be shown to possess any value it is *ipso facto* an argument against Infant Baptism. This is to misread the case, unless 'Believers' Baptism' be defined in contrast to Adult Baptism. A glance at the formularies of the churches, such as *The Book of Common Prayer* (which talks of the administration of Baptism to 'such as are of riper years') or *The Book of Common Order* (administration to 'adults') would immediately show that the churches concerned certainly advocate and practise Adult Baptism. While those who advocate 'Believers' Baptism' cannot allow Infant Baptism, those who hold that Infant Baptism is justifiable do not deny the legitimacy of Adult Baptism (or, unless it be sharply distinguished, of 'Believers' Baptism'). It is therefore impossible to apply the advantages and values of Adult Baptism to damage the case for Infant Baptism.

There is, however, some confusion of terms here, which ought to be cleared up. Adult Baptism and 'Believers' Baptism' are (I think) sometimes used to denote not the same but quite different conceptions of the meaning of Baptism. Adult Baptism then is practised by churches which advocate Infant Baptism as the regular and usual procedure, and is held to apply to an adult and believing person the benefits already conferred on others in infancy. 'Believers' Baptism' is practised by those who construe Baptism (and in particular the place of faith in Baptism) in such a way as to render it inapplicable to infants.

This is exemplified by the article in question, where it is stated that Baptism 'is primarily a declaration of faith,' that it is so 'in precisely the same sense in which the Lord's Supper is a "showing forth" of the Lord's death,' and that 'both ordinances equally are teaching ordinances, dramatic representations on the model of Old Testament "acted prophecy."' Many churchmen regard this kind of view as a really disastrous impoverishment of what the Church historically and as a whole has understood the Sacraments to be. The meagre subjectivism here exhibited is a grave disturbance of the balance between the Divine and the human parts played in their celebration. Such 'showing forth' is certainly a most important part of sacramental celebration. But the eucharistic 'showing forth' is logically subsequent to the fact of the 'real presence' of Christ ('This is my body,' etc.), and without this content the only thing shown forth is that some people happen to retain the memory of Jesus' death. Similarly that faith is declared in Baptism no one so far as I know is concerned to deny; but it is a very different thing to maintain that Baptism is *primarily* declaration of faith. On the contrary, it chiefly declares the grace of God; and it does even this only in a secondary sense, since the intention is not only to declare but also actually to convey and apply this Divine grace.

In fact those who advocate 'Believers' Baptism' alone, do not require to hold quite so meagre a view of Baptism as is here maintained. They can justly hold that real grace is applied in the celebration of a Sacrament, along with its declaratory significance. The difference of opinion between them and those who advocate Infant Baptism along with Adult Baptism then shifts to another point, without, however, being dissolved. Different views are then taken of the conditions

under which the grace is conveyed and applied. This issue will be discussed at a later point.

(2) The second issue which it seems worth while presenting concerns the scriptural basis of Baptism. To show that one of the forms of Baptism current in the churches to-day can claim scriptural authority is, of course, not really to discredit the others. We must decline to take seriously such a statement as the earlier article on this subject contained : ' The issue is no longer whether Believers' Baptism has scriptural authority, but whether this matters.' In the quarters where the doctrine of Baptism is being carefully scrutinized, the question of scriptural authority is of first-class concern, and one begins to doubt the reliability of the guidance of any one who overlooks this.

Adult Baptism of course makes a ready claim to scriptural authority and precedent. With pentecostal power, the proclamation of what God in Christ had done for men broke through Jewish disbelief, heathen superstition, and religious indifference. It suddenly impinged upon men at all stages in life, just as it caught them in every social status. Adult Baptism was in the earliest days of Christianity the rule, as it has subsequently been the rule wherever the Gospel has been proclaimed in hitherto unchristian lands or areas. In the nature of the case, the Book of Acts records case after case of Adult Baptism. But, it must be repeated, proof of the entirely scriptural character of Adult Baptism does nothing to damage the case for Infant Baptism. It is in fact the basis of the scriptural authority to which Infant Baptism can also lay claim.

The proposition that Infant Baptism is also scriptural cannot be dismissed with the cavalier phrase that ' such claims can hardly stand.'[1] The claim must be properly argued on the basis of such evidence as is available. This has most recently been done by Oscar Cullmann in an admirable study, *Tauflehre des Neuen Testaments*, shortly to be published in English by the S.C.M. Press. It must be allowed that the supposition of infants being included under the ' households ' stated in the New Testament to have been baptized, however probable, is incapable of complete proof. But on the other hand it is to be observed that there is not a single case of the Baptism of a person born of Christian parents being deliberately postponed until adulthood. On the level of explicit scriptural evidence, then, the case is not nearly so one-sided as the advocates of ' Believers' Baptism ' make out.

Even this, however, is not all. The issue here is not (as it is so often made out to be) Scripture *versus* tradition. In the nature of things, the situation suffered gradual but radical change with the development of first-generation Christianity into second-generation Christianity. The issue is therefore whether in face of this change the Church rightly interpreted the meaning of Baptism, even supposing no infants had in the earliest days received Baptism. It is in this context that the significance of the use of the passage Mt 19[14] (' Suffer little children . . . to come unto me ' etc.) becomes clear. No one so far as I know suggests that the dominical words directly refer to Baptism. Nor need it be assumed that the words were afterwards used to justify a practice which people questioned but which the Church (for some obscure reason) desired to maintain against every possible argument. The words have rather this kind of application, that the Church, guided by reflection upon the nature of Baptism, and no doubt partly by mature consideration of these words, was led to practise Infant Baptism. The answer to the inquiry whether the Church was rightly led can be found only by appealing to more profound considerations of the nature of Baptism which are put forward below. Oscar Cullmann is abundantly justified in defending Infant Baptism, not by the precedent of our Lord or even of primitive Church practice, but by the doctrine of Baptism itself. It certainly cannot be settled by the surprisingly naïve device (used in the article under consideration) of ascribing a certain teaching about Baptism to the Apostles, and writing off all apparent scriptural evidence for Infant Baptism as impossible on the grounds that the practice and the teaching of the Apostles would then contradict each other.

(3) The writer of the article which is here in mind does realize something of the third issue which it seems necessary to present. His words are : ' Believers' Baptism stands sharply opposed to Infant Baptism in its conception of Divine grace.' I think that this is unfortunately true. What is involved here is best explained by putting two questions : first, in what sense is Baptism initiation ? ; and second, what is the place of faith in Baptism ?

Baptism on the catholic view is real initiation.

[1] The whole phrase runs as follows : ' such claims can hardly stand against the authoritative opinions of the expositors already named.' Unfortunately a number at least of these make no reference to the practice of Infant Baptism at the places cited. For example Sanday and Headlam (*Romans* [*ICC*], 53 f., 162 f.) discuss the meaning of Baptism in general, whether applied to infants or to adults and believers, and at one point at least (p. 107) suggest the likelihood of the practice of Infant Baptism from the use of the term σφραγίς. Similarly C. H. Dodd (*Romans* [*Moffatt N. T. Commentary*], 136) specifically declares that the validity of Infant Baptism is simply not in question.

It is by Baptism that a person enters the Christian Church and the fellowship of the household of faith. The writer of the article makes it very difficult for us to suppose that Baptism has any clear or special significance of this kind. If Baptism is really 'primarily a declaration of faith,' if it is 'an act of obedience,' if it 'expresses . . . the truth of conversion' and 'finally . . . is a means of grace' in which God 'answers faith with assurance,' it is difficult or impossible to understand why a Christian should not be baptized again and again, 'in precisely the same sense in which the Lord's Supper' is repeated again and again. But in fact the writer does not speak representatively of others who, like him, hold to 'Believers' Baptism' alone. Those others would hold that a real beginning is made, that in other words a real initiation takes place; and Baptism is for this reason not susceptible of repetition.

But the question dividing the advocates of 'Believers' Baptism' from those of Infant Baptism is still to be faced: How or on what conditions does this initiation take place? The answer given by the first is: The boon conveyed in Baptism is conferred only on condition of faith already present and declared on the part of the person being baptized; the answer of the second is: The baptismal boon is conferred at the very beginning of the Christian life, before ever confession of faith is made, and, whatever condition is demanded, it is certainly not that of a declared faith on the part of the person being baptized.

In fact, the difference here is not merely one of the time of the conferring of the baptismal benefits. The difference in time implies a concealed difference in the nature of the benefits Baptism is believed to bestow. Some phrases of the article before us will make this clear. For the writer 'every worthy doctrine of the Church assumes its members to be Christians in faith, practice, and profession'; those to whom Baptism is applied must apparently be 'religiously competent'; and 'grace is God's action in a soul made voluntarily susceptible to Divine influence by personal repentance and faith.' This makes it clear that the grace of Baptism is applied long after the Christian life has well begun (and this, even if we discount the extravagance of the language here used). No wonder then if the grace be supposed to be merely 'the supernatural inflow of enriching resources into the surrendered and trustful heart.' It thus appears that the initiation of the Christian life and much of its growth is entirely independent of Baptism, and therefore of such grace as Baptism conveys. No doubt it could alongside of this be maintained that the beginning of the Christian life, the 'surrendered heart,' the 'religious competence' that are all required before Baptism is applied, are the work of God, though the writer never raises this evidently important question. But it is certain that baptismal grace plays no part in producing them.

Baptism so regarded forfeits all claim to be a genuinely *Christian* initiation, though the claim that it is so is advanced in its favour in the article. The emphasis upon 'voluntary susceptibility' and 'surrender' as precondition of Baptism assimilates the rite to the secular type of initiation ceremony, just as it surrenders the thought of the prevenience of God's grace—or, if not actually abandoning it, at least excludes it from the sphere of baptismal grace.

To those who advocate Infant Baptism this is a very serious mutilation of the conception of grace. If persons are to receive grace only when they are already 'spiritually conditioned by faith in the gospel to receive it,' where, it must be asked, can the Christian life make a start at all?

Thus it appears once more that, since the real start is made elsewhere, Baptism so regarded is not real Christian initiation at all.

(4) The fourth issue to be raised here has already been mentioned. It is the place of faith in Baptism. It was said above that no one advocates Baptism unconditionally; and those, who deny that personal faith in the person baptized is the right definition of the conditions required, must not be held to mean that faith is dispensable. Infant Baptism is of course administered to the 'children of Believers.' I find it quite extraordinary that such a thing need be said at all. But the writer of the article in question says that 'this [analogy of Jewish circumcision], of course, could justify only the Baptism of children from Christian homes'—as though the advocates of Infant Baptism had any intention of applying Infant Baptism to others than the children of Christian parents. I know of no one to-day who admires Charlemagne's reputed use of a hosepipe to baptize the Franks, or imitates the missionaries mentioned by Barth who baptized whole Indian villages by means of a firehose.

But that faith must be active in the administration of Baptism is firmly maintained by the advocates of Infant Baptism. The locus of this faith, however, is not in the person to be baptized. Calvin, it is true, hedges when he poses to himself the question whether there is such a thing as faith in an infant, and finally he leaves judgment in the matter suspended. But the demand for faith is always made in Baptism. This demand, in the case of an adult, takes the form of a profession of faith, and this the advocates of Infant Baptism willingly concede. But in the case of

infants, it takes a different form. Faith in their case is both present and future, both actual and expected. The faith present is the faith of the parents or sponsors, or of the congregation gathered and praying. One hesitates to use the term 'vicarious' of this faith, since it is not clear that faith can be vicariously held or applied. Elsewhere I use the term 'altruistic' to describe it (*Scottish Journal of Theology*, iii. 2). It is this faith of which the Apostles' Creed is the recognized expression and to which the sponsors (and often, as in the Scottish rite, the congregation too) give assent.

But there is also an 'expected' faith, what may perhaps be called a 'proleptic' faith. Cullmann (*op. cit.*) shows with a force that the present writer finds compelling, that, where Baptism is administered to one not capable of a profession of faith, it is always done 'with a view to future faith.' Baptism is not rendered nugatory by the absence of faith in the person baptized; it is frustrated only if neither in the present nor the future does faith emerge. In point of fact, this has been at least implicitly recognized in the Communions where Confirmation follows Baptism at the appropriate time. For then the baptized person, come to years of responsibility and decision, not only ratifies what was earlier done for him, but procures confirming grace.

Whether this, as the writer of the article inspiring this supplement alleges, involves a 'difference of status' between the children of Christians and of non-Christians appears to be a matter of definition. Are we to regard the choice of Israel as 'conferring spiritual privilege' upon the people? The answer is that the Jews did so *misunderstand* it to involve spiritual privilege rather than responsibility. But it is quite unimportant whether one cares to call the difference between called and not called a 'difference of status.' And in view of the affinity between circumcision and Baptism, the really surprising thing would be had the Early Church not carried over whatever is involved in this difference to differentiate the children of believers and those of unbelievers.

Equally surprising I always find the allegation that Infant Baptism involves a 'non-ethical interpretation of the gospel.' This, the writer holds, is one of the 'issues involved.' There is indeed something admirable about the pugnacious desire to defend the individual responsibility of the person which (I suppose) inspires this allegation. But the defence must be conducted on right lines and not on wrong. Even its defenders have to remember religiously that the mysteries of personality and responsibility are bound up with our relationship to God; philosophically that personality develops in contact with persons; biologically that Robinson Crusoe was not born alone upon his famous island; and ethically that no one ever asked to be born at all. One would be more convinced of the presence here of a 'non-ethical interpretation of the gospel' if he thought those who used this phrase could really tell him when an infant becomes the bearer of ethical attributes. The grace of God in Baptism stakes claim upon this (as one may call it) ethical and spiritual no man's land, and operates within it through such ethical means as the case allows—the Christian influence of parents, sponsors, and Church—until at Confirmation, by a profession of faith, the territory is declared voluntarily to be made over to Christ, and Christ's rights in it are ratified.

Let it be really allowed that grace alone can so work in a man's heart that he 'confess that Jesus Christ is Lord,' then those who advocate 'Believers' Baptism' only must either think of grace as being of two kinds, one sacramental and the other extra-sacramental, or reduce the Sacrament of Baptism to a public recognition that grace has been at work—a mere 'declaration' without real efficacy. Those on the other hand who advocate Infant Baptism believe that God makes available His grace at the very outset of a human life, and really applies it in Holy Baptism where faith, being already present in the sponsors, is the best external guarantee of a future profession of faith by the person baptized.

(5) There is no room to say more than a word about a fifth important issue. It is the question of the conditions under which Infant Baptism may rightly be administered. Where misunderstanding about the meaning of Baptism is cleared up, this remains a point where clarification is needed. It can only lead to confusion if *administrative difficulties* are allowed to menace the *validity* of the Sacrament. If this is conceded, the principle ought to be clearly affirmed, that the conditions are for the sake of the Sacrament, not the Sacrament for the sake of the conditions. The conditions to be fulfilled may then be firm, but they must not be so formulated as irresponsibly and needlessly to restrict the conferring of the inestimable benefits of Holy Baptism. This thesis is developed at length in an article in the *Scottish Journal of Theology*, iii. 2.

Doctrine of Man.

Marx on Man.

By the Reverend Edward Rogers, M.A., B.D., Southport.

It is becoming increasingly common for debating societies and study groups, desiring to grapple with 'the problems of the age,' to arrange debates between Christians and Communists. All too often they are sorry spectacles. The Christian spokesman vigorously attacks 'crude materialism,' which Communism is not. The Communist selects from his catena a few rousing quotations to ridicule 'naïve idealism,' which Christianity is not. The contenders rarely get near enough to each other to make a real fight of it; which is a pity, because the Marxist doctrine of man must be fought for the sake of man. There is a passage in the Report of the 1948 Lambeth Committee on 'The Christian Doctrine of Man' which merits the careful study of Christian apologists. 'The most highly organized, consistent, powerful, and destructive form of secularism is beyond doubt Dialectical Materialism, and the type of Communism in which it is embodied. This is perhaps the one live alternative to the Christian interpretation of man. Between the two there can be no compromise; and it seems to be increasingly probable that it is between these two that the world must choose. Neutral positions may not long be tenable. No presentation of the Christian world-view can command the assent of the rising generation unless it has squarely come to grips with the dogmas of Dialectical Materialism. For Marxism, by an ironic paradox, is at some points nearer to the Christian doctrine than any other philosophy in the field, and this makes its rivalry all the more formidable' (*Lambeth 1948*, Part ii. p. 4).

The trouble is, of course, that the dogmas of Dialectical Materialism seem to belong so much to another world of thought that it is exceedingly difficult for the Christian to come squarely to grips with them. The Marxist has the disconcerting habit of exercising Humpty Dumpty's prerogative: 'When *I* use a word it means just what *I* choose it to mean—neither more nor less.' But when the special language of the dialectic has been mastered, we discover that we are considering a close-knit and brilliantly argued total doctrine of man which has proved itself able to win the consent of honest and intelligent men. The contest with Marxist ideology is a priority of Christian apologetics; but let there be no delusion about it: it is a real fight and no mere casual skirmish against an ill-equipped adversary.

I propose, therefore, with a bare minimum of comment, to summarize the relevant aspects of the Marxist teaching; and begin where Marx began. As a young man, attracted to the study of philosophy, he accepted the 'enlightened' opinion of his generation that the Christian religion was finished. The labours of the scholars had proved that the so-called historical foundation of the Gospels was a myth. They were, in fact, comparatively late community creations clustered round a typical and probably non-existent hero. Useful enough in their own day, they were now outdated, and only the uninstructed or ignorant could take them seriously. The urgent task of the philosopher was to propound an acceptable and reasonable alternative.

Hegel had cleared the way with his fundamental proposition that the entire universal process must be rationally understood and cannot be irrational. Hegel's clue to the understanding of the process, the reconciliation of opposites (the dialectic) was a discovery of supreme importance. But the thesis that only the Absolute has (or is) complete reality, and the consequent assertion that all we can do is to watch the unfolding of unpredictable reality in experience—'the owl of Minerva begins its flight when the shades of twilight have already fallen'—Marx held to be nonsense. Feuerbach had laid hold of the truth in his insistence on the objective reality of the material world, but had gone astray through over-emphasizing crude mechanistic materialism. Somewhere between Hegel and Feuerbach was the truth.

The obvious thing to do, says Marx, is to start with an obvious and undeniable fact of experience. Not with the cosmic mystery of an unfolding Absolute, or with any unverifiable theories about 'spirit'; but with a bare and simple fact about man. One thing which is true of every man, farmer or philosopher, and which has been constantly verified by experience, is that he has to eat to live. Man is a material creature. He may be a good deal more than that, but there is where we start. The organization of human societies—family, clan, tribe, or nation—is directed towards the provision of material necessities; and if that is not done the society automatically perishes. Good music and great literature can make life very pleasant; but nobody would last for very long on a diet confined to good music and great literature.

The material necessities of human existence are of primary importance; for without them there would be no existence.

We must, therefore, reckon man as a part of Nature, as belonging to this material world. To use a typical phrase, he is a 'concrete, actual being.' But in his struggle for existence he has developed mind as an increasingly useful tool and weapon. It needs to be emphasized, in view of the current misconceptions of the nature of Marxist materialism, that the rôle of intelligence in human affairs is nowhere underrated. If anything, it is overrated! But mind is never set in opposition to matter. It is matter in motion; it is never found divorced from matter; and it is always expressed through matter. 'The material, sensuously perceptible world to which we ourselves belong,' says Marx, 'is the only reality. . . . Our consciousness and thinking, however suprasensuous they may seem, are the product of mind, but mind itself is merely the highest product of matter' (*Selected Works*, Eng. ed., i. 430–31).

The establishment, in this world, of changing social communities is a direct consequence of the pressure of material necessity. 'Social,' because the provision of necessities is made much easier by the division of labour and economic co-operation. 'Changing,' because the organization of human society is never fully satisfactory, and change is the only way to resolve the inner contradictions of society. The change is not necessarily gradual. It is more likely to be violent: a sudden leap forward when the contradictions come to breaking-point. But the thesis now established is that history, the story of man, is a story of changing social communities.

The next question is: is it *merely* the story of change? Is it a record of contingency and chance, a chronological conglomeration of haphazard incident, the story of a hopeless quest; or is there any discernible development and process? There is process, says Marx, and, what is more important, we can explain and understand it with the help of those simple facts with which we began. Men in society cannot be regarded as collections of atomistic individuals. The very fact that they are 'in society' has not only profound psychological effects, but it means also that they are involved in social and economic 'laws' which operate independently of desire. Because we are dealing with men in the totality of their social relationships, we are dealing with deducible and analysable laws.

No insurance company, for instance, has secret information as to who is going to die next week or next year; but, taking the country as a statistical whole, they can reasonably calculate the number of people of different ages who will die within the year. If I empty a bucket of fine sand I have no idea where any individual grain will rest; but I know that the whole mass will form a rough cone. So, given a mass of men in social and economic relationship, I can discover laws which belong to that relationship and which condition the historic changes in that relationship. And as there are no solitary individuals, and as the nature of concrete actual man is conditioned by the form of his social relationships, these changes involve corresponding changes in human nature.

'In the social production of their means of existence'—to quote the most celebrated exposition of this idea—'men enter into definite necessary relations which are independent of their will, productive relationships which correspond to a definite stage of development of their material productive forces. The aggregate of these productive relationships constitutes the economic structure of society, the real basis on which a juridical and political superstructure arises, and to which definite forms of social consciousness correspond. The mode of production of the material means of existence conditions the whole process of social, political, and intellectual life. It is not the consciousness of men that determines their existence, but, on the contrary, it is their social existence that determines their consciousness' (Preface to Marx's *Critique of Political Economy*).

So, in *Capital*, Marx undertook to show how, as an inevitable consequence of its inner contradictions, the capitalist order of society was not merely bound to come to an end, but was bound to come to an end in such a way and for such reasons that the next phase of human society could be intelligently anticipated. The Labour Theory of Value, the theory of the exploitation of surplus value, the law of concentration of capital, the law of increasing misery, and the class struggle: all point clearly to the next *and higher* stage of social development. For the dialectical process means that the contradictions of one phase of human society can only be resolved by a reorganization of productive forces which more efficiently solves the problems posed by material necessity.

But surely, it may be objected, this argument is leading to a theory of blind, automatic development; taking away the last shred of dignity from man. To which the answer is returned that it is an objective description of our present situation. Here Engels speaks most clearly: 'The history of social development is essentially different in one respect from that of nature. In nature—in so far as we disregard the reaction of man upon it—there exist only unconscious, blind agents which influence one another and through whose reciprocal interplay general laws assert themselves. Whatever occurs . . . does not occur as a consciously

willed end. On the other hand, in social history the active agents are always endowed with consciousness, are always men working towards definite ends with thought and passion. But this difference . . . does not alter the fact that the course of history obeys general laws. . . . Only seldom does that occur which is willed. In most cases the numerous ends which are willed conflict with or cut across one another, or they are doomed from the very outset to be unattainable, or the means to carry them out are insufficient. And so . . . there arises in the social world a situation which is quite analogous to that in the unconscious, natural one. The ends of actions are willed ; but the results, which really flow from those actions, are not willed, or, in so far as the results seem to agree with the willed ends, ultimately they turn out to be quite other than the desired consequence ' (quoted from *Ludwig Feuerbach*, in S. Hook, *Towards the Understanding of Karl Marx*, 106–7).

This, however, is far from being the end of the story. The fact that man now understands the working of the process puts him in an entirely new relationship to it. He can never be independent of it ; but he can become its master and cease to be its slave. Men can fly in machines that are heavier than air, can apparently defy Nature, because they have come to understand and accept physical laws. When men will accept the limitations of their material nature, will understand and abide consciously by sociological law, they will become the directors of the dialectical process guiding mankind to its glorious destiny.

Here is a working faith for man, or rather, a working science ; offering assurance in the place of wistful longing. ' The science of the history of society, despite all the complexity of the phenomena of social life, can become as precise a science as, let us say, biology, and capable of making use of the laws of development of society for practical purposes. . . . Hence, Socialism is converted from a dream of a better future for humanity into a science ' (J. Stalin, *Problems of Leninism*, 578). The glory that awaits man is such that, in our present condition, we can only dimly guess at its splendour. ' With men as they are, a withering away of the State is inconceivable. In speculating on a radical and inmost change of human nature, we pass beyond the borders of empirical research and enter the realm of prophetic vision where the true significance and providential destination of man are circumscribed in stammering metaphors ' (Eduard Heimann, quoted in M. Buber, *Paths in Utopia*, 11).

The comment of the Lambeth Committee, that ' Marxism is at some points nearer to the Christian doctrine than any other philosophy in the field,' is obviously true. Both emphasize the objective reality of the material world. Both deal with man, not in isolated individuality, but in his relatedness. Both believe that history is not meaningless but purposive. Both look to a glory yet to be revealed, that eye hath not seen nor ear heard. But the ground of one, and this makes all the difference, is ultimately in the merciful majesty of God. The ground of the other is in the intelligence of man.

The secret of the appeal of Marxist doctrine is not very far to seek. It is, essentially, a straightforward rationalist, humanistic, ' scientific ' teaching ; not cluttered up with irrelevant hang-overs of pious morality or Christian exhortation. It stands squarely on its own ground. It appeals to the creative sense of man ; to the feeling that if will and knowledge were united great things could be done that have been left undone—a legitimate feeling which a torpid, conventional, please-don't-let's-make-a-fuss Christianity has too often frustrated. And it ministers very subtly to the pride of sinful man. But the vital question is this : Is the ground on which it stands so squarely solid ground ?

The first critical point I would make is that Marx, like a great many other well-intentioned people who have done incalculable harm, was very deeply interested in man and very slightly interested in men. It is typical, for instance, that the Labour Theory of Value, which is of fundamental importance in the development of his thought, is built upon ' an undifferentiated jelly of socially necessary labour-units,' not upon working men. That recondite abstraction, over the meaning of which the scholars still contend with well-assumed surprise at each other's ignorance, was deliberately designed to take thought away from Tom or Alice or Sergei. We are not concerned with exploited individuals or with wicked capitalists : we are concerned with the unfolding of an economic process in which class groups are inextricably involved. The centre of attention is the Process. The victim-hero is man.

This bloodless abstraction may facilitate theorising, but it has terrible consequences. The entire theory moves on the supposition that a person is a means to a social end, an ' expendable unit ' in a super-Plan, of infinitely less consequence than the end for which he is used. And when the quiddities and contrarieties of human nature conflict with the smooth working of a logically reasonable plan, then a man must be trimmed and moulded to the narrowness of the theory, or scrapped.

In the second place, a whole host of problems arises in connexion with the development and function of mind. The relationship of a remembering, selecting, assessing mind to physical laws is one thing ; but the relationship of a secondary and

derived mind, itself conditioned by social existence, to social laws is quite another thing. There is no way for mind to get out, as it were, to understand that with which it is completely homogeneous. The celebrated letter of Engels to Joseph Bloch, which is held by Marxists to solve the problem, castigates the writers of 'Marxist balderdash' and says plainly that non-economic elements often preponderate in determining the form of the historic struggle; but also says, equally plainly, that in the long run the economic process asserts itself as necessary. So long as we must stay on the ground of the Marxist presuppositions, the problem is insoluble. It is, in fact, directly linked with the crucial difficulty of every materialist philosophy: how can mind so develop from non-mind as to be congruous with it and yet distinct from it? If the glorious destiny of man depends upon his guidance of the dialectical process, there is no ground in the dialectic for the assumption that he can guide it. If he can guide his own destiny, the theory of the dialectic is so transformed as to be irrelevant.

But the real weakness of the Marxist doctrine lies in its inadequacy. It is a brilliant, ingenious, and finally ineffective attempt to find, on the model of eighteenth century rationalism, a 'single solution' to the problem of man. The Christian could quite legitimately accept the whole economic analysis involved in the Labour Theory of Value—though he would have to be a poor economist to do so. (And even so, it should be said that, taking it as a general proposition that labour is in fact exploited in society, it is undeniably true. The complications arise when one fact of society is compelled to carry a greater load of theory than it can bear.) He can accept as true the statement that man is a material being who has to eat, that no man liveth to himself, and that social changes are qualitative as well as quantitative. But what he cannot accept is that this is the *whole truth* about man. The facts on which Marx built are true enough, but he only used half the facts. Christianity, the most materialist of all religions, accepts the fact that man in social relatedness, must ask: 'Give us this day our daily bread.' But it accepts also the fact that 'man doth not live by bread alone.'

So long as the Marxist thinks only in terms of daily bread and material necessity he will continue to under-estimate or deny the power and reality of sin. He will retain his Platonic trust in the wisdom of the expert craftsmen of politics. Which means that if the Christian analysis is sound, if man is not so much a creature frustrated only by an imperfect social environment but is primarily a rebellious child of God, then the Marxist is doomed to continual disappointment.

But even if this were not so, even if the unimaginable joys of the perfect human society were one day to be all realized by some far-distant generation, what is there in that attractive to the Marxist? The good time to come is of no significance to a mortal, perishable, concrete, actual body of matter in motion. The Christian hope, set on the ground of Christian doctrine, is reasonable. The Marxist hope, set on the ground of Marxist doctrine, is not.

In the Study.

Virginibus Puerisque.

Tito.

By the Reverend Charles M. Hepburn, B.D., Crieff.

'For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.'—Lk 7^{8}.

You have all heard, I suppose, of Yugoslavia. It's a big word, but it means 'the land of the South Slavs,' a little country in South-East Europe. The chief man of it is Marshal Tito. But his proper name is Josip Broz and Tito is just a nickname, though it is the one he uses for preference. This is how it happened. He was a good organizer and had an underground or guerilla army. He would send for people, 'partisans' was the name they used, and instruct them what to do.

'You,' he would say, 'will do this, and you that.' Only in his own tongue what he said was this:

'Ti, to; ti, to.'

Or as we might say:

'Thou, this; thee, that.'

He was always saying it. He said it so often the name stuck to him. That is why he is Marshal Tito now.

Very strangely now St. Luke tells us about another man like that. He was a centurion, an officer who had charge over a hundred soldiers. He was also much admired by the Jews, for he had built a synagogue for them. Once then, the

story says, this centurion wanted Jesus to come and heal one of his servants who was sick. And then, thinking that was troubling Jesus a bit too much, he sent another message saying, 'Just say the word and my servant will be healed.'

After that, he added this :

'I am accustomed to that myself. I say to a soldier, Go, and he goes ; or Come, and he comes ; or Do this, and he does it.'

A very wonderful sort of obedience, isn't it, soldierly obedience ; but I believe there is one finer, the sort Jesus wants and the sort Jesus gets. Once, when walking by the Sea of Galilee, He saw two fishermen, Andrew and Simon, busy fishing.

'Come ye after me,' He said, 'and I will make you fishers of men.'

And what happened ?

'And straightway,' it says, 'they forsook their nets, and followed him.'

Immediate obedience. And, what is far more, willing obedience. Andrew and Simon Peter obeyed because they wanted to obey.

Andrew and Peter of Galilee,
James, whose father was Zebedee,
And John his brother, four fisher folk ;
But, Oh, how swiftly when Jesus spoke,
Just two small words from those blessed lips,
They left their nets and their little ships.

Such is, of course, then the sort of obedience Jesus Christ wants also of us. There are some people who obey Marshal Tito, when they might prefer not to. Maybe, too, there were some soldiers who obeyed the commands of the centurion unwillingly. Such obedience would never satisfy Jesus. So let us seek to obey Him with all our hearts because we wish to and because we love Him.

With a child's glad heart of love
At Thy bidding may I move,
Prompt to serve and follow Thee,
Loving Him who first loved me.

Make Use of the Resistance.

By the Reverend V. J. Abernethy, B.D.,
Berwick-on-Tweed.

'God hath made that same Jesus, whom ye have crucified, both Lord and Christ.'—Ac 2^{36}.

We had a visit to our town recently of the R.A.F. Travelling Van Exhibition 'Man takes Wings.' There were actually two vans—one showing photographs to indicate the development of flying from the days of Bleriot and the Wright brothers down to modern times. There were also models which worked when the buttons were pressed, models designed to show the effect of air pressure on the wings of a plane and the effect of the propeller driving back the air and so pushing forward the plane. The other van contained a full-sized jet-propulsion engine. The guide explained how the air entered at the bonnet of the engine, passed through air-compressors, and eventually reached the turbine to set it in motion. If I understood him aright, the air through which the plane is driving its way is used to generate the power which helps the plane along.

It is a fascinating idea, and long ago intrigued me concerning the driving of ships. There is tremendous power in water. What a useful and economical thing it would be if a ship could take unto herself the water through which she is ploughing her way, and make that water drive her along ! I believe there have been experiments made to try out such a device, but I don't know that they have proved successful. What a grand idea. To use the resistance to drive the ship along !

But this idea is not confined to planes and ships. It can be applied to conduct and daily life. We can use the powers that resist to help us along. Let us take an example. Supposing you are the unfortunate possessor of a bad temper. No one would consider that an asset. At times you lose your temper, act foolishly, and then feel ashamed of yourself. No one would deny that a bad temper resists your moving forward along the road of life. But there is one thing about temper which is in your favour ; it shows that you have spirit. Why not take it in hand, and use your energy and passion in your work so that you have none to expend over some trivial thing such as not being allowed out to play, or to go to the pictures, or to have some one in. Make use of the Resister. Enlist him on your side, and you will travel much better.

Or take an examination. Most boys and girls will admit that a forthcoming exam. is a Resister to life's peace and well-being. Well, what about treating an exam. in the same way as the jet-propelled plane treats the air that resists it ? Get it on your side ; make use of it to help you along. Instead of making heavy weather of an exam., get down to it. Study hard, try to concentrate, try to become interested. And do you know what will happen ? You'll get through your exam., and you will find that the studies have opened up new opportunities for you in life. The knowledge derived will stand you in good stead, and that which you had looked upon as a Resister will lead you on to greater service and prospects.

How the life of Helen Keller reveals this attitude. Helen was an American girl who at a very early age became blind and deaf and dumb.

What resistance to life's well-being! But think how Helen made use of the Resisters. She learnt letters, words and ideas, and then became a great reader. You see, there was nothing to distract her from reading. She could see no boys and girls playing outside who might make her want to go out and play; neither could she hear them. Then there was no Wireless Programme that she might want to listen to, and so be distracted from her book. And so Helen made use of her handicaps, concentrated on her reading, and thus acquired sufficient knowledge to give her a University degree and enabled her to become a well-known lecturer. Making use of the resistance.

And so it was with Jesus. There were Resisters in His life. Men who resented what He said and did. So they listened to Him to try and trap Him. At last, they thought they had succeeded. They had Him seized, tried, and crucified. It seemed as if the Resisters had mastered Him at last. But not at all! They crucified Him, and by that Crucifixion, Jesus seems to have brought the strength of His Resisters on His side. By facing the Cross in the manner in which He did, Jesus seems to have taken all the venom and sting out of their attack, and to have become the Saviour of the World. He takes the hatred of men and makes it reveal the love of God. He makes use of the resistance to glorify God.

So we must admit that there is a moral as well as a scientific truth in this idea, and we do well to apply it to the sphere of conduct as well as to aeronautics.

The Dedication of the Offering.

Almighty God, we pray Thee
that these our offerings may be used
for the glory of Thy name,
in the proclamation of the gospel,
and the confirmation of Thy Church,
and the coming of Thy Kingdom,
through Jesus Christ, our Lord,
Amen.

or

Most gracious God, as we bring our gifts to Thee
do Thou pardon and take away
all our lukewarmness in Thy service.
Mercifully deal with us,
not according to the poverty of our devotion,
but according to the riches of Thy grace
in Jesus Christ, our Lord, Amen.

or

O God without whose favour nothing profits,
let Thy blessing go with these gifts
that we offer for Thy work;
and let it remain in our hearts,
making us richer, not poorer, for what we give to Thee,
for Christ's sake, Amen.

or

O Thou who lovest a cheerful giver,
teach us by Thy Spirit
to be thoughtful and prayerful in our giving,
Grant us the joy of the generous heart,
and the spirit of love and self-sacrifice
that was in Jesus Christ our Lord, Amen.

or

Accept O Lord we pray Thee this offering we make.
Cause it to be used to the glory of Thy name
in the work of Thy Kingdom.
And teach us how to bring,
not only gifts, but our whole lives, to Thy service,
through Jesus Christ, our Lord.
Amen.

The Christian Year.

THIRD SUNDAY AFTER EASTER.

The Good Shepherd of the Post-Resurrection Days

BY THE REVEREND G. LACEY MAY, M.A.,
WINCHESTER.

'All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But after that I am risen, I will go before you into Galilee.'—Mk $14^{27f.}$.

1. Here, according to His wont, the Saviour links the foretelling of His Passion with the promise of the Resurrection. In these particular words He does more; He links up His Resurrection *with His post-resurrection work as the Good Shepherd.*

We are inclined to limit our Lord's pastorate to the days of His ministry. We picture Him in those three years healing the sick, feeding the hungry, teaching the ignorant, comforting the sorrowful, instructing the enquirer, building up the inner life of the Twelve, and laying sure foundations for the Church-to-be.

But in this saying of His the thought of Him as Good Shepherd is carried on to a further stage—*into His post-resurrection days.* The whole of those forty days are characteristically stamped with His tender shepherding of His flock.

2. During these forty days the Risen Lord was neither easily nor at once recognized by His friends. Thrice this happened on Easter Day. Mary Magdalene at the tomb 'thought him to be the gardener'; the disciples on the Emmaus road walked and talked with Him quite a long time before they discovered who He was. When that same evening He appeared to the Ten, they were struck with fear. Even some days later, when He met them in Galilee, whilst they worshipped, 'some doubted.' The return of a human from the dead brings always an element of terror or apprehension; and it was so in the case of our Lord.

But in each instance of His appearing this feeling of uncertainty in His followers' minds passed as they gradually recognised Him as their Master and Friend. Through startling circumstance and changed appearance something in Him persisted—some quality or characteristic—which reassured their troubled spirits.

One characteristic which persisted—so unchanged as to identify Him surely as the Master—was that individual *pastoral care* which they had all known so well during the days of His ministry. Notice again how our Lord had linked up the two ideas—'I will smite the shepherd, and the sheep shall be scattered. But after that I am risen, I will go before you into Galilee'—*as a shepherd leads his flock.*

3. This recognition through what we may call our Lord's pastoral personality becomes very impressive if we look in detail at His post-resurrection appearances. Always to His wondering friends that pastoral tenderness stood out, and it is duly recorded by each of the Four Evangelists.

Consider the appearances *in this light.* Mary Magdalene, blinded by tears or misled by physical change in Him, thought Him to be the gardener; but her misconception was instantly dispelled by the tenderness of His familiar voice.

On the Emmaus road He is unrecognized until at the evening meal some inflection of voice, some familiar gesture, as He presided at the table, made Him known to the two friends as the same Jesus who in pastoral love had broken bread for the multitudes in the desert and for the Twelve in the Upper Room. He now became 'known to them' in a pastoral act for the feeding of friends—'in the breaking of bread.'

The same evening, in the Upper Room, the fear cast by His appearance upon the Apostles vanished (as in the case of Mary Magdalene) at the sound of the familiar voice; and all possible doubt was dispelled when He showed them the marks of suffering with which He had been 'wounded in the house of His friends.'

Later, in Galilee, Peter's grief for his faithlessness was salved when the Good Shepherd gave him a pastoral charge with pastoral words—'Feed my lambs. . . . Feed my sheep.' To the same apostle, it seems, our Lord must have confided the story of His pastorate in the waiting world before He rose from the dead: for it is Peter alone among New Testament writers who tells us 'he went and preached unto the spirits in prison, which aforetime were disobedient, when the longsuffering of God waited in the days of Noah.'

Lastly, as climax to all His teaching of the great forty days, comes the pastoral charge—'Go . . . and teach all nations.'

From all this we see why the conception of Christ as the Good Shepherd had special appeal for those who suffered persecution for His sake in the early decades of the Church. Had not He Himself emphasized it by every means in His power? It was natural for Peter some years later to dwell lovingly upon the Lord as 'the chief Shepherd,'—'tend the flock of God which is among you . . . And when the chief Shepherd shall be manifested, ye shall receive the crown of glory that fadeth not away'—and to write to Christian converts: 'Ye were going astray like sheep; but are now returned unto the Shepherd and Bishop of your souls.' And what more natural name for the Master could the author of Hebrews give than 'the great shepherd of the sheep?'

4. This Christian conception of Christ as the Good Shepherd did not derive solely from His choice of that title or from the events of the great forty days. It was made a living reality to primitive Christians *by their personal experiences.* Through suffering, persecution, missionary hardships, imprisonment, and death, they found that their Good Shepherd's present care never failed them.

'Stone walls do not a prison make,' sang an imprisoned Cavalier. No prison wall, no tribulation, could exclude the loving Presence of the Good Shepherd, or the good cheer which He showered upon His suffering friends. Paul and Silas found Him in their prison-cell at Philippi; John in the daunting solitude of Patmos.

Their experience is ours to-day. If we recall our own life's course from its beginnings, we can recognize (how clearly!) the Good Shepherd's personal care. He was shepherding us in our Christening, in the religious teaching of our parents and school teachers, in our Confirmation and many Communions, in the Church's faithful instructions, in frequent silent renewals of consolation, strength and guidance; and, indeed, in a thousand events and influences not normally thought of as religious.

All this, in spite of the fact that in blindness we have continually attributed these and other blessings not to the Good Shepherd, but to this or that 'fortunate chance!'

FOURTH SUNDAY AFTER EASTER.

The Truth that Ends our Falseness.

BY THE REVEREND VINCENT ROSS, B.D., GLASGOW.

'I am the . . . truth.'—Jn 14^{6}.

'Ye shall know the truth, and the truth shall make you free.'—Jn 8^{32}.

Philosophers exist to incite men to explore beyond appearance to reality and truth. For

Christians, truth is personal and the quest ends in Jesus, who audaciously and startlingly claims to be Himself the Truth.

Clearly, this is the most arrant nonsense, or else it is a fact of most decisive importance. The modern preacher need spend little time arguing the demonstrable falseness of contemporary society. To-day the world is littered with the wreckage of broken promises and false pacts, programmes and philosophies. If then Christ be the Truth, it is to the Christian religion men must look to abolish this sorry state of affairs.

Can, then, this claim be upheld? Ponder the story of twenty Christian centuries and you will discover it to be incontestably authenticated in the lives of a multitude of ordinary folk and in the fashioning of a progressive society. The encounter with Jesus reveals the truth which sets men free to realize the life and society that God intends.

Inscribed on the tombstone of a missionary, buried in India because she refused to retire and cease preaching Christ to its teeming population, are the words of this text and a comment which reads: 'Ellen Arnold walked that Way; taught that Truth; lived that Life.'

I am prepared without hesitation to claim that, in such a life, falseness is being exterminated.

In three ways, however many more, Christ sets us free from error.

1. *He ends the falseness of our thinking.* Jesus is relevant, because nothing is more sure about us moderns than our lost grip upon those things always and finally true and real. In his book, *Straight and Crooked Thinking*, Thouless poses the problem. Jesus replies. When we think about things, God, man, the world, life, as Jesus does —that is straight thinking. When we think otherwise—that is crooked thinking. It is necessary to-day to assert with clarity and boldness that the Christian faith is inextricably, indissolubly bound up with truth; that the *obiter dicta* of Jesus are not just one more opinion but the definitive truth about the nature of things.

In this era of confused thinking, in which the acids of popular philosophy have menacingly corroded our faith in absolute standards against which there is no appeal, it is broadminded and sophisticated to believe that one opinion is quite as good as another and mine equally as good as yours or even that of Jesus. Truth has been reduced to mere human speculation and we fix standards with an eye to our own interests. Little wonder, therefore, it is, that many moderns dismiss Christianity as a pretty tale, a delightful fantasy, an inspiring legend, but at the best no more than unrealistic, wishful thinking—spoofing on the grand and elaborate scale. Jesus is not the Truth; He is a hypothesis. Not so have Christians learned the Faith. In Christ we have something given, something objective, a fact that corresponds with reality.

In the house of a young woman there reposed on the pantry shelf a tea caddy on which was a picture of Gibraltar at which she gazed day after day. Some years ago the girl found herself aboard a P. and O. liner bound for Egypt and one morning to her intense pleasure and surprise when she awakened and glanced through the port-hole, there was Gibraltar, exactly as it was painted on the caddy. 'There,' she said, 'almost within a toss of a ship's biscuit was Gibraltar Rock, just as I had seen it pictured scores of times; but heavens it was *real*! It has been real like that all the time.'

In so far as the caddy corresponded with the Rock of Gibraltar it was exhibiting the truth. Like Gibraltar Rock we Christians have an objective, given Fact, no invention of speculative reasoning, in the historic Jesus of Galilee and in the Person of the Living Christ; and in Jesus is reality. Thus in so far as our minds think the thoughts of Jesus and picture His accurately, our thinking is true to the nature of things as they finally are.

Indeed, if you are looking for the word 'ideal' or 'idealism' you will scan the pages of the Testament in vain. Not so does it speak. Its words are 'reality' and 'truth.' Christianity deals, not with what 'ought' to be but with that which actually 'is.' God *is*; Christ *is* His revealer; man *is* an immortal son; love *is* the basic law of life. And so on. In touch with Jesus you encounter reality.

I beg you to believe that I am not claiming an infallible Church. History exposes all such pretension. What Christ is; what Christ teaches; what Christ does—that is truth, both now and beyond this sphere of time and history. Thus Jesus sets men free from falsehood and error.

2. *Jesus sets men free from false roads to the good they are seeking.* Jesus claims to be the true Way and nothing can be more surely said of this modern generation than that we have lost our way.

We are like the oft-told story of the Englishman in Ireland, who asked the way to Roscommon. 'Is it Roscommon you want to go to?' queried the Irishman. 'It is,' said the Englishman, 'that's why I asked the way.' 'Well,' replied the Irishman, 'if I wanted to go to Roscommon I wouldn't be starting from here.'

We are starting from here and we know where we are—living in a rather uncomfortable, perilous economy which is liable to explode at any moment and blast us and our achievements to smithereens.

We are clear, too, about our destination—a society in which men find peace, prosperity, and a meed of happiness. Our trouble is that we don't know the way. Only yesterday our politicians were attempting to outline 'The Right Road for Britain.' Frankly, have any of our parties either the insight or the courage to state the simple truth of the matter? The order of the day still seems to be muddling ourselves into some new muddle or mess.

Christ alone can set us on the right road. Between the society where we are and the community where we desire to be a great gulf is fixed and only one bridge exists—Christ and His way and spirit and power.

Does that appear to you to be just what you might expect the Church to say, the parson's patter and clichés, another advertising stunt to create belief in those things which the Church has to offer?

Look at it, then, from this angle. Range over the whole hideous extent of chaos and confusion, the tangle and rupture in domestic and social relations. I am not prepared to say that commitment to Christ will automatically solve all the burning issues of the day. That is being stupidly pious. We shall still need the best brains, skilful planning, and costly experiment. But I am prepared to say that, if you will analyse any major modern malady, at the heart of it you will find some blatant egoistic flouting of the things for which Jesus stands. War, totalitarianism, class hatred, unemployment, grinding poverty, the modern rackets—behind all, and the cause of them, is an obstinate rebellion against the word and will of Jesus. The preference for ruthless self-assertion before God.

Jesus is the real way. As in the Testament on the tempestuous Galilean Lake, when Jesus came aboard the ship, then the disciples were able to reach the other side, the desired haven. Not before. Therein lies a parable for us modern folk. Only with the Faith will we achieve the good Community without which we are perishing.

3. *It is the evangel of Jesus that sets men free from artificiality in our living.* Here, again, Jesus is the Truth about life, and nothing could be more true about millions of us than that our existence is unreal, artificial and hollow.

This generation has chosen to live without God and His Church and what value must we place upon their life? In all justice, many of them have exhibited fine qualities and decent actions. But by and large, Eliot, one of their most brilliant men of letters, calls them 'The Hollow Men'—

> Shape without form, shade without colour,
> Paralysed force, gesture without motion.

As one character in a novel says, 'I would like to take life by the throat and choke something out of it.'

Not a pretty picture, that!

Religion, said Arnold in a famous definition, is that power not ourselves that makes for righteousness. Christianity is the power that makes for life with a tang and flavour.

It is incontestably true that at this very hour there are tens of thousands of men and women who would quite openly admit that life minus Christ would be mere shadow and shell. Such persons are part of the fact of Christ in the modern world, and in them Jesus steps out of the past to become the Great Contemporary and bestow upon us the life wherein true joys are to be found. 'I've had a king's life,' confessed Rutherford, the Scottish saint, 'with Christ.'

'I see Him. I see Him,' cried Pascal, more than three centuries ago, to a great congregation in Paris. 'I see Him in all His splendour . . . and lo! He is on His way to God. But now—I see Him turn, and now I see Him smile and cry: "I am the Way, the Truth, and the Life. O, France, follow Me, and win the Crown."'

Even so Christ sets us gloriously free from the tyranny of the false.

> Thou art the Truth.
> Questions the ages break against in vain,
> Confront the Spirit in its untried youth.
> It starves while sifting poison from the grain.
> Thou art the Truth.
>
> Thou art the Life.
> All ways without Thee paths that end in death,
> All life without Thee with death's harvest rife,
> All truth dry bones disjoined and void of breath.
> Thou art the Life.

Rogation Sunday

Work.

By the Reverend J. Adamson Finlay, M.A., Glasgow.

'Man goeth forth unto his work and to his labour until the evening.'—Ps 104^{23}.

A noted European geologist was once offered a large sum of money to go on a lecturing tour in America. It was a tempting offer, but he turned it down with the remark, 'I have no time to make money.' In so saying, he was not merely making an epigram but was revealing his attitude to life, in which his work had first place. Work for him was not a money-making device but a call, a vocation, a destiny.

Is it not time in this generation that work was

viewed with a less jaundiced eye than has been the case for some time, and that it was seen for what it is, not a nuisance or a curse, not something to have as little contact with as possible, but an obligation laid upon man by God in His wisdom and love. 'Man goeth forth unto his work and to his labour until the evening.' Such is God's decree: to go forth to work in the dew of youth, to give to it the prime of one's strength, and to continue in it till the shadows lengthen. Then, having worked well, one may rest well; for the quality of rest at a day's end, or a year's end, a life's end, is determined in large measure by one's preceding attitude to work. 'People who never do any work,' observes Viscount Samuel, 'never have any holidays.'

1. Work is an acid test of character. Not only by our works in the Biblical sense, but by our work shall we be known. Work brings to the surface what is in a person; his right views or his wrong views, his energy or his sloth, the wholeness of his personality or its disunity, his essential integrity or the want of it. John Ruskin has a searing sentence about work and workers which if somewhat strong may hold a needed warning. 'A man,' he says, 'who accepts Adam Smith's statement that a workman is kept honest by fear of losing his employment is in an entirely damned state of soul.' One could do untold damage to one's personality through a rootedly dishonest attitude to work.

When God sent His Son to this earth it was in the first instance to work for many years at a carpenter's bench; and that bench became a kind of judgment seat for all workers. There work was done as work should be done, with the joyous fidelity of the whole heart. To that bench therefore we all come up for judgment. Not that He who worked there frowned upon men or disparaged their work. He just did His own work according to the full measure of His manhood, and the spirit He brought to His bench separates men, silently and relentlessly, into those who are true workers and those who are not. No more fundamental question can be asked about any man than: How does he work?

2. Besides being a test of character, work is also a producer of character. Let a man or a woman be consistently zealous and faithful in their work through the years, no matter what the task, in high place or low, and most certainly their personality will take on a certain indefinable dignity; and, what is more, though they may not articulate it to themselves, they will be conscious of a deep-down rightness as of one matched with his lot.

As they work, character will grow. The difficulties and obstacles incidental to the steady performance of duty, the strain at times, the wearing monotony at other times, the inevitable discouragements: such things form the raw material out of which strength and depth of character can be formed. And in the upshot, character and not gear is the real reward of labour. As Ian Maclaren's Dr. Maclure put it: 'Wark comes first, an' fechtin' awa wi' oor cauld land, an' wringin' eneuch oot o't tae pay for rent and livin' pits smeddum (spirit) into a man.'

Work does produce character, but to be the right kind of character it must be the right kind of work. Bad work inevitably issues in deterioration of character; just as good work, in which a man invests 'the great original capital of head and heart and hand,' results in the wealth which sound character is.

3. Rightly viewed, work is one of God's best blessings to His children. How great, for example, is the protective value of work. When a person is busy with his toil he is saved from the shafts of many a temptation to which the idle or indolent person is laid open and often falls a prey. Useful occupation saves from boredom, which is a prolific breeding ground of wrongdoing, and puts in the place of boredom a healthful contentment. Work, moreover, is a safeguard against various forms of ill-health, since it supplies the personality with a purpose which tends to harmonize and unify its powers and keep it healthy. 'To be physically fit,' said Lord Horder, 'a purpose or a passion is absolutely essential in most of us.'

The value and blessing of work is many-sided; and in the long experience of man it has been found to come as a veritable angel of light in dark days of sorrow. When nothing can relieve the awful gnawing anguish of grief, when human words are all but vain, when everything seems vain, then work will help a little, and by and by will help much.

As for that pleasure and satisfaction in life which every normal heart craves, where is it to be found more surely and more healthfully than in the work to which a person diligently sets his hand? Sir Walter Scott bore testimony to this when toward the close of his life he said to his son-in-law: 'I have had as much happiness in my life as most people, and I must not complain now.' When Lockhart replied that whatever had been his share of happiness, no man could have laboured better for it, Sir Walter answered: 'I consider the capacity to labour as part of the happiness I have enjoyed.'

Work is indeed an inestimable blessing, a source of health, a safeguard against temptation, an anodyne in sorrow, and a perennial spring of as fair a measure of satisfaction as this world affords.

One of the needs of our day is that we should take a new look at work, repent of our ways, and believe in the high intention of God in giving us work to do and skill and strength to do it. The person who brings to his work less than his best cheats nobody so greatly as he cheats himself; and many, it is to be feared, are practising this cheatery in this bemuddled age. Let us not be of their number. Let us to our work with heart and mind and soul, for this is the will of our Father in heaven for us. Man goeth forth to his work and to his labour until the evening. And at evening time it shall be light.

SUNDAY AFTER ASCENSION.

The Ascended Lord.

BY THE REVEREND ARTHUR H. KIRKBY, M.A., B.D., LEICESTER.

'He led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.'—Lk $24^{50ff.}$.

Observing the festivals of the Christian year is like a tour round a great cathedral. The wonders and glories of the whole building are viewed from as many angles as possible, so that every aspect of its beauty may be appreciated. Special seasons of the Christian year are as special viewpoints from which we survey the massive beauty and glory of the Christian gospel.

A point of view from which the faith is too rarely regarded is the Festival of the Ascension. Some kind of formal belief is given to the doctrines emphasized at the season. Lips recite the phrase of the Apostle's Creed, 'He ascended into heaven,' but hearts are not warmed by the thought behind the words. Yet the fact of the Ascension is most plainly taught in the New Testament.

The text gives an account of the simple beginnings of the whole belief. Jesus, the Risen Lord, was with His disciples at Bethany, and He blessed them. As He blessed them 'he was parted from them, and carried up into heaven.' The critical mind begins to ask questions as the words are read. Is heaven to be located in a perpendicular direction from that point in Bethany? Such a question of celestial geography, however, misses the point. It is a great spiritual truth that is conveyed by the story.

There are three episodes in the life of our Lord that give us the clue to an understanding of the meaning of the Ascension. The first episode is that in which He is the localized Incarnate Lord. He is limited in the same way that we are all limited. He cannot be in two places at once. If He is in Nazareth, He cannot be in Capernaum; if He is in Jericho, He cannot be in Jerusalem. He is in one place at one time.

The human side of this we appreciate. From our earliest days we learn to adapt ourselves to this condition of our existence, that we cannot be in two places at the same time. Dr. Boreham in one of his essays touches on this in a whimsical fashion. He says that our bodies are at once great handicaps and great blessings. If, for example, we want to do some mischief we must take our bodies with us to do it, and they are a handicap. Again, if we want to do a good turn to somebody, the act is done by our bodies, and the person who benefits knows who the kind friend is. This limiting condition of our existence is therefore an element in the formation of character.

While we may appreciate the human side, the Divine side in relation to our Lord is a great mystery. We believe that He is the only-begotten of the Father sharing in the nature of the Godhead from eternity to eternity. Paul, writing to the Church at Philippi, speaks of the Son 'being in the form of God,' and One who did not count it some honour to be snatched at to be regarded on an equality with God. Yet He who shared with the Father the Divine attributes of omniscience, and omnipotence, and omnipresence humbled Himself, and accepted the cramping conditions of a human life. He had to learn; He knew weakness and frustration; He was in one place only at one time. We meet here the mystery of grace.

The second episode is that which follows the Resurrection. Surprisingly, unexpectedly, He appears among His disciples. Miss Dorothy Sayers, in *The Man Born to be King*, makes a dramatic incident of the occasion recorded in the Fourth Gospel when Thomas is unwilling to believe what the other disciples say about Jesus being alive. He states quite plainly that unless he can see for himself the print of the nails he will not believe. While he makes his firm asseveration Jesus appears in the midst, and the other disciples have to quiet his hasty words, letting him know that the Master is present.

The Resurrection appearances of our Lord are not subject to the ordinary conditions of human appearances. He determines when they shall be, where they shall be, and when they shall end. At times He makes Himself known to only one, to Cephas. On another occasion it may be to several, as to the Eleven. Paul tells us that there was a time when He appeared to more than five hundred at one time. All these varied appearances were part of His teaching His disciples to know that He was always near.

The third episode is that which is associated

with His Ascension. This is not His disappearance from the world, but the assurance that He is everywhere in the world, for every one. The words of George MacDonald have often been quoted in this connexion. The Ascension of our Lord means His going from the here into the everywhere. He is not the absent One because He has ascended to the Father; on the contrary, He is the everlastingly present One. He assumes again those Divine attributes which He graciously laid aside for man's sake.

It is our failure to believe this great doctrine of the Ascended Lord that impoverishes so much of our Christian worship and Christian living. How uplifting an experience to commence the act of worship knowing that He is present. It is no time of sweet remembrance of a beautiful but past life. It is a time of communion with One who is alive, present with His people. What He was in time, He is for ever in eternity, the Saviour who seeks and saves the lost.

How easily we reckon the success of an act of worship or a meeting at a Church by the number of people attending. The success depends more upon the facility in counting the angelic hosts that are present. An old faithful deacon once told his minister that 'all the Shining Ones were present' at the early morning Prayer Meeting. He who is the Ascended Lord is present to meet His own when they gather to worship.

Perhaps the real work of the Church would be taken much more seriously if we remembered the significance of this season of the Christian year. In remembering Him and the extension of His Kingdom we should not have time for entertaining ourselves with footling secularities. The wonder of His love would give a new dynamic to all our plans, and His greater glory would become the main purpose of all our activities.

'He was parted from them,' Luke writes, but it was a parting in one form only. For the Ascended Lord made Himself known to them in many other forms by His Spirit. And not to them only. Believers of every place and every time know the certainty and the power of His love.

The Gospel of Life.

By the Reverend Thomas M. Donn, M.A., Duthil, Inverness-shire.

A semantically correct English version of the Bible has been a desideratum for a long time, and if the new translation, which is being prepared, meets this need it will render a great service to the task of setting forth the true doctrines of Christ and the gospel. Here I seek to indicate briefly how incorrect renderings in the existing English versions continue to obscure and to some extent to falsify these doctrines of which I select two only—Reconciliation and Forgiveness. In translating the Greek New Testament, the sole consideration ought to be the exact reproduction of the meaning of the text and, where that is not possible without paraphrase, there ought to be notes giving the exact meaning or differing views as to that meaning, for the benefit of those who cannot consult the Greek text for themselves or the work of the most eminent New Testament exegetes.

Reconciliation.

It is well known that the *usus loquendi* of the Greek New Testament invariably represents God or Christ as reconciling man to Himself and never Christ as reconciling God to man. In the sole instance where reconciliation between men is mentioned (Mt 5^{24}) the verb used is not καταλλάσσειν but διαλλάσσειν. The continued use by theologians and others of the word 'atonement' (found only in E.V. 1611 at Ro 5^{11}) is much to be regretted as it has now lost its original Shakespearean meaning which is identical with reconciliation and in any case corresponds to the same Greek word elsewhere so rendered. Atonement now suggests the ideas of expiation, appeasement, piacular sacrifice, substitution, and satisfaction, which are wholly alien to the true doctrine of reconciliation. For the same reason the retention by Moffatt and Weymouth of the term 'propitiation' is unfortunate because, though its Greek equivalent is used in LXX as the only term available to represent the Hebrew terms *kipper* (make reconciliation) and *salah* (pardon or forgive) its pagan connotation was excluded from the Old Testament by taking the word sin as its object. As it is impossible in English to speak of 'propitiating sin' we find other renderings.

So far then as the terminology of the Greek New Testament is concerned all pagan notions are utterly excluded, and it is the bounden duty of all translators to avoid suggesting them in their renderings and not to use archaic words now

differently understood. But at present it is only with some difficulty and with the guidance given from the pulpit and from books that the English reader can see clearly that the true doctrine of reconciliation in the New Testament differs greatly from the many perversions of it which abound and which antagonize many morally intelligent people. That doctrine shows the gospel to be the Gospel of Life from the spiritual viewpoint and the Gospel of Righteousness from the moral viewpoint and in that inward sense so emphatic in the teaching of Jesus Himself.

Jesus Christ was not merely a teacher of truth and life: He was the Truth and the Life and came to give life to men. The unique nature and origin of His person, His words, His works, His own submission of His will of the flesh to the will of the Father in all things, culminating in His voluntary death—all these individually and collectively had as their aim the imparting of life to believers thereby enabling them to live by faith (which is something much more than 'belief' or the secular meaning of the word 'faith'). Salvation by θρησκεία ('religion'), by 'works' or 'a man's own righteousness,' and by a profession of 'orthodoxy' combined with outward respectability finds no countenance in the New Testament. Had Jesus not challenged and rejected the sufficiency of these things the anger, opposition, and cruelty of His enemies would have been inexplicable.

Reconciliation takes place only when life is received from Christ. But just as food cannot possibly revive a body already dead, so the Word, unless it were also the Word of Life, could not give life to man. But the Spirit, so to speak, gives the Word power over those who are truly seeking reconciliation with God and hence man is said to be *born* not only of water (the symbol of the Word) but also of the Spirit (Jn 3^5).

But it is obvious that in the New Testament a very special significance for reconciliation is given to the death of Jesus. Here again the common mistranslations in the English versions have obscured the true doctrine, introduced alien ideas and assisted in perverting its meaning.

Now, surprising as the statement appears to be *prima facie*, it is an exegetical fact that Jesus Himself in no recorded saying ever connects the forgiveness of sins with His death. Since, as Calvin aptly remarks, 'He must be heard before all His apostles in discoursing of His office' (*Inst.* II. xii. 4), this fact should have led interpreters to show great caution in considering the Apostolic doctrine of reconciliation. Had they always done so they would have discovered that that doctrine exactly corresponds with the teaching of Jesus concerning His death. The words 'for the remission of sins' (Mt 26^{28}) are very generally considered to be a gloss on the text, but in any case (*pace* Weymouth, etc.), 'remission' means far more than 'forgiveness.' Despite the scribes' charge of blasphemy and their challenge 'Who can forgive sins but God only?' Jesus forgave sins and claimed the right and authority to do so—which He authenticated by miracle and not by simply declaring in answer to His critics 'I am God as well as man.' He forgave sins long before He died nor does He ever suggest that such forgiveness was, so to speak, in anticipation of, or conditional upon, His death. The totality of His life and death in the flesh had reconciling purpose and efficacy: His words and His flesh were very specially identified in the fulfilment of that purpose. The Early Church grasped this salient fact, and hence was especially careful to resist above all things the plausible heresy of Doketism which claimed to stand on a higher spiritual level and to take a more exalted view of Jesus by eliminating the reality of His manhood and reducing it to mere appearance. This heresy has taken some very subtle forms in the history of the Church which I have not space here to mention. The death of Jesus must not be isolated from the rest of His saving activity: it was the culminating expression of His previous and constant 'death unto sin.' When He said 'Not my will (*i.e.* the will of the flesh) but thine be done' He made the supreme declaration of His faith that God would by His death 'draw all men unto him' and so effect their reconciliation.

Forgiveness.

We have seen that Jesus came not to reconcile God to men but men to God. His hearers all knew from the Old Testament that God had promised always to forgive those who truly repented and turned from their sins and that He demanded no expiatory sacrifice, and that 'the sacrifices of God are a broken and contrite heart' and that what He required was that men should 'do justly, love mercy and walk humbly with Him.' Jesus came to 'fulfil the Law' by giving life to men. How then has it come about that it is widely believed that Jesus came merely to secure for men the forgiveness of sins by offering an expiatory sacrifice to cover all the sins of all men—past, present, and future? And that salvation consists in believing this and, of course, paying a respectful conformity to the creed, ritual, and material support of an 'infallible' Church which claims to be the sole medium of Divine grace and forgiveness? The answer briefly is, as Sohm has put it, that 'the natural man is a born Roman Catholic': if he is in the least concerned about the salvation of his

soul or, to speak more strictly, his safety and comfort in the hereafter, this creed is much more agreeable to him than the true doctrine of reconciliation.

The ambiguous use of the word forgiveness in the English New Testament becomes apparent when the Greek text is considered: there we find several different terms distinct in meaning: ἄφεσις χαριζόμενοι, ἐχαρίσατο are all translated 'forgiveness' or 'forgiven' while πάρεσιν is incorrectly rendered by 'remission' whereas it means 'passing over.' A detailed study of these terms as they occur in the Greek New Testament is most rewarding and illuminating but cannot be attempted here. Let it suffice to say that ἄφεσις means 'deliverance' or 'loosing' and when not used of sins it is invariably given its correct meaning in the New Testament. It is only where the loosing is from the *penalty* due to sin that it can be properly rendered by forgiveness in the sense of pardon. '*Forgive* us our debts as we forgive our debtors'—where pardon is sought not deliverance from the *power* of sin itself, for no mere man (though he call himself a 'priest') can deliver another man from the power of sin: he can only pardon him who has sinned against him. But reconciliation means more than obtaining God's pardon; it means deliverance from the power of sin and by receiving life from Christ that process of deliverance commences and moves towards completion throughout our earthly life. Reconciliation takes priority, so to speak, over forgiveness as the central doctrine of the gospel; but the religious world by reversing the order and generally ignoring the necessity of reconciliation altogether by identifying forgiveness with reconciliation has gravely falsified the gospel. Nor is this error confined to Romanism; it has spread into the Reformed Churches too. For example, M'Leod Campbell's work, *The Nature of the Atonement* (significant title!), although possibly one of the most brilliant books on its subject, does not manage to keep clear of this tremendous fallacy which has gripped Christendom. But some of its successors are much more guilty in this respect. Consider, for example, the following words (italics mine): 'This truth is *the very heart* of the gospel; and if it were more clearly perceived and more firmly grasped, there would be less misgiving in awakened souls, less lack of "assurance." . . . It tells him that there is *no question* whether God will forgive him, *since his forgiveness is already a fait accompli*; and *the only question* is whether he will *appropriate* the mercy which is assured him and enter in at the door which stands open for him and every sinner of mankind . . . [and quoting M'Leod Campbell] "Believe in the forgiveness of your sins *because they are* forgiven." The Atonement is not merely a declaration of God's willingness to forgive; it is an abiding evidence that *th* sin of the world has been *expiated* by God' Infinite Sacrifice, and forgiveness to the uttermos is assured to every sinner who will receive it Forgiveness is ours already *de jure*, and it become ours *de facto* the moment we claim it' (Davi Smith, *The Atonement*, 214 f.).

Now forgiveness is *not* the very heart of th gospel: it is Christ—the *reconciling* Christ an Him crucified. It has always seemed strange t me why men should labour to convince sinners c the reality of 'the forgiveness of sins' (meanin pardon only) when the fact is that most of ther have no difficulty at all in believing in that forgive ness: one will readily accept the *ipse dixit* an absolution of a priest as a passport to peace c conscience and heaven following on a verba 'confession of sins' and the due performance c prescribed acts of penance; another considerin 'religion' as so much nonsense will dope his sou and conscience with the light-hearted creed '*I bon Dieu me pardonerra c'est son métier.*' Why Because assured that Christ has expiated the sin of the whole world—past, present, and future Certainly this false creed goes far to explain th present widespread and deplorable indifference c the many to the Church and to Christian standard of conduct. But the gospel is far more than Gospel of Pardon or Forgiveness: it is the Gospe of Life, of Reconciliation by deliverance from th power and not only the guilt of sin. Wher forgiveness or pardon alone is referred to in th Greek New Testament the word used is not ἄφεσ but, for example, πάρεσις (Ro 3^{25}). The solutio of the so-called problem of the unpardonable si (Mt 12^{31}), consists in noting the simple fact tha 'forgiveness' is a mistranslation of ἄφεσις. great deal of the perplexity and undue sense c 'mystery' about the cardinal doctrines of Chris and the gospel would be cleared away by conside ing the actual meaning of the text of the Gree New Testament. We are told that Dean Churc once confessed that the longer he lived the mo his mind recoiled from the effort to understa how Christ bore our sins and how He obtaine forgiveness: and Henry Drummond (in *The Ide Life*, 182), quotes the following answer of a Sco Professor of Divinity when asked how long it toc him to understand the doctrine of the Atonemer which he was teaching—'*Eternity, Eternity*; an I shall not understand it then.' Surely this is n a very satisfactory frame of mind with which t attempt to preach the gospel of Christ and Hi crucified: at least it must be very difficult to c so with boldness and confidence. It has been we said that 'a good textuary is always a goo divine.'

Contributions and Comments.

ἀπ᾽ ἀγορᾶς: Mark vii. 4.

'And (anything) from the market-place, unless they sprinkle, they do not eat.' This is the rendering of Dr. Matthew Black in his recent volume on *The Aramaic Approach to the New Testament*.[1] The ordinary Versions supply the words *when they come*, following the reading of D and not a few old Latin versions. The testimony to βαπτίσωνται seems overwhelming, but Nestle and W. H. are faithful to ῥαντίσωνται with ℵ B. It is certainly a 'pregnant construction,' as it stands, but must it mean 'when they come from the market?' If the implication is that the Pharisees did their own marketing—the clergy have had to do it in recent years in Jerusalem and in some parts of the West—the italicized words would be interesting, whether true or not! Why should not the 'pregnancy,' however, refer to something neuter 'coming from the market' rather than someone(s)? Mark has already stated that they washed their hands, as they used them for eating, while later there is the reference to 'washing up' the utensils of various kinds. The thing that does not seem mentioned is the food procured from the market. This is the meaning that Dr. Black gives to the passage. It is also the translation of Moffatt. The Diatessaron, too, seems to fall into line. There are other authorities as well. The *Editio Princeps* of the Gospels in Arabic reads: 'And what they buy from the market, they would not eat without washing.' In an Arabic MS. copied in 1734 and now in the Library of the Maronite Bishop of Aleppo the translation runs: 'And what they buy from the markets, except they wash it, they will not eat it.' In these two versions there are almost no verbal similarities, but the Semitic idiom seems to have been 'recognized and rightly rendered.' In the latter case, however, the wording does not stand alone; for the Arabic is identical both in Walton's *London Polyglot*, where the Arabic was revised partly by Pocock, who was British Chaplain in Aleppo before becoming Laudian Professor of Arabic in Oxford, and in Erpenius' edition of the entire New Testament.[2] This rendering in the Arabic of the Polyglot is further supported by the other Oriental versions of the Polyglot, Syriac, Ethiopic, and Persian, although the Latin translations are different in all four cases,[3] but mean in each case '*whatever* comes] *from the* "*suq.*"'[4] Modern Arabic usage, however, also may provide a parallel. On 5th February 1949, a day or two after reading Dr. Black's study of this passage and before looking up the two Arabic versions in Aleppo, while we were at breakfast the buyer for the hospital and the missionary homes at Deir ez Zor on the Euphrates came into the room and said to our hostess, 'Anything from the suq to-day, Mrs. Nelson?' It is doubtful whether in classical or in modern spoken Arabic anywhere 'min' (ἀπο) could supply the idea of a 'person,' without some such phrase as the English Versions mostly introduce, but the idea of *something* as opposed to *someone* is natural and easily understood. 'Anything from the market, except they sprinkle, they do not eat'—if for no other reason to-day in the hope of destroying the germs, but something originally worthwhile, whatever ritual was included later! There is no need for a verbal insertion of any kind in accepting Dr. Black's translation, backed as it is by Oriental scholarship and feel.

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[1] P. 37.
[2] 1590: 1616.
[3] Walton, v. 189.
[4] 'market.'

Let the Dead Bury Their Dead.

THIS saying in Q (Mt 8^{22}=Lk 9^{60}) is usually interpreted as referring, in the first νεκρους, to the 'spiritually dead,' and perhaps to the other members of the man's family so regarded. 'In our ignorance of the circumstances this sounds somewhat harsh, though it may have been the incentive that the waverer needed.'[1] McNeile goes on to suggest that 'the Greek perhaps obscures an Aram. proverb analogous to "Let the dead past bury its dead."' No such proverb, however, has ever been discovered. The further suggestion that the infinitive θάψαι (Aram. *l^{e}miqbar*) should be read as *lim^{e}qabber*, 'Leave the dead to the undertaker (lit. to him that buries their dead bodies)' is banal.

In the course of reading the Palestinian Pentateuch Targum, I have noted the word *m^{e}than*, 'to delay, put off,' the pass. partc. of which, *m^{e}thin*, is employed as a noun to describe an individual who puts off making a decision for prudential or other reasons, *e.g.*, Lv 24^{12}, Nu 9^{8}, 15^{34}. The equivalent Heb. word *mathon* has a

[1] A. H. McNeile, *The Gospel according to St. Matthew*, *in loc.*

wider range: in the sense of 'slow (to decide)' it occurs in the Babylonian Talmud at *Yebam.* 63a, 'Be quick when you buy a piece of land, but *mathon* when you take a wife.' From 'slow' to 'sluggish,' 'easy-going,' 'weak' is a natural development, and in this sense the adjective describes the demoralized inhabitants of Sodom or the Amorites in the *Tosephta* (*Sabbath*, vii. [viii.]). It thus shares the meaning of the Syriac *mathin*, used to translate νωθρός; cf. Payne-Smith, *Thesaurus Syriacus*, *s.v.* Payne-Smith quotes the phrase *talmidhe mathine*, *discipuli hebetes*, *segnes*. It is very probable that the Palestinian Aramaic *m^{e}thin* had the same sense and associations.

For νεκροί the Aram. may be *mithin* (*ayya*) or *mithyanin* (*ayya*). Adopting the latter, we can reconstruct an original saying with characteristic *paronomasia*: 'ithai bathrai wish^{e}boq *m^{e}thinin* qabhrin *mithyanin*.

Ἀκολούθει μοι, καὶ ἄφες τοὺς νωθροὺς (?)
θάψαι τοὺς (ἑαυτῶν) νεκρούς.

MATTHEW BLACK.

Leeds.

Greek Orthodox Baptism.

In his article 'Some Important Issues for Baptismal Theology' (THE EXPOSITORY TIMES lxi. 108), the Rev. Reginald E. White states that 'the Greek Orthodox Church more consistently practises Infant Communion as the natural and logical correlative of Infant Baptism.'

There seems to be some misapprehension of the real situation in this statement. Infant Communion is practised in the Eastern Church because the child is regarded as 'confirmed.' In Orthodox baptism the infant is anointed with oil blessed by the Patriarch of Constantinople (or Moscow), and this ceremony is regarded as being equivalent to confirmation or the laying on of hands—the second part of the rite of Baptism; and thus the child is regarded as a fully fledged member of the Church.

I express no opinion on the merits or demerits of this practice, but merely point to its existence.

It is, however, curious that throughout Mr. White's article there is no mention of the rite of laying on of hands and its particular significance.

T. C. BOWEN.

Mountain Ash.

Recent Foreign Theology.

Christ and His Church. The widespread interest in the question of the nature and function of the Church is reflected in two further issues of the Swiss series of *Cahiers Théologiques de l'Actualité Protestante* which have appeared. Of these one is by P. Bonnard and deals with *Christ edifying His Church*,[1] while the other is by P. H. Menoud and deals with *The Church and its Ministry*.[2] In the former of these monographs we have a short study of the concept of 'building' as applied to the Church in the New Testament, with its Old Testament background. This is both suggestive and balanced, with due insistence on the individual, but as an integral part of the corporate Church. The third chapter shows how a mere individualism is a menace. The other study is of greater importance. It considers the Church as infused and directed by the Spirit, its priestly and apostolic ministry, and the variety of service whereby this is exercised. That the forms of service are not clearly defined and delimited in the New Testament is just what we should expect in a newly born society. What is of greater significance is the wealth and diversity of the life of the Church in its very beginnings. Moreover, it was not divided into active and passive members but every individual was assigned some vital function in the ministry of the whole Church. Both studies deserve careful reading and have present-day relevance in addition to their objective study of the New Testament.

[1] *Jésus-Christ édifiant son Église: le concept d'édification dans le Nouveau Testament* [1948]. '*Cahiers Théologiques*,' No. 21. Delachaux et Niestlé, Neuchatel and Paris; Fr. 2.75.

[2] *L'Église et les ministères selon le Nouveau Testament* [1949]. '*Cahiers Théologiques*,' No. 22. Delachaux et Niestlé; Fr. 2.85.

The Last Supper. A new edition of Joachim Jeremias's book on *The Words of Jesus at the Last Supper*, so largely revised as to be almost a new book, comes from Göttingen.[3] In it the author first discusses the question whether the Last Supper was a Passover meal or not, and defends the Synoptic tradition as against the Johannine. His acquaintance with all significant writing on this still debated problem is shown in the Bibliography with which he prefaces his dicussion. For that Bibliography alone his book would be of the

[3] *Die Abendmahlsworte Jesu*,[2] [1949]. Vandenhoeck und Ruprecht, Göttingen; Dm. 6.80.

first importance to every student of the problem. His own discussion of the issues will also make it indispensable to such students. It is followed by a careful consideration of the original form of the words of institution used by our Lord and of their significance, marked not only by the scholarship of the author but by the abundant references to the work of other writers in the footnotes. No problem is burked, and there is no concealment of the disagreements amongst scholars of the highest eminence on the issues involved. Whether the reader approaches this monograph with a prior agreement with the author that the Synoptic tradition is to be preferred to the Johannine—as the reviewer did—or whether he follows the influential group of scholars who take the other view, he will not fail to find this an important and a stimulating study.

The Book of Job. A third new German translation of the Book of Job, with commentary, has appeared hard on the heels of those of Hölscher and Fohrer.[1] This is by H. W. Hertzberg,[2] and its commentary is fuller than theirs, though like them it is addressed to a wide circle of readers. Instead of the usual delimitation of the original Book and interpretation of its message in isolation from the secondary passages, Hertzberg proposes to offer an interpretation of the whole Book, and to treat of the purpose which the compiler who was responsible for its final form cherished. The literary question is held to be secondary to the question of interpretation. Hence the Wisdom chapter (ch. 28), the Elihu speeches, and the second Divine speech are not isolated from the rest. Here the reviewer prefers to follow the more usual way and to ask what the original author of the Book intended to say, and to consider separately the purpose the interpolators may have had. Some rearrangements of the text are here undertaken, however. Thus, in the third cycle of speeches, which in the Massoretic text allows no third speech to Zophar, he offers the arrangement :

Eliphaz	22^{1-30}.
Job	23^{1}–$24^{12.\ 25}$.
Bildad	25^{1} 24^{13-24} 25^{2-6}.
Job	26^{1-4} $27^{11.\ 12}$ 26^{5-14} 27^{2-6}.
Zophar	$27^{7-10.\ 13-23}$.

He thus eliminates altogether Job's speech closing this cycle. In the second Divine speech also he makes a slight rearrangement, reading $40^{6-24.\ 31.\ 32}$ 41^{1-3} 40^{25-30} 41^{4-26}. The translation of each section of the Book is followed by a general discussion of the questions it raises, and following this there are brief notes in smaller type on individual points of text or meaning. It may be noted that the author finds no reference to a resurrection in 19^{27}.

New French Commentary on the New Testament. The first volume of a new French commentary on the New Testament, planned to be completed in fifteen volumes, and written by a team of scholars including such well-known names as those of Cullmann, Menoud, Héring and Leenhardt, has been published. It is the volume dealing with 1 Corinthians and is written by Jean Héring.[3] It contains an all too brief Introduction, a new translation of the text, with a full commentary, and a good Bibliography. Important variant readings are discussed, but only where they have real philological or theological interest. The author says he has cut away the dead wood of useless references to the work of other scholars, but in the footnotes which stand below the commentary the reader will find ample references to other literature. The commentary has constant recourse to the Greek text and is judicious in its views while acquainting the reader with the variety of view on every disputed question, such as the baptism for the dead in 15^{29}. Conceived on a somewhat smaller scale than the French Catholic series of *Études Bibliques*, it offers valuable and up-to-date guidance and will have a warm welcome from a wide circle of readers. It is written less for the general reader than the Moffatt Commentaries but less for the specialist than the International Critical Commentary.

Israelite Law. An abridgment of a doctoral dissertation by Dr. Karlheinz Rabast has been published in Germany, dealing with *Apodictic Law in Deuteronomy and the Holiness Code*.[4] The author is a disciple of Albrecht Alt, whose division of the legal forms into casuistical and apodictic law, with the recognition of the former as of non-Israelite origin and of the latter as of Israelite origin, is well known. Beginning from this Dr. Rabast examines the groups of apodictic laws found in Deuteronomy and in the Holiness Code, and then analyses the material according to the different sorts of series which it contains, studies the metrical and syntactical structure and style of the various precepts, and '*Sitz im Leben*' of the laws, and the sacral character and social tendency

[1] Cf. The Expository Times, lxi. [March, 1950], 190.

[2] *Das Buch Hiob* (*Bibelhilfe für die Gemeinde*) [1949]. J. G. Oncken Verlag, Stuttgart.

[3] *Commentaire du Nouveau Testament*, VII. : *La première épitre de Saint Paul aux Corinthiens* [1949]. Delachaux et Niestlé ; Fr. 9.50 in paper, or Fr. 12.50 in cloth, with a reduction of 10 per cent. for subscribers to the complete series.

[4] *Das apodiktische Recht im Deuteronomium und im Heiligkeitsgesetz* [1949]. Heimatdienstverlag, Berlin-Hermsdorf.

they display. He finds the apodictical laws are fundamentally Yahwistic, and that they are related to the Israelite covenant with Yahweh and are essentially social. In contrast to the casuistical laws, which are in prose, these laws have a rhythmical structure which distinguishes them. While this study is very compressed, it carries the work of Alt forward along one of the lines of form-criticism on which he set the study of Israelite law. The bearing of this line of study of Pentateuchal literary criticism is briefly indicated at the end. Dr. Rabast holds that apodictic law is found in its purest form in the Book of the Covenant, which he does not study in this work. In Deuteronomy it is given a parenetic setting and purpose, while in the Holiness Code it is given a juristic rather than a theological turn. He therefore concludes that chronologically the probable order is Book of the Covenant, Deuteronomy, Holiness Code. His form-critical study does not therefore conflict with the common literary-critical conclusions, though it goes back behind the present literary collections to the sources of their material of this particular type.

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Entre Nous.

Dean Inge.

When Asquith, wishing to 'revive the traditions of the Deanery at St. Paul's as the most literary post in the Church—the tradition of Colet, Donne, Tillotson, Milman, Mansel, and Church,' offered the position to one who calls himself 'a shy scholar, with no social gifts,' and 'inheriting the faculty of being silent in several languages,' he took a risk that was abundantly justified. George Bernard Shaw roundly declared Dean Inge to be 'our most extraordinary writer, and in some respects our most extraordinary man.' That was, perhaps, a kindly judgment. But that Dr. Inge is possessed of a most unusual capacity is proved yet again by his *Diary of a Dean* (Hutchinson; 21s. net).

In some respects it is not a good book, consisting, as it does, too largely of a bald catalogue of innumerable preachings and lecturings and all manner of engagements chronicled, and often little more. But happily there is much more woven into that prosaic fabric. At the end of a year he is apt to look back over it, with musings that are deep and not a little moving. And when he speaks of certain things, his family for instance, his heart breaks through.

What strikes one is the enormous busyness of the man. Apart from the duties of his office, made for a time more difficult, as we are bluntly told, by a certain incompatibility in certain of his colleagues ('Cathedral chapters do not set a good example of Christian charity'), there is a constant and incredible activity. He was always preaching—to universities, in cathedrals, and in churches of all kinds up and down the land; and always lecturing, and that on an amazing diversity of themes. If a list were drawn up of his subjects, it would be extremely long and surprisingly varied. In addition, papers scrambled for articles from his pen, and the number of his books kept mounting, while the endowed lectureships to which he was appointed were legion. At times he was uneasy over it, feeling that his devotional life was being somewhat smothered, and that he was not giving of his very best. But no one else was dissatisfied. Wherever he went crowds surged to hear him, often with hundreds left outside. This unmistakable popularity was a puzzle to himself. 'My extraordinary and incomprehensible vogue as a preacher and lecturer continued unabated.' Offers of bishoprics, professorships, headships of colleges came his way, but left him cold. He had his enemies, as was inevitable to one at the heart of the controversies of the time and so immeasurably outspoken. 'There is G. K. Chesterton who certainly hates me, and is reported to have said that one of his reasons for becoming a papist was that he could not remain in the same church as the Dean of St. Paul's. I retaliated in my diary by hoping that the public would soon get tired of the elephantine capers of an obese mountebank. These flowers of speech happily did not find their way into print.' Perhaps it is a pity they do now! Yet of the attacks upon him he remarks, 'It does me no harm, but is no good for my spiritual life.'

Crowds of distinguished people are known, and are mentioned; but, exasperatingly, often nothing more. One gathers that no one impressed the Dean more, by his abilities and character, than Lord Haldane; perhaps no one so much.

Dean Inge is emphatic that his reputation as a pessimist is quite unjustified, is indeed a mere myth started by the reporters who were present at the first of four lectures which he gave to the Women's Diocesan Association. 'This was the beginning of the legend that I am a desperate pessimist. Whenever I spoke reporters were present, who took down every word that seemed

to support the idea. I was almost reduced to silence.' None the less, pessimist or no, the point of view for which he stood has gained the day. The old moving-staircase view of inevitable progress has grown very faded.

Characteristic sayings are scattered broadcast. 'I read a paper at the Church Congress. The audience at these meetings is rather depressing—men who look as if they were descended from a long line of maiden aunts.' 'Marie Corelli, a common, dumpy, little person with nothing interesting to say.' Mr. Rockefeller 'asked me sympathetically about St. Paul's. I told him we had all the money we want. Perhaps he seldom hears that.' 'Some of the suggestions were merely absurd, such as the retranslation of the Athanasian Creed, favoured by Bishop Gore, beginning "Whoever wishes to be spiritually healthy." The author of the Creed would have waxed really profane if he had heard that.' 'In England, and I think in other countries too, almost all the serious thinking on theology is done by laymen.' He is at times very severe on others. His bishop is sadly mauled. But—an excellent sign of a man—he can laugh at himself. 'To Windsor, to preach before the King and Queen. I was met by a royal carriage drawn by two white horses, and by an enormous omnibus to carry my handbag.' 'Foakes Jackson has written to him in great indignation at reviews of his books by Barnes and myself. Barnes, he said, may be forgiven on the ground of invincible ignorance, but Inge will certainly be damned.' 'The Americans say that perhaps Bernard Shaw or Rudyard Kipling would have as great a reception' (as Inge himself), 'but nobody else. Very gratifying, but why don't they buy my books? They don't.'

To one who wishes well to the Church of England this is rather a disquieting view of it, taken as it is from the inside. The dissensions in it seem unhappily acute, and the policy of the Archbishops a rather scared holding of things together. Gore, working upon this, kept threatening secession. One hears of further talks of union with other denominations. It would seem that, in the meantime, their own ranks are sadly out of step. This is a pity; and not good for any one.

A. J. Gossip.

Disinterestedness.

'1931 January 15.—I gave an address at Birmingham on Lippmann's *Preface to Morals*, which seems to me a valuable and interesting book. Some Americans, like Lippmann, Santayana, and Thornton Wilder, have an excellent English style; others give us on every other page words which we have never heard before and do not wish to hear again. The main argument of Lippmann's book is that "disinterestedness" is the vital part of higher religion. Aldous Huxley has since said the same, calling it, less happily, non-attachment. When I was ordained deacon by the saintly Bishop King of Lincoln (I was ordained on my King's Fellowship, for by a curious anomaly the Bishop of Lincoln and not the Bishop of Ely is our diocesan at King's) the only thing that the Bishop said to me was "Be disinterested; that is what really matters." Perhaps no wiser counsel could be given to a young man who might be suspected of being ambitious. I have always remembered it; though I have taken occasion to say, "Don't fancy yourself disinterested when you are only uninterested, and don't fancy yourself attracted by God when you are only repelled by man."' [1]

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2 Kings v. 18.

'1923 June 20.—. . . . But what in the world have I done that I should be considered more distinguished than Welldon, Ryle, Perry, Harmer, Goodhart, Burrows, Macnaghten, and Monty James? These inflated reputations have to be paid for with heavy interest. When I am dead shall I be branded as a successful humbug, an unbelieving cleric, a disagreeable fellow with no manners, and heaven knows what else? We ought to be able to say with St. Paul, "With me it is a very small thing to be judged of you or of man's judgment; yea, I judge not mine own self, but He that judgeth me is the Lord." That final judgment is not likely to be very favourable in my case. I have done many things that I am heartily ashamed of, and very few that I can remember with satisfaction. But I believe I have been honest, and have not bowed myself in the house of Rimmon more than I could possibly help.' [2]

Booker T. Washington.

There are some men about whom no author could help writing an interesting book and Booker T. Washington was such a man. But in *Booker T. Washington* (S.C.M.; 18s. net) the Rev. Basil Mathews has succeeded in writing not only an interesting but an authoritative book on one who ranks with the very few men who were really great.

Booker T. Washington was born a slave. He knew neither the date of his birth nor his father's name. There was a time when Booker T. Washington had, as it were, a price ticket on him, for in

[1] W. R. Inge, *Diary of a Dean. St. Paul's 1911–34*, 155.

[2] *Ib.*, 86.

the records of Franklin County there is a list of ten slaves of James Burroughs with their assessed value. Booker was priced at 400 dollars, his elder brother, John, at 550 dollars, his little sister, Amanda, at 200 dollars, while Jane, their mother, was valued at 250 dollars.

The coming of freedom to the slaves brought many more problems than it solved; and to Washington was given the task of seeking and finding a solution to many of these problems. From his earliest days he had a passion for education. He heard of the Hampton Institute where negroes might be educated. He set out to go to it and in the end got there, penniless and in rags and tatters. The lady who was head teacher had grave doubts about admitting this scarecrow of a figure; but he waited on.

'Looking up and seeing him still there, the head teacher ejaculated, "The adjoining recitation room needs sweeping. Take that broom and sweep it."

'Booker leaped at the chance. All that severe discipline that Mrs. Ruffner (in whose employ he had been) had taught him came to his aid. He swept the room three times, including the cupboards. He moved every piece of furniture. He got hold of a duster and went four times over every inch of wood in the room. Then he reported. The head teacher, with her Yankee zest for chasing dirt, examined every corner. Finally she took her handkerchief from her pocket and rubbed it on the table and benches. It remained spotless.

'He was in the seventh heaven when she turned to him after this strange examination and said,

'"I guess you will do to enter this institution."'

Having absorbed all that Hampton Institute could give him Washington taught here and there, but his great work was done at Tuskegee with which his name will always be connected. He had to start from absolutely nothing. He had even to learn to make the bricks from which his buildings were constructed. All kinds of people gave gifts. 'No gift touched Booker quite so deeply as that of an old, illiterate ex-slave woman, in rags, but cleanly, who hobbled into the schoolroom one day, leaning on a cane and said, "I ain't got no money, but I want you to take these six eggs . . . and I wants you to put these six eggs into de eddication o' dese boys an' gals."'

Tuskegee grew until it numbered its students by the thousands, and behind it all was Booker Washington. One of his right-hand men said of him, 'We often reason that we can't do a thing because we haven't done it. He himself did, and called on us to do what had been done. He paid no attention to what had not been done elsewhere.' It was always the future in which he was interested. Once he went on a tour to Europe. 'I registered a firm resolution,' he said, 'that if I could prevent it I would not enter a single palace, museum, gallery or cathedral. . . . I have never been greatly interested in the past, for the past is something that you cannot change. I like the new, the unfinished and the problematic.' He was a master of detail. All his colleagues got notes from him about the smallest matter. Even his wife was not exempt. She received one in the following terms: 'The yard of the Practice Cottage does not present a model appearance by any means. So far as I can see there is not the sign of a flower or anything like a flower or shrub in the yard.' Basil Mathews comments: 'One may wonder whether or not this is the note to which an answer came, found undated in the file and signed by Mrs. Washington, which simply reads, "Umph! Umph!! Umph!!!"'

Booker Washington had a gift for memorable sayings. 'No man shall drag me down by making me hate him.' 'No race can prosper till it learns that there is as much dignity in tilling a field as in writing a poem.' 'There are two ways of exerting one's strength—one is pushing down, the other is pulling up.' 'The world looks more hopeful and more filled with God's providence when you are at the bottom looking up than when you are at the top looking down.' Booker Washington was a very great man. As Basil Mathews says of him: 'The aim and influence of the Superman is to make other men—even other great men—small. The aim and influence of Booker Washington made small men great.'

In writing this book Basil Mathews has had access to many original records, letters and documents, besides having had many conversations with those who knew Booker Washington. He has produced a book of absorbing interest, a book which the reader will find it hard to put down once he has taken it up. The pity is that it is published at a price at which many people will not be able to buy it.

WILLIAM BARCLAY.

The Expository Times, volume xlviii.

A subscriber who lent volume 48 of THE EXPOSITORY TIMES and to whom it was not returned is anxious to have another copy. If any reader has this volume for disposal perhaps he would kindly write to the Editorial Office. If a bound volume is not available the separate numbers would be acceptable. They are October 1936 to September 1937 inclusive.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

Any attempt to expound the meaning of grace leads directly to the consideration of what is the reality involved in religion. Grace, as the word for the Divine way of dealing with men, implies the conception of God as personal, and of His activity as the bringing to bear on men as persons the fullest influence of His Divine personality that they can receive. Grace means the total outpouring of His redeeming love and power. The expression of personality cannot be divided into separate channels or compartments; the whole of a personality is behind every manifestation of it. So one may say that everything God has to say or give or do is included in Jesus Christ. Or one may say that the sum of all His operation is the gift of the Holy Spirit. If we use for a short, rich description of the saving work of God this word grace, the reality for which it stands is the same, merely, that in religion there is an 'I' and 'Thou' relation in which God meets men on the level of personality to show them His face and to win their hearts.

Dr. Henry David Gray has written *The Christian Doctrine of Grace* [1] with the aim of showing that the clear understanding and faithful insistence that this is the Christian meaning of grace cuts out the mystifications and quasi-materializing, the subtle distinctions and definitions that have complicated and burdened theology and obstructed the soul's apprehension of reality.

After noting that some belief in available help from a benevolent Power is behind all religion, he briefly touches on the gospel evidence of Jesus Christ as the revelation of the personality of a gracious God, and Jesus' emphasis on God's yearning for man's salvation. Paul uses the word grace when he thinks of the nature of God that is revealed in Jesus Christ. This grace, however, is not only perceived but experienced as a renewing power and can therefore be spoken of as a gift of God, as power, as the Spirit. It becomes a word not only for the Divine disposition and energy but for the relation to God in which men live. Grace is thus a word whose meaning can be approached from various angles. The next chapters in this book trace the way in which, in the course of theological controversy and the formulation of doctrine, grace came to be treated, not as a word for the total energy of God in redemption, but for a special component in it, something that could be considered in abstraction from other elements in the situation, something that had a mystic existence of its own, something impersonal that could be conveyed in some way analogous to food or medicine, in portions suitable in quality or quantity to particular circumstances. And the Church and particularly the sacraments were regarded as vehicles for the communications of this supernatural force.

Dr. Gray points out that even Luther, especially in connexion with the sacraments, did not entirely abandon the conception of grace as a special gift; and that in Calvin the emphasis on the sovereignty of God made grace formally at least simply an overwhelming Divine force; and he names Schleiermacher as the first to reach a secure hold on the fact that the one reality in religion is the personal relation between God and man. Following him the Ritschlians understood grace as personal fellowship. The firmest grasp, however, of the truth that personality in God and man is the key to what grace means and does, and the most incisive use of this principle as the criterion of doctrine and practice, is found in Oman's great book 'Grace and Personality,' a book which makes a landmark in theology.

As the writer proceeds his purpose is disclosed as largely controversial and critical of views which still obtain. Roman Catholics remain by the idea of grace as a free gift of a supernatural quality, separate in a way from Giver and recipient. In Protestantism linger theories of redemption as something purchased by Christ for us, and revivalists have notions of grace as a state attained only through experience of a certain pattern of conversion. But there are no exclusive means of grace. All personal fellowship may be its channel. To canalize the communication of grace in the sacraments or in an emotional conversion depersonalizes it and ignores the fact that Scripture,

[1] Independent Press; 8s. 6d. net.

ritual, preaching, sacraments, prayer, may all draw men into the fellowship of God which is the experience of grace.

The author thus gives us a valuable study which furnishes a critique of eschatological views on rewards and punishments, on the meaning of sin, on the danger of separating Christ's Person and work, or His life from His death. The understanding of grace as a fellowship of love makes personal sincerity essential in penitence and faith. It makes an end of the hair-splitting distinctions and definitions of various kinds of grace, and is the only way to hold together man's religious dependence and moral independence, man's freedom and God's grace.

There are two directions in which Dr. GRAY's emphasis on the fellowship of persons as the reality in religion might furnish guidance to-day. One is in connexion with the 'Faith and Order' Movement for Church unity. If fellowship with God through Jesus Christ is the reality in religion this fellowship which is in the Holy Spirit constitutes the unity of the Church. Every plan for overcoming such divisions as exist must begin by recognizing that this unity is already there, and that the only concern is how to give it better expression.

The other direction is in connexion with the Lord's Supper. Celebrated round the Lord's Table with the real presence in spirit of the Lord at its head as Host the rite is obviously one of the personal fellowship of Christ and His guests. One of the most moving expressions of this truth is in George Herbert's poem 'Love' with its closing lines

> You must sit down, says Love, and taste my meat:
> So I did sit and eat.

No doubt it is an acutely controversial matter and one into which Dr. GRAY does not enter. But his book will tend to confirm the feeling of those who hold that the pure rite of the Table best expresses sacramentally the gracious fellowship in which the believer lives and of which he is made supremely conscious as a guest at the Lord's Supper Table, and who regret a widespread modern tendency to follow the model of many ancient rites which interrupt the movement of the Supper to insert a liturgy making at an altar an offering to God.

A volume of essays to mark the 'Centennial' of Eden Theological Seminary has been prepared under the editorship of Elmer J. F. ARNDT, who himself contributes one of the essays, The volume is entitled, *The Heritage of the Reformation.*[1] The subject is appropriately chosen, and that for two reasons. The one has to do with the story of the Seminary, the other with the contemporary situation in the evangelical churches.

The founders of Eden Theological Seminary brought with them the heritage of the Continental Reformation as a whole, being convinced of the fundamental unity of the Lutheran and Reformed traditions; and this conviction has resulted, as we here note, in the cultivation of evangelical Christianity since the foundation of the Seminary on irenical rather than polemical lines.

Again, the heritage of the Continental Reformation is a subject of renewed interest in the evangelical churches to-day, which are earnestly seeking to catch again the spirit of the Reformers (Luther, Zwingli and Calvin alike) and to apply it in evangelical freedom to the tasks and problems now confronting the Christian world.

The writers of those twelve essays do not bear names that are familiar on this side of the Atlantic, with the exception of H. Richard Niebuhr (who writes on Evangelical and Protestant Ethics) and his better-known brother, Reinhold Niebuhr. The latter brings the volume to a close with a characteristic essay, to which we now turn, on 'The Relevance of Reformation Doctrine in our Day.'

Dr. Niebuhr begins, consistently enough, with the tradition he inherited and has endorsed in his preaching and teaching, by finding the most important insight and achievement of the Reformation in the doctrine of justification by faith. He regards this doctrine as marking a pinnacle in the history of Christianity and as vindicating the final or ultimate Scriptural truth that Divine forgiveness is not merely the initial act in God's reconciliation with man but rather the perpetual necessity even of the redeemed. The redeemed is *simul justus et peccator*, and this applies not only to the redeemed individual but also to the redeemed community which is the Christian Church. 'Christ's ironic words—that He came not to call the righteous but sinners to repentance, and that the sick, rather than those who are whole, need a physician—are meant for every community of men who imagine themselves whole rather than sick, including those who have been made whole by the redemption of Christ.'

[1] Richard R. Smith, New York; $3.00.

Now this spiritual insight of the Reformation is desperately needed for the spiritual health of our generation ; it is here that the spiritual heritage of the Reformation has relevance for us, unbelievable as that may appear. Our world is perishing in a conflict between various idealisms that are so busy establishing their own righteousness that none of them is subjected to the righteousness of God.

The pathetic cultural struggle of our modern time is tri-cornered : Catholicism, secular Liberalism, Communism. The Catholic Church does not appreciate the moral ambiguity of all political positions, including those of Catholic politics, and does not realize that its Christian civilization is *in extremis* not because it is Christian but because it has endorsed the institutions of a decadent feudalism. ' It tries to cast Cardinal Mindzenty in the rôle of a pure Christian martyr but will not admit that Hungarian feudalism was rightly challenged by the Communists and wrongly defended by the Cardinal.'

Secular Liberalism, also embattled against Communism in the triangular conflict, shares the moral ambiguity (the changes are rung on this phrase) of all political positions in believing that the free play of all economic forces would make for social justice. Actually it makes for a concentration of power in a technical society with all the attendant evils. A clear pointer to this fact is the moral ambiguity of atomic energy, potentially useful to society but immediately a great peril. No wonder that the world of the secular idealists is dissolving. ' Clericals and anti-clericals eye each other with suspicion. But both are in darkness about themselves since each knows little or nothing about the sins of the righteous.' Here is the relevance in our day of the doctrine of justification by faith.

Communism, a new political religion, raises its banner of revolt against a secular capitalist-democratic world, as against a Catholic semi-feudal world (with neither of which Dr. Niebuhr would have traffic). But it has corrupted the Christian vision of a Kingdom of God on earth. It fails to recognize, as was most clearly recognized at the Reformation, the taint of sin on all historic achievements. It promises a Kingdom of God without repentance. It vulgarizes the Beatitude on the poor by giving the proletariat the place of a redeemed and redeeming class in society. ' The fury and fanaticism of Communism is falsely ascribed to its atheism or materialism. Actually, the real peril of Communism arises from the consistency of its self-righteousness. It is a universalistic idealism, dreaming of a world community, which has become corrupted by Russian nationalism.'

Dr. Niebuhr leaves little space for his exposition of the bearing of the insights of the Reformation upon the conflict of idealisms which he has described. He has to allow indeed that neither Calvinism nor Lutheranism has properly used those insights. Calvinist, like Catholic, politics has been subject to self-righteousness ; and Lutheranism tends to neutrality in the struggle for social justice.

The religious insight about the sinfulness of all men, whether redeemed or unredeemed—this moral ambiguity in the human situation—must not efface for us the distinction between good and evil, but should teach us that the highest form of goodness, which is forgiving love, is possible only to those who know themselves to be sinners. Thus it is for the Christian Church, which is the guardian of it, to mediate this truth to the world as ' a leaven in a lump.'

Accordingly, from the Reformation standpoint we may challenge the modern world's obsession with its own righteousness to the neglect of the righteousness of God : the religious sanctification of the feudal order in which Catholicism is involved in Hungary and other Eastern European states ; the bourgeois desire for freedom, not religious but political and moral, in which secular Liberalism is—not disinterestedly—involved ; the false universalism of Communism with its nationalistic corruptions at the heart of it.

' The ultimate truth of the Gospel, as discerned at the Reformation, does not contain a simple politico-moral possibility upon which civilizations are constructed. Nor is it a principle of criticism which indiscriminately negates all historic achievements. It is, however, the disclosure of a dimension of life which can prevent the decay and help the renewal of civilizations and which may mitigate the fury of competitive forms of righteousness.'

The Evidence for the Belief that our Lord Himself Claimed to be Divine.

By the Reverend A. W. Argyle, M.A., B.D., Gerrards Cross, Bucks.

It has been a favourite contention of the so-called liberal theology that Jesus Himself never claimed to be Divine.[1] We shall try to show that such a contention is false, and that there is strong and conclusive evidence that Jesus did claim to be Divine.

For this purpose we shall not rely on the testimony of the Fourth Gospel, although we shall occasionally use it as corroborative evidence. We believe, indeed, that the Fourth Gospel in its teaching about Christ gives a correct interpretation of the tradition behind the Synoptics. But we have to admit that the Fourth Gospel does present us with a later interpretation rather than an account of the exact words which Jesus uttered. Indeed, at times, it is impossible to say where the supposed discourses of our Lord end and the author's own interpretation begins. No doubt many genuine and authentic utterances of our Lord are embedded in the discourses, but the task of separating the *ipsissima verba* of Jesus from the author's interpretation is impossible.

We shall, therefore, confine our attention mainly to the Synoptic Gospels and examine all four of their principal sources—Q (the non-Marcan material common to Matthew and Luke), Mark, L (matter peculiar to Luke), and M (matter peculiar to Matthew—Matthew of course being the name of the Gospel, not of its author).

First we turn our attention to a feature which is common to all these sources: our Lord's idiom, 'Verily I say unto you.' This is clearly a deliberate substitution for the prophetic: 'Thus saith the Lord': and is not this substitution virtually a claim to identity with the Jahveh of the Old Testament? Indeed, in some passages, for instance in His command to love one's enemies, He deliberately and explicitly sets His own authority above that of the Mosaic Law.[2] The prophets of old had said: Hear the words of the Lord and do them. Jesus said: The wise man is he who heareth My words and doeth them.[3]

Next, there are a certain number of sayings which can be shown to have been recorded both in Q and in Mark, that is in both of our two earliest documents. The authority for these passages is therefore very high indeed.

One of these sayings is of supreme importance for our purpose. It occurs in Mk 8^{34-35}, Lk 9^{23-24} 14^{27} 17^{33}, Mt 16^{24-25} 10^{39}. The Marcan version is as follows: 'And he called unto him the multitude with his disciples, and said unto them, If any man would come after me, let him deny himself, and take up his cross, and follow me. For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake and the gospel's shall save it.' Here and in Lk 9^{23-24}, Mt 16^{24-25}, this saying of our Lord occurs immediately after Peter's confession of our Lord's Messiahship at Cæsarea Philippi, and this is no doubt the original context. But the same saying occurs in a slightly different form and in a different context in Mt 10^{38-39} and in Lk 14^{27} 17^{33}. So that it undoubtedly occurred in Q as well as in Mark.

The important phrase to notice here is 'for my sake.' Who is this who calls upon men to sacrifice their lives *for His sake*? In the Old Testament the prophets and psalmists emphasize their oracles with the words 'for the Lord's sake' or more frequently 'for his name's sake'; but Jesus deliberately substitutes 'for my sake.' What is this but to claim equality with God? Jn 5^{18}, therefore, no doubt correctly interprets the earliest and best authenticated tradition when it asserts that the Jews sought to kill Him because He made Himself equal with God. Paul, too, is in line with our Lord's own thought when he refers in Ph 2^{6} to the pre-existence of Jesus in equality with God, and when in Ro 10^{13}, he virtually equates Jesus with Jahveh. Moreover, the fact that Jesus uttered these impressive and significant words immediately after Peter's confession at Cæsarea Philippi strongly suggests that Jesus interpreted His Messiahship in terms of Divinity.

We have another 'double attestation' in Lk 8^{21} 11^{28}: where Jesus plainly states that His word is the word of God: 'He answered and said unto them, My mother and my brethren are these which hear the word of God and do it' 'Blessed are they that hear the word of God, and keep it.' By the phrase 'the word of God' Jesus is clearly referring to His own word, obedience to which is an indispensable condition of a secure life (cf. Mk 3^{34-35}, Mt 12^{49-50}, Lk 6^{46-49}, Mt 7^{21-29}).

The next important passage is a Q passage. I am taking the evidence of Q by itself before that of Mark by itself because Q was certainly the

[1] *E.g.* C. J. Cadoux, *The Case for Evangelical Modernism* [1938], 84.

[2] Mt 5^{21-48}. [3] Mt 7^{24-29}, Lk 6^{46-49}.

earlier source. A close comparison of sections of the Pauline Epistles with Q passages shows that the oral tradition of our Lord's sayings with which Paul was familiar was already in process of formation in the shape which it took in Q, especially as reproduced by Luke. This puts Q well before the death of Peter, which in turn preceded the writing of Mark's Gospel. It is significant that Mark who lays so much stress upon our Lord's work as a Teacher includes so little of His teaching in his Gospel. The explanation of course is that Mark knew that a collection of our Lord's sayings was already in circulation.

So we take Q first. And here the first important passage, which Forsyth called 'that embryonic Fourth Gospel,'[1] is Lk 10^{22}, Mt 11^{27}. 'All things were delivered to me by my Father, and no one knows who the Son is except the Father and who the Father is except the Son and he to whom the Son wishes to reveal him.' Those remarkable words of our Lord, authenticated in the very earliest tradition, assert a unique relation of intimacy and reciprocal knowledge between the Father and the Son; and they supply a real basis for the words in Jn 5^{18}, He said 'that God was his Father, making himself equal with God.' The Son of God here referred to is clearly Jesus Himself, and His relationship to the Father is one that could be asserted of no other; indeed it implies the pre-existence of Jesus in the bosom of the Father. An Eternal Father must have an Eternal Son.

Another important Q passage in this connexion is Lk 12^{8-9}, Mt 10^{32-33}.

Lk 12^{8-9}.	Mt 10^{32-33}.
I say unto you, every one who confesses Me before men, the Son of Man will also confess him before the angels of God. But he who has denied Me before men shall be denied in the presence of the angels of God.	Every one therefore who confesses Me before men, I too will confess him before My Father in heaven. But whosoever denies Me before men, I too will deny him before My Father in heaven.

Now who is this who declares men's attitude to Himself to be decisive and determinative for their eternal destiny? Who is this whose verdict upon men has such decisive importance in the eyes of God the Father? Do not these words of Jesus imply a claim to Divinity?

We now turn to Mark. The passage of outstanding importance here is 8^{29} (our Lord's question: 'Who do men say that I am?' and Peter's answer: 'Thou art the Christ'). It has sometimes been alleged that speculation about the Person of Christ did not begin till some years after Pentecost, when the apostles and early Christians began to reflect upon the significance of their experience of redemption. But clearly this is not so. Jesus Himself in His own life-time pressed upon the disciples the question of the nature and significance of His own Person as though this were a question of supreme and decisive importance. And at Cæsarea Philippi Peter had already divined the true answer. Jesus accepted there the title of Messiah, and in the words which immediately follow He uttered a detailed prediction of His Passion, thereby claiming the Divine prerogative of foreknowledge (cf. $9^{9-13\ 30-32}$ $10^{32f.}$). Moreover, as we have seen, the conditions of discipleship which He promptly laid down and solemnized with the words 'for my sake' show that He interpreted His Messiahship in terms of Divinity.

In Mk 2^{1-12} (The Healing of the Paralytic at Capernaum) Jesus claims, and is understood to claim, equality with God in regard to the forgiveness of sins. The enemies of Jesus at any rate saw the significance of this. They said in their hearts, as Jesus divinely perceived: 'Why doth this man thus speak? he blasphemeth: who can forgive sins but one, even God?'

In Mk 2^{18-20}, Jesus refers to Himself as the Bridegroom. In the Old Testament the covenant-relationship between Jahveh and Israel is often described as a marriage-covenant, Jahveh being the husband and Israel the bride. In referring to Himself as the Bridegroom, therefore, Jesus is representing Himself as equal with God. The old covenant of 'hesed' between Jahveh and Israel is now consummated in the new covenant of grace between Jesus and His Church (cf. Eph 5^{25}).

There are besides a number of revealing passages where Jesus lays significant stress upon the use of His own name, for example, 9^{37}: 'Whosoever shall receive one of such little children in my name, receiveth me: and whosoever receiveth me, receiveth not me, but him that sent me.' As Rawlinson says,[2] this saying has almost a Johannine ring about it; but it occurs in the earliest Gospel that we have. Whereas the prophets of the Old Testament invoked the name of Jahveh, the disciples of Jesus are to invoke the name of Jesus, by His own instructions; and whosoever receives Jesus receives God. Further stress on the name of Jesus the Christ is found in 9^{41}: 'For whosoever shall give you a cup of water to drink in the name that ye are Christ's verily I say unto you, he shall in no wise lose his reward.' The significance which the prophets attached to the name of Jahveh is transferred by the Saviour Himself to His own name as being the Messiah.

We have already noticed the use of the important phrase 'for my sake' in a passage attested both by Q and by Mark. The same phrase also occurs in Mk 10^{29-30}: 'Jesus said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or

[1] *The Person and Place of Jesus Christ*, 5, 275.

[2] *Commentary, ad loc.*

lands, for my sake, and for the gospel's sake, but he shall receive a hundredfold now in this time, houses and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.' Cf. Mk 13^{9}: 'Ye shall stand for my sake before governors and kings for a testimony unto them.' As we have seen, the substitution of 'for my sake' instead of the prophetic 'for the Lord's name's sake' is highly significant.

We will now turn to an indisputably authentic saying of our Lord which is found in Mk 13^{31-32}, where Jesus claims a relation of unique sonship to the Father. 'Heaven and earth shall pass away: but my words shall not pass away. But of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father.' Even so radical a critic as Schmiedel admits that this saying could not have been *invented* by worshipping apostles, since it includes our Lord's confession of ignorance concerning the date of His Parousia. Yet in this saying Jesus claims a unique relationship to the Father which can only be described as Divine. Further, in Mk 14^{62}, in reply to the high priest's question: 'Art thou the Christ, the Son of the Blessed,' Jesus said, 'I am.'

There is one Marcan passage which has frequently been quoted as proving that Jesus disclaimed Divinity. Mk 10^{18}: 'Jesus said to him, Why callest thou me good?' The question is addressed to the man who asked Jesus: 'Good Teacher, what shall I do that I may inherit eternal life?' The author of Matthew evidently felt uneasy about the words of Jesus, 'Why callest thou me good?' for he puts in their place 'Why askest thou me concerning the good?' The Marcan form of course is original and is retained by Luke. But Jesus is not denying His Divinity. He is trying to drive home to His questioner the implications of addressing Him as 'good.' Since only God is good, to call Jesus good is to equate Him with God. This is what the questioner had not realized. To be good without qualification is to be sinless, and no mere *man* is sinless. But the sinlessness of Jesus is amply attested in the New Testament. As Forsyth said (*Ib.*, 52), 'In Christ's own consciousness there is no trace of repentance. But in His teaching He was most insistent on repentance. He practised one kind of religion and prescribed another.' It is significant that Jesus said, 'If *ye* being evil' thereby by implication excluding Himself from the charge (Mt 7^{11}, Lk 11^{13}). The Fourth Gospel therefore once more correctly interprets the tradition behind the Synoptics when it represents Jesus as saying, 'Which of you convicteth me of sin?' (Jn 8^{46}). (Cf. 2 Co 5^{21}: 'Him who knew no sin,' and He 4^{15}: 'One that hath been in all points tempted like as we are, yet without sin'; cf. 1 P 1^{19}: 'Without blemish and without spot' and 1 Jn 3^{5}: 'In him is no sin.').

In Mk 12^{1-10} (the allegory of the vineyard) Jesus distinguishes His own status as *Son* of the Owner of the vineyard from that of the prophets as His *servants*. Moreover the allegory proves that Jesus foreknew and foretold His death. Its authenticity has been strongly defended by Burkitt who argues that an allegory which was the free composition of primitive Christianity would certainly have foreshadowed the Resurrection and not merely the death of the Heir.

Now we turn to L. First we have the Nativity narrative which plainly declares the pre-existence and Deity as well as the supernatural Birth of our Lord. Lk 1^{32-33}, declares the Divine and everlasting reign of Jesus. Lk 1^{35}, proclaims His Divine Sonship. But our concern is to discover words of Jesus Himself in which He states or implies His own Deity. We have the intimate reference 'my Father' in Lk 2^{49}. In Lk 24^{49}, the risen Saviour declares 'Behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high.' These words are such as none but the Divine dare utter.

Finally we turn to M. Here certain passages leap at once to mind—for example, Mt 10^{40}: 'He who receives you receives me, and he who receives me receives him that sent me.' Christians are identified with Christ even as Christ is identified with God.[1] Again we think of 11^{28}, 'Come unto me all ye that labour and are heavy laden and I will give you rest.' These are words which no mere man dare utter unless he be a megalomaniac; and Jesus was certainly not that; He was, as all the evidence shows, the humblest and sanest man who ever lived. Again, what are we to make of that remarkable saying in 18^{20}: 'where two or three are gathered together in my name, there am I in the midst of them.' There is no need to assume with E. F. Scott that this saying belongs to an early Christian expansion of the tradition. We have already seen that such solemn and pregnant use of the words 'in my name' is well-attested in the earliest sources. . . . Next, in the scene of the Last Judgment (25^{31-46}) Jesus Himself is clearly Judge of all the earth, and men's relationship to Him and His brethren is all-decisive for their eternal destiny. Finally, the closing words of Matthew are as clearly a claim to Deity as any saying could be: 'All power was delivered to me in heaven and in earth. Go ye therefore and make disciples of all nations, baptizing them in the name of the Father and the Son and the Holy Ghost, teaching them to keep all the commandments that I have given you; and, lo, I am with you all the

[1] Thus we can say that God is in Christ and Christ is in the Christian.

days until the consummation of the age.' But it is doubtful whether this is an authentic saying of Jesus. Some commandment of Jesus to baptize there must have been, to account for the universal practice of the primitive Church. The use of the three-fold name, however, indicates a later development.

This completes our examination of the various strands of evidence, except for one important consideration: our Lord's use of the title 'Son of Man.' All the sources show that He frequently used this title in reference to Himself. Indeed, as has been said, whereas He *accepted* the title 'Messiah' when others ascribed it to Him, He persistently *claimed* that of 'Son of Man.'[1] What significance did He attach to this title?[2] The phrase in Greek is a literal translation of an Aramaic periphrasis for 'man.' As such it is the equivalent of the corresponding Hebrew phrase which is used in the Old Testament:

(1) As an equivalent for 'man' or 'mankind' (in Ps 8^4, *e.g.*); (2) In an apparently Messianic sense (in Ps 80^{17}, *e.g.*); (3) As a prophetic self-designation, especially frequent in Ezekiel; (4) In the sense of a 'human being' in Dn 7^{13}, where the human figure coming with the clouds of heaven symbolizes the Kingdom of the saints of the most High as contrasted with the animal forms which symbolize the kingdoms of this world. In Ethiopian Enoch and 2 Esdras the phrase is reinterpreted in the sense of a supernatural man, pre-existent in heaven from all eternity with God, a being who was identified with the Messiah of Jewish expectation and who was regarded as destined to come with the clouds and exercise judgment as the Agent and Representative of God.[3] It is this latter conception which primarily illustrates the meaning of the phrase 'Son of Man' as employed in the Gospels, though it is possible that the phrase carried with it some of the associations of Old Testament usage also, especially that in Dn 7^{13}.

Dr. T. W. Manson[4] may be right in saying that, at first, as Jesus used it, it had the corporate meaning which it carries in Daniel, and signified, not only Jesus, but His disciples as well, as the faithful remnant of the Old Israel and the elect nucleus of the New. But when He foresaw the failure and scattering of His disciples at His approaching Death, He Himself became, in His sole Person, the Son of Man. In His frequent use of it towards the close of His ministry, He undoubtedly designates Himself as, and identifies Himself with, the future Son of Man, who should come with the clouds. Jesus interpreted Messiahship in terms of the pre-existent, supernatural and Divine Son of Man, and He interpreted both in terms of the Suffering-Servant passages of Deutero-Isaiah. 'For verily the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.'[5] He thought of Himself as already the Son of Man on earth, and He uses the phrase especially in connexion with His prediction of His suffering and death. (Cf. 8^{31} $9^{12.\ 31}$ 10^{33} $14^{21.\ 41}$). It is precisely the paradox and originality of the Christian conception of the Messiahship that the 'Son of Man' who is the representative of God and ultimate Judge, who has authority on earth to forgive sins and is Lord of the Sabbath, is at the same time the Servant of all, who came not to be ministered unto but to minister and to give His life a ransom for many (cf. Is 53). The road by which the Son of Man must pass to His glory is the road of the Cross. It is noteworthy that in Mt $25^{31\text{-}46}$, the exalted and glorified Son of Man is identified with the King who conducts the Last Judgment; and King is an Old Testament title for God.

An argument which is often brought against the Divinity of Jesus is that He predicted an early Parousia which did not materialize. The evidence, however, for the belief that Jesus predicted an early Parousia is inconclusive. In a passage of indisputable authenticity He declared that He did not know when the Parousia would take place (Mk 13^{32}). A reliable historian like Luke ($19^{11\text{-}12}$) tells us that Jesus deliberately tried to correct the disciples' assumption that the Parousia would be soon.

Against this, critics quote Mk 9^1: 'And he said unto them, Verily I say unto you, There be some here of them that stand by, which shall in no wise taste of death, till they see the kingdom of God come with power.' But these words may mean no more than that Jesus Himself would be put to death, but that His disciples would live to see the signal vindication of His cause by the power of God, such as might be regarded as being in some sense a genuine coming of the Kingdom of God with power. It is only Matthew that makes it a reference to the Parousia, the coming of the Son of Man. Luke simply has: 'till they see the kingdom of God.'

If the ethic of Jesus is set in a framework of belief in a speedy end of the world, it is very strange that He does not phrase His demands differently. Thus He says that men are to be perfect, not because the world may end to-morrow, but because the Heavenly Father is perfect. And

[1] Both in the Synoptics and in the Fourth Gospel this title is employed solely by Jesus Himself.

[2] The following analysis is indebted to Rawlinson's *Commentary on St. Mark*, pp. liii–liv.

[3] Eth. En. $46^{1ff.}$ $48^{2ff.}$ $69^{26ff.}$, 2 Es 13.

[4] *The Teaching of Jesus*, 211–34.

[5] Mk 10^{45}.

He forbids His disciples to lay up treasures on earth, not because the world will soon come to an end, but because where their treasure is, there will their heart be also. Men are not to be anxious for the morrow, not because the morrow will never come, but because God is a Father of providence and love. Jesus undoubtedly foretold the end of the world and the eschatological consummation of history when He would establish the victory of righteousness in Judgment, but He probably did not say that this would happen soon. As Dr. Manson has said: 'The ethic of Jesus is no mere interim ethic to bridge the gap between the present and the future: it is the will of God, which, whenever or wherever the Kingdom comes, is done on earth as it is in heaven. The key to the whole New Testament lies in one phrase "the Kingdom of My Father."' That Kingdom is also Christ's Kingdom; for Christ and His Father are one; and this was Christ's own claim. Indeed Christ in His finished work *is* the Kingdom. The apostolic preaching of Christ took the place of Christ's own preaching of the Kingdom. To be in Christ is to be in the Kingdom.

As P. T. Forsyth declared: 'Faith in Christ involves the Godhead of Christ. . . . It means that the deity of Christ is at the centre of Christian truth for us because . . . it alone makes the classic Christian experience possible for thought.'[1] When it comes to revelation only God could do justice to God, and only God could have given us Jesus. Man could never have created or invented Him. It is the belief in the Deity of Christ which created and sustained the Christian Church: to relinquish that belief in deference to the new humanism would spell death for that Church. And as Forsyth says: 'What shall it profit any Church to commit suicide to save itself from slaughter.'[2] The guarantee of Jesus' Divinity lies in His unique sinlessness, the holiness of His moral character. This holiness included the quality of obedience, without which His character as man would have been imperfect. This explains those few passages which hint at His subordination to the Father, such as the prayer in Gethsemane, 'Thy will, not mine, be done' (Lk 22^{42}) or the Johannine saying 'My Father is greater than I' (Jn 14^{28}) or Paul's saying 'And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all' (1 Co 15^{28}). Since the exalted Christ has taken His manhood up into heaven, in that respect His perfection includes eternal obedience to the Father, though in essence He is one with Him.

It is the centrality and sovereignty of Jesus as Divine which gave to the New Testament the deep unity underlying its great variety. The reality and power of the unity are in exact proportion to the variety. We feel how potent the unity must be which can hold this variety together in the energies of its common life. As Denney says: 'The question raised by every demonstration of the undeniable differences which characterize the New Testament is, What is the vital force which triumphs over them all? What is it in which these people, differing as widely as they do, are vitally and fundamentally at one, so that through all their differences they form a brotherhood, and are conscious of an indissoluble spiritual bond? There can be no doubt that that which unites them is a common relation to Christ—a common faith in Him involving common religious convictions about Him'[3]—convictions encouraged and inspired by Himself. The New Testament writers would not think of questioning the real and complete humanity of Jesus, but when they think of the grace and peace by which the Church lives, they do not think of Jesus as merely sharing in them with themselves. They set Him instinctively and spontaneously on the side of God from whom they come. If the Father is the source, Christ is the channel of those blessings: the Father and the Son comfort men as the Divine power to which salvation is due. New Testament Faith is always faith in God, but it is always faith in God through Jesus, and fidelity to Jesus is that on which the final destiny of man depends.

The precise metaphysical relationship between Christ and His Father we cannot define or comprehend. As Mackintosh finely says in *The Person of Jesus Christ*, 526; 'It is in the unity of God as known in Christ that our minds come finally to rest. The triune life is apprehended by us for the sake of its redemptive expression, not for the internal analysis of its content. . . . God as Holy we name the Father; this same eternal God, as making the sacrifice of love and appearing in one finite spirit for our redemption, we name the Son; God filling as new life the hearts to which His Son has become a revelation, we name the Spirit. In this confession we resume the best it has been given us to know of the Eternal God our Saviour.'

[1] *Ib.*, 6.
[2] *Ib.*, 18.
[3] *Jesus and the Gospel*, 11–12.

Literature.

A VENTURE IN SYNTHESIS.

Professor Emil Brunner has now published the second series of his Gifford Lectures, as delivered in St. Andrews early in 1948—*Christianity and Civilization*, Part 2: *Specific Problems* (Nisbet; 10s. net). While in the first series the contention of the Lectures, that only Christianity is capable of furnishing the basis of a civilization which can be rightly described as human, was so far supported in that the Christian answers were given (from within the tradition of Reformation theology) to certain fundamental questions underlying any civilization; in this second series the self-same contention receives further support as the Lectures proceed from the abstract to the concrete, from 'Foundations' to 'Specific Problems'—from such problems of civilization as those of being and truth to such as those of science, wealth, and power. In the review of this Second Part, as of the First, we shall devote our space to an account, brief and summary and without comment or criticism, of what Dr. Brunner regards as the Christian answers to the specific problems he here discusses. But let us say at this point that although Dr. Brunner usually composes his books in German and places the task of the English translation in the competent hands of Dr. Olive Wyon, his Gifford Lectures appear to have gained in clarity and precision through having been composed in English. After all, one expects to find greater clarity and precision in the original as compared with the translated work. (The translator would, however, have said 'treatise' and not 'treaty' at p. 45 of the volume now under review, unless we have here a misprint.)

The first nine Lectures deal successively with the problems of technics, science, tradition and renewal, education, work, art, wealth, social custom and law, power. The tenth and last Lecture turns back from the problems encountered in those specific spheres of civilized or cultural life, and back also from the foundational or metaphysical problems dealt with in the earlier volume, to the comprehensive question behind this 'venture in synthesis,' What is the Christian idea of civilization and culture?

Technics, or technology (the specific problem first considered), which is become through modern warfare the most urgent of all problems, is not in itself a problem for the Christian man. The great question is whether without the moral dynamic of the Christian faith man will cease to pervert the order of means and ends.

Science, which differs from technics as being essentially a non-pragmatic activity, becomes a problem for the Christian man when it makes too large a claim for itself. The Christian conception of man is needed if we are to be saved from dehumanizing tendencies.

Tradition and Renewal, both of them positive values in the life of mankind, have been recently subject to a superficial evaluation productive of a false optimism. It is only through what Christianity calls conversion that the relation of tradition and renewal may be reshaped and unified, and a real power for progress become operative.

Education, to solve its problem, must discover the true relation between tradition — Christian and otherwise — and Socratic self-development. Pestalozzi and Kierkegaard have pointed the way.

Work (a valuable topical chapter, this, for the ordinary preacher) has its many problems in our day, though its main problem is spiritual rather than technical or social. A true solution can only come through a return to the Christian view of work as expressive of man's dignity through the service of God and neighbour.

Art in the modern world must guard itself against barbarism or crudeness as a result of the lost distinction between man and animal nature, and against formalism as a result of the disappearance of metaphysical and religious content. There are, however, impressive signs of a spiritual awakening, parallel to the reawakening of Christian theology and religious philosophy.

Wealth, which has become a problem for the world's conscience through the development of high capitalism in an age when the Christian faith —whether Calvinistic or not—was on the wane, may yet have its problem solved through the forces of direction and healing contained in the Christian faith, such as the sense of responsibility, unselfishness, and the eternal hope.

Social Custom (*Sitte*) *and Law*, which in the new conception of them tend to be subordinated to the State, have their rightful place safeguarded in the Christian conception of man as at once an independent individual (as in Stoicism) and a person-in-community, but subject to the Divine sovereignty.

Power, which in the Totalitarian State is the grave of freedom, should operate not by compulsion but by conviction. Such power makes us free, and of such there would be great reservoirs in a pure, strong, and united Christian Church.

Sketching in the final Lecture *the Christian idea of civilization and culture* in rough outline, Dr.

Brunner prefaces his treatment with the question whether there exists a spiritual impulse behind civilization and culture capable of relating all the other impulses in the right proportions and producing a truly human life. There *is* such a spiritual impulse, he affirms; it is implicit in the Christian faith in its New Testament purity and dynamic. It is one thing, however, to know the way; another, to follow it. He cannot but allow that the gates of the future are open.

W. Fulton.

PENTATEUCHAL CRITICISM.

Seventeen years ago two German scholars, Paul Volz and Wilhelm Rudolph, ventured to assert that the Pentateuchal document 'E' never had any independent existence, but consisted only of supplementary expansions of 'J.' A Canadian scholar, Dr. F. V. Winnett, Associate Professor of Semitic Languages in the University of Toronto, has now expressed himself as very much of this opinion, so far at least as the Books of Exodus and Numbers are concerned, in *The Mosaic Tradition* (University of Toronto Press and Oxford University Press; 28s. net).

Dr. Winnett says that 'a student approaching the subject for the first time may well feel that the Hexateuch is such a hodge-podge that no reliable reconstruction of Hebrew history and religion can ever be built upon it.' He confines his investigations to that part of the story which deals with the life of Moses, and the title of his book is to be understood in that sense. He believes that Exodus and Numbers constitute one primary source, which was later supplemented and re-arranged by 'P.' 'P' never existed as a separate continuous document (this also was Volz's opinion). Those features in the stories of the Plagues which the documentary critics have taken to be evidences of three strands of narrative ('J,' 'E,' 'P') are due instead to conscious literary artistry, and 'if it had not been for the three-document theory the unity of the narrative would never have been called in question.' The tradition at first circulated orally, and for it Dr. Winnett is content to employ the symbol 'J,' 'though only on condition that J be recognized as a product of the Northern Kingdom.' It was committed to writing probably in the middle of the ninth century B.C.

When the Northern Kingdom came to an end, Hezekiah of Judah, as part of his programme to popularize the Jerusalem Temple, issued an edition of this 'J' with some supplementary additions, the chief of which was the story of the Golden Calf, a violent attack on the Northern cultus. 'Not satisfied with this, the Jerusalem priests developed a completely distorted version of the national tradition which eventually took the form of the Book of Deuteronomy.' In this the familiar moral decalogue was substituted for the original Mosaic decalogue, which consisted of the ritual precepts of Ex 20^{23-26} 23^{10-19} (now found in the Book of the Covenant, Ex 20^{23}–23). 'The book was hidden in the temple and "found," probably not long afterwards, in 621 B.C. King Josiah seems to have been completely deceived by the fraud, if he was not a party to it, and the Code of Deuteronomy became the law of the land.' A second Judæan recension was promulgated by Ezra, *c.* 397 B.C. This was an attempt to harmonize Hezekiah's recension with the Deuteronomic distortion of it, and resulted in 'confusion worse confounded.' 'The key to the Pentateuchal problem lies in a recognition of the fact that the tradition in its present form reflects the claims of the Jerusalem sanctuary and priesthood to primacy over the Northern, "Samaritan," priesthood and sanctuary, a claim which was without historical foundation.'

Dr. Winnett does not appear to be acquainted with what Pedersen and Mowinckel have written (in English) on the early chapters of Exodus. If he had been, he would have found some things to his liking. It is obvious that his reconstruction of the history of the Pentateuch is at many points, for example in what he says of the original ritual decalogue, extremely hazardous. What is incredible is that the Pentateuch, and Deuteronomy of all parts of it, should be the product of 'distortion,' 'deception,' 'tampering' and 'fraud.'

C. R. North.

THE EPISTLE TO DIOGNETUS.

The Epistle to Diognetus has been fortunate in its editors in recent years. In 1943 there appeared an excellent edition by E. H. Blakeney, and now there comes to hand *The Epistle to Diognetus*: The Greek Text with Introduction, Translation, and Notes, by Principal Henry G. Meecham, M.A., Ph.D., D.D. (Manchester University Press; 18s. net). Its attraction lies in two facts. First, it lies in the Letter's own charm, for Lightfoot was right when he declared it to be the noblest of early Christian writings. But second, it lies in the fascinating problems with which this Letter presents us. Who was Diognetus? Is it possible that he was the artist who was one of the tutors of the young Marcus Aurelius? Who was the author? When did he write? Is it as early as A.D. 117 as Westcott thought? Or is it from the eighth or ninth century as Cotterill held? Or can it be, as Donaldson in despair suggested, the work of its own first editor, H. Stephanus, in 1592? Clearly a work which reputable scholars have

dated anywhere from the early second to the mid sixteenth century provides scope for fascinating treatment.

Dr. Meecham's edition is a most scholarly work. There is a very full Introduction. There is a most excellent section on Vocabulary, Grammar, and Style; and there is a really outstanding section on the Teaching of the Letter. These sections will stand for long as authoritative treatments of their subject. There is a most careful and detailed chapter on Literary Relationships; and there is a most useful and exhaustive bibliography. The text is well chosen and printed and the textual variants are set out beneath each chapter. Opposite the text a translation is printed; and if the translation lacks the grace of the Greek that was inevitable. We may quote what is perhaps the most famous passage in the Letter as a sample. 'For Christians are distinguished from the rest of men neither by country nor by language nor by customs. For nowhere do they dwell in cities of their own; they do not use any strange form of speech or practise a singular mode of life. . . . They live in fatherlands of their own, but as aliens. They share all things as citizens, and suffer all things as strangers. Every foreign land is their fatherland, and every fatherland a foreign land. . . . They pass their days on earth, but they have their citizenship in heaven. They obey the appointed laws, yet in their own lives they excel the laws. They love all men, and are persecuted by all. They are unknown, yet they are condemned; they are put to death, yet they are made alive. "They are poor yet they make many rich." They suffer the lack of all things, yet they abound in all things. They are dishonoured, yet they are glorified in their dishonour.'

The commentary is excellent. Whether it be consulted for linguistic purposes, for the background or for parallels of thought it is most full and most helpful. References are generously quoted, and the whole commentary shows an easy mastery of all the relevant literature. Each chapter is preceded by a most useful summary of contents. We have only two complaints to make about the commentary. One is the smallness of the type in which it is printed, but we realize that paper considerations may have made that necessary. The other is that the commentary would have been even easier to consult if the chapter numbers had been printed at the top of every page.

The book has the fullest and most excellent indices which make it easy to consult on any point. The whole work is a model of compression, and an immense amount of work and scholarship is compressed into a surprisingly small and convenient bulk.

We have nothing but praise for this book. We do not think that it is going beyond what is strict justice to say that it ranks with the work of Lightfoot on the Apostolic Fathers, and it would be impossible to offer higher commendation than that. Both the author and the publishers are to be sincerely and cordially thanked for it.

WILLIAM BARCLAY.

'THE SCHOLAR AS PREACHER.'

To have a volume of sermons published in 'The Scholar as Preacher' series is for a preacher at one and the same time a very great honour and a very great risk. It is an honour to have one's work appear in the familiar green and gold binding of that series which enshrines the preaching of so many princes of the pulpit; but it is a risk, for any book which appears in that series cannot but invite comparison with the sermons of W. M. Macgregor, A. J. Gossip, and James S. Stewart—to name but a few—which have gone before. Let it be said at once that Dr. Arthur A. Cowan's new volume of sermons, *Bright is the Shaken Torch* (T. and T. Clark; 9s. net), is by no means unworthy to appear in such a company.

Dr. Cowan's sermons have three great merits. First, they are on the central themes of the Christian Faith. Here are to be found sermons on The Atonement, The Cross, The Ascension, The Resurrection, The Sacrament, The Doctrine of the Trinity. No one could ever accuse Dr. Cowan of playing round the fringes of Christianity. In this volume we are at the centre of the faith all the time. Second, these sermons are models of sermon construction. From the point of view of the technique of preaching a young preacher could not do better than study this volume. Dr. Cowan is a strong believer in the method of choosing three heads and expounding them. If he does not altogether on occasion escape the danger of preaching what is in reality three related sermons, he certainly does make sure that the hearer or the reader will retain in his memory at least the heads of the sermon. And third, these sermons are mines of sermon illustrations. The illustrations are quite unhackneyed. They are drawn from all kinds of sources. Here we find the saying of Dorothy Sayers, that the Incarnation is 'God writing His autobiography'; of Meredith, that so many people are 'wandering vessels crying for a pilot'; of Gilbert Murray, that 'there is a Friend behind phenomena'; of Thomas Hardy, that this is 'a nonchalant universe'; of William James that, 'there are three of me, a physical me, a social me, and a spiritual me'; of Dean Swift, that 'a man should never be ashamed to own up he has been wrong, which is but saying in other words that he is wiser to-day than he was

yesterday'; of Aristotle, that 'without virtue man is merely the most dangerous of animals.' Dr. Cowan himself can coin the flashing phrase, as when he asks concerning the returned prodigal in the parable, 'God might be fatherly, but would men be brotherly?'

The book takes its title from a saying attributed to Sir William Hamilton, 'Truth, like a torch, the more it's shook, it shines,' which is strangely reminiscent of Marcus Aurelius' picture of the character of a man being like a fire. A little fire is put out when anything is thrown upon it; but a great fire uses that which is thrown upon it to increase its blaze. Dr. Cowan's sermons will certainly do much to produce that faith which can indeed withstand the storms of life.

If we might venture one criticism, there is a certain preciousness in Dr. Cowan's style which sometimes does not ring quite true. Is it necessary to apply the adjective 'handsome' to Jesus as often as he does, as in the phrase, 'the handsome friend'? A phrase like that tends to jar rather than to enlighten the mind. Spots on the sun there may be, but the sun is still the sun, and this is certainly a volume of sermons which the preacher will find a stimulus for his own soul and a treasure-house for his preaching.[1]

WILLIAM BARCLAY.

THE FIRST EPISTLE OF PETER.

The First Epistle of Peter is certainly coming into its own these days. In 1946 Dr. Selwyn gave us his massive commentary. A year later Professor Beare of Toronto followed it with another. And now the Rev. C. E. B. Cranfield's *The First Epistle of Peter* (S.C.M.; 7s. 6d. net), which shows knowledge of both these books, provides the ordinary reader with an admirable running commentary on the letter.

Mr. Cranfield is well qualified to expound 'the Epistle of Hope.' We gather from his Preface that the letter was part of his spiritual equipment when he was on service in the Mediterranean. He has preached many sermons from it. And he has studied to fine effect the recent literature on it.

The result is a little book of a hundred and twenty-four pages and fifteen chapters replete with careful scholarship and with modern applications. To those who know it, First Peter is surprisingly contemporary, and Mr. Cranfield never misses a chance of fitting its message to our times. Take his comment on 2^8: 'The man who wants to follow Christ is, willy-nilly, "let in for" Christ's Church. To accept the Redeemer means also accepting the people whom he has redeemed. The free-lance Christian . . . is simply a contradiction in terms. . . . "Outside the Church there is no salvation" is binding on us—though of course God is not bound by it.' Or this one on the duty of humility: 'A single chevron can very easily go to a man's head, and even ecclesiastical power has sometimes a tendency to corrupt.'

If the exposition abounds in 'modern instances,' it is also very strong in word-meanings. Every second page shows how profitably Mr. Cranfield has explored the riches of Kittel's 'Theological Vocabulary.' Among many examples let us mention only his notes on *apostello* (11), 'holy' (35 f.), 'redeem' (38 f.), *logikos* (45), and *paroikos* (52 f.).

In our gratitude for his exposition, we have almost forgotten to say that Mr. Cranfield upholds the Petrine authorship, as Selwyn does, 'in terms which make Peter the senior partner in a joint authorship by himself and Silvanus,' and that he dates the letter about A.D. 63.

This is just the book for the minister who wants to go through a short epistle, chapter by chapter, with his Bible Class or evening congregation. It is packed with healthy Christian teaching. Only a good pastor as well as a good scholar could have written it.

A. M. HUNTER.

POWER POLITICS.

Lust for Power, by Professor Joseph Haroutunian (Scribners; 12s. 6d. net), approaches the vital problems of power politics and the tension between war and peace from an unusual and intriguing point of view. The author is vigorously opposed to the idea that the only way to deal with the strength of others is to match it with our own, and shows that the balance of power is more precarious than ever it was. The only effective solution is in 'getting hold of ourselves,' turning our thoughts in another direction, away from tradition and environment towards an understanding of human personality. 'We have been infernally clever with things, and abysmally stupid with people.' A distinction must be made, it is held, between the love of power (which might conceivably be justified as being directed towards security and the acquisition of the necessary conditions of the good life), and, on the other hand, the *lust* for power, the source of all our present ills. The main theme of the book is an analysis, skilful and profound, of this 'lust.'

It is not a very cheerful book, and at times it appears slightly cynical and disgruntled. And it is not very well balanced. Seven out of the eight chapters are devoted to clearing the site of rocks

[1] We have given in 'The Christian Year' section this month one of Dr. Cowan's sermons in an abridged form.—ED.

and very tangled undergrowth. Only in the last chapter is a noticeable superstructure raised, and this chapter is worth all the rest and might well have laid claim to their space. The author is not uninfluenced by the negations of existentialism, and makes great use of such terms as *guilt, despair, ambiguity,* repeating them too frequently without sufficient definition. His style is excessively epigrammatic, and he is obsessed by the idea of paradox, accepting several of the Barthian negations without their corresponding affirmatives.

He shows that in former times man had to be subservient to Nature, but that now machines have given him seemingly absolute power and created a lust for it. Limitations have disappeared, and everywhere we have transformed relatives into absolutes. A new infinite has been created, but it is in breadth rather than in depth, and means the sacrifice of the eternal to spatial boundlessness. Through the working of analogy our power over the machine and its products leads to a desire for power over our fellows, and so we have the diffusion of dictatorships, individual and collective. Still we are not satisfied—the machine has delivered the goods, but not the Good, and the reason is that we cannot but be aware of the void beyond the temporal life and the inevitable end for which we are doing little to prepare. So with the mass of men the argument runs that we should make the most of the fleeting moment, and grasp all the power we can, while we can. We must ignore the feeling of guilt arising, in relation to others, from the fact that we have not treated them as persons, and have allowed our behaviour to be poisoned by forgetfulness of the second Great Commandment. Civilization is not an adequate cure for our ills, and culture, manifested in philosophy and art, may easily become corrupted into subjectivity and asceticism. The only effective remedy is a recovery of the sense of guilt, and, along with it, of the sense of God, In the last chapter our author reaches an emphatic confession of the value of the Christian religion—' our very existence,' he says, ' depends on a revival of the Christian faith among us,' but we wish that he had reached this conclusion more directly, and not by such gloomy and devious paths. We hope that this book is the preliminary study for one of more positive character, to which, having read this one, we shall certainly look forward.

W. S. URQUHART.

METHODISM AND EDUCATION.

The number of books on the history of Methodism is legion, and yet, curiously enough, little has been written on the influence of the Methodist Movement in the field of education. The more welcome, therefore, is *Methodism and the Education of the People, 1791–1851,* by the Rev. H. F. Mathews, M.A., B.D. (Epworth Press; 13s. 6d. net).

John Wesley, though he described himself as ' a man of one book,' was an omnivorous reader, and by the formidable ' book lists ' he prescribed for his preachers he denied in advance the charge that they were more or less illiterate. He established boarding-schools in various places, notably at Kingswood, and here his notion that ' he who plays when he is a child will play when he is a man ' was sternly carried out. His cheap tracts, distributed throughout the country by his preachers, and his fifty-volume ' Christian Library,' showed his concern for the education of his people. His followers were in this matter no whit behind their mentor. Methodism was in the forefront of the Sunday School Movement, and by this and other means (such as the class-meeting and reading circles) the educational standard of its members was raised.

Apart from a few isolated instances of private enterprise, Methodism was slow to enter the specifically educational field, and it was not until 1838 that the establishment of day schools became a connexional policy. Thereafter, remarkable strides were made, and by 1869 the Methodists had spent a million pounds on their schools and had built a teacher training college. All this and more is recounted by the Chaplain of Rydal School, Colwyn Bay, and to his pages we must refer those who wish to know more of the educational policy of Methodism, its co-operation with the State, and its expression in missionary work overseas. The documentation and bibliography are as complete as one could wish and make the survey authoritative in every way.

WESLEY F. SWIFT.

Messrs. A. and C. Black are publishing a series of useful and attractive books under the general title of ' Bible Key Words from Gerhard Kittel's " Theologisches Wörterbuch zum Neuen Testament," ' the editor and translator being the Rev. J. R. Coates, formerly of the Selly Oak Colleges, Birmingham. Several volumes of this great dictionary or encyclopædia were published before 1939 and the work is now in resumed production, though Gerhard Kittel himself died in 1948. Four titles of selected articles from the ' Wörterbuch ' have already been announced: *Love, The Church, Sin, Righteousness.* Of these the first two have been already published in the English translation, the cost of each volume being 6s. net.

In the Preface to *Love* (by Gottfried Quell and Ethelbert Stauffer), the editor gives an account of

Gerhard Kittel, who was at once a great scholar and a man of simple Christian faith, and recalls that Kittel's aim in the 'Wörterbuch' was not only to serve the scholar but also to help the preacher. The two volumes before us show clearly that this aim has been so far realized, and will doubtless continue to be realized as the great work goes on to its completion.

In this first volume of the projected series Professor Quell (Rostock), treats of Love in the Old Testament, and Professor Stauffer (Erlangen), contributes the succeeding sections: The Words for Love in Pre-Biblical Greek; Love in Judaism; Jesus; The Apostolic Age; The Sub-Apostolic Age. The subject, as the editor remarks, is central both for theology and for religion in a disordered world.

The second volume, *The Church* (Karl Ludwig Schmidt), is also a learned and illuminating contribution to its great subject. It is from the pen of another distinguished Professor, who teaches New Testament Theology at Basle. In this volume linguistic questions are specially examined, especially in relation to the disputed verses Mt 16^{18} and 18^{17}, and the Pauline teaching is expounded at length. The editor expresses the conviction that Schmidt's arguments cannot fail to help theology to be Biblical, and may help the Church to be Christian.

Stories from Holy Writ, by Helen Waddell (Constable; 8s. 6d. net), were written nearly forty years ago, but the authoress has not hitherto collected them for publication in book form because she was afraid of lessening the grandeur of the Authorised Version. She need not have been so diffident; for the stories, all of them, preserve the dignity of the original, and are told in vivid language which will hold the attention of children and rouse their interest in the pathos and tragedy associated with the Old Testament heroes. The stories of Saul and Nehemiah are specially impressive as they are here told. The stories based on the New Testament are of slightly different character, mostly strikingly beautiful vignettes of a single scene, perhaps too subtle for the immediate appreciation of children, but sure to retain a place in their memory.

This series—*Study Notes on the New Testament*, compiled by the Rev. Greville P. Lewis, B.A., B.D. (Epworth Press; 10s. 6d. net)—was intended primarily for those training to become Local Preachers in the Methodist Church, but it will be found useful in much wider circles. The book explicitly presupposes throughout that the students are familiar with Professor A. M. Hunter's 'Introducing the New Testament.' The notes are simple but illuminating, and the compiler has obviously kept himself abreast of recent New Testament scholarship and exegesis. He is more modernist than fundamentalist, and, although unwilling to startle those who have been brought up in traditional beliefs, he refuses to allow his readers to become wedded to interpretations which wider contacts may constrain them to modify, to the greater good of both themselves and their hearers. The notes on the Johannine Gospel and Epistles are particularly valuable.

A Theology of Christian Action, by Canon L. John Collins, M.A. (Hodder and Stoughton; 5s. net), embodies the Lichfield Cathedral Divinity Lectures for 1948. It has three chapters. The first is on 'The Revolutionary Gospel' in which the thesis is that the Church 'should be the instrument for revolutionizing with the power of God's suffering love all forms of religious and secular thought and action.' The second is entitled 'The Broken Body' and shows how as the physical body of Christ was broken His body in the Church has suffered the same fate. The third is called 'Towards Unity,' and calls on the churches to make clear to themselves that in which Christianity lies and to unite in common action for Christian ends. 'Common action in political and social affairs is an essential element of the work of the churches here on earth.'

The style of the book is rather that of the spoken than the written word. It is a grave defect that it quotes Scripture passages very frequently and yet never gives the Scripture reference. The title claims a good deal more than the book in fact gives; and sentences like, 'The Church is revolutionary by divine intent in the sense that it is catalytic,' are surely unnecessary. For all that this book presents a challenge which the churches must face, and will certainly stimulate thought.

The last few years have seen a steady stream of 'anti-Marcionite' books on the Old Testament. The latest is *The Christian Significance of the Old Testament*, by the Rev. A. J. B. Higgins, M.A., B.D., Ph.D., Lecturer in the New Testament and in Biblical Theology, New College, London (Independent Press; 8s. 6d. net). The book is addressed to the ordinary educated Christian, but should also be of service to teachers and theological students.

Instead of merely denouncing Marcionism, Dr. Higgins gives an account of what Marcion actually taught. He then discusses some difficulties of the

Old Testament, its miraculous elements and the sub-Christian morality of many of its early ideas. Then follows a chapter on ' The Christward Look of the Old Testament,' which is mainly concerned with the prophets. The interpretation of the Old Testament in the New, and the history of its interpretation in the Church, are described in some detail. The chief link between the two Testaments is ' the missionary call to Israel.' This call was obeyed by a remnant and was more fully answered by the Christian Church. The response of the Church was ' due to the impelling force of Jesus the Messiah, who himself as the bringer of salvation became the subject of the New Israel's missionary message.'

Dr. Higgins argues that when the Church, as against Marcion, insisted on retaining the whole of the Old Testament in its Canon of Scriptures, it was almost obliged, since it had as yet no historical sense, and no conception of progressive revelation, to interpret the Old Testament allegorically. We to-day can see something of value even in its more primitive elements. ' They are an essential part of the Old Testament, being records of the childhood stage in the understanding of revelation.' The Old Testament is one, and we cannot jettison large parts of it and keep what we regard as suitable for devotional use. ' The Old Testament is a part of the whole Biblical Christian record of God's self-revelation. . . . What took centuries in the history of a people, and stopped short of the goal, was realized at last through the intensity of the divine life in one man.'

With the revival of interest in the writings of the Protestant Reformers a welcome should be given to the publication in English of a little-known work of John Calvin. It is his *Instruction in Faith,* which originally appeared in French in 1537, being written for the people of Geneva at the request of William Farel. It is said to present in popular form the essence of the 1536 edition of the ' Institutes.' The English translation has been published by the Lutterworth Press (7s. 6d. net), and the translator is Paul T. Fuhrmann, of the Department of History of Christianity, Gammon Theological Seminary, Atlanta. He has done his work with care and competence, and has added to our indebtedness to him by furnishing a Historical Foreword and Critical and Explanatory Notes. He claims that this writing offers the ' early, elemental and positive core ' of Calvin's religion.

The Distinctive Free Church Witness To-day (Religious Education Press ; 3s. 6d. net), by the Rev. Henry T. Wigley, B.A., B.D., General Secretary of the Free Church Federal Council, is largely composed of the contents of a series of articles written for ' The Free Church Chronicle.' At the outset it is contended that the Separatists who left the Church of England in Elizabeth's time, and were the forerunners of the Baptists and Congregationalists, were right in their opinion that the Anglican Church had retained elements of compromise—seeds, as it were, of Catholicism. Their rightness has been shown in the rise of the Presbyterian and Methodist Churches in England and in the Catholicizing influence of the Tractarian Movement. The main part of the book consists of a vigorous but charitable defence of the Free Church standpoint in detail. Inevitably such subjects as direct access, simplicity of worship, the priesthood of all believers, the right of private judgment, the nonconformist conscience, freedom from State control, are passed under review. The book is addressed particularly to Free Churchmen of the younger generation, and a questionnaire has been added to each chapter for use in study circles, lay preachers' classes and young people's fellowships of all kinds.

The Rev. W. H. Elliott, well known as a broadcaster and popular preacher, is also an essayist of repute, and in his book, *So This is Life* (Skeffington ; 8s. 6d. net), he has collected some of the more recent of his journalistic contributions. The underlying theme is that there is a pattern of events which reveals itself for each one of us as the will of a Higher Power, summoning us to the surrender, but not the annihilation, of our freedom. The style is crisp and forceful, in danger occasionally of being spasmodic, and the longer essays, because they have more chance of continuity of thought, are better than the shorter. A frequently recurring saying, ' The time is later than you think,' indicates a vein of deep seriousness, and the writer, having withdrawn from more active life and entered what he calls ' the twilight of the mind,' and being unwillingly a town-dweller, confesses to a wistful longing for the country and the ' good earth,' to a desire for quietness in the midst of this busy mechanistic world where we are apt to forget that the chief of our industries ought to be the making of men. He shows a great tenderness toward the ' teenagers ' and the young men and women whose lives have been warped and frustrated by the War, and protests vehemently against any cruelty to the young delinquents and against the failure of parents to understand the problems of their adolescent families. On the credit side, he pays a glowing tribute to the self-sacrifice and heroism of the housewives, both now and in the years of actual war. The sincerity of the book is obvious throughout, and there are many passages of great beauty.

The Second Coming of Christ.

By the Reverend S. P. T. Prideaux, D.D., Canon of Salisbury.

I.

What is our reaction to Advent? To the hymns 'Great God, what do I see and hear,' 'Lo! He comes with clouds descending,' 'Day of Wrath! O day of mourning?' To the 'dooms' in our ancient churches? Is it terror, fear, conviction of sin, or merely amusement, pity? Has the Second Coming and its traditional presentation any meaning for us, any place in our scheme of life? Are we 'looking for and earnestly desiring the coming of the day of God?' (2 P 3^{12}). It has an unbroken and essential place in our Creed, in the Lord's Prayer, in the *Te Deum*; the New Testament is full of it and ends with the prayer 'come, Lord Jesus'; it is the opening theme of the Church's Calendar.

At first it was expected almost immediately; Maran-atha was an inspiring and a warning watchword, 'the Lord is at hand' (1 Co 16^{22} and cf. many other passages); but apparently it never happened; there was no trumpet or archangel's voice or clouds of glory, no great white throne of judgment or opening of books, no Son of man, no destruction of the world by fire; either then or since (cf. 2 P 3^{4}). And how many Advents has the Church kept?

II.

For a right judgment in this matter we must first study the background of the New Testament, its religious ideas and some history. There is first the Old Testament itself and its teaching about the *Day of the Lord*, the *last days*, when God comes in power, with signs and wonders and portents (a very lurid picture); sometimes He sends another to represent Him; there is to be a great conflict in which God and the good and right are victorious; and then the world is to be judged, the Chosen People recalled from exile, re-established in their own land, and an unending era of great prosperity and happiness inaugurated.

But the Exile came and the Dispersion continued; there was no *Day of God*, of deliverance; and after 170 B.C. the diabolical oppression by Antiochus Epiphanes. The faith of Israel was not to be extinguished and there was a great revival of the ideas and teaching which we call 'apocalyptic,' and with much elaboration of content and idea, not always consistent. The chief thoughts traceable in the relevant literature (Daniel, Enoch, etc.) are that God has a purpose in history, especially for Israel; that He will be supreme and uphold the right; that there will be a 'Messiah' (Anointed One), called Son of David, Son of man; there will be a new spiritual covenant and fresh outpouring of the Spirit of God, a rising again of the dead, a final judgment and destruction of the wicked, a new heaven and earth, and the religion of Israel will be accepted universally. This teaching became very popular. The books were translated into several languages and undoubtedly gave great help to the devout in times of persecution and suffering. It was largely Galilean and the official scribes held it unorthodox, although it was based on the Old Testament as much as was their own teaching. In Palestine it became more and more political, nationalist, and under the Roman domination the Zealot Movement grew out of it. And all this throws much light on the references to our Lord as King, Son of David, the giving of tribute to Cæsar, His Galilean origin, the Palm Sunday procession, and Ac 1^{6}. 'Apocalyptic' was very much 'in the air,' especially in Galilee, in the common thought and talk of the people; it was natural for our Lord to use it, and persecution later encouraged it among His followers who formed the Church; this is why there is so much of it in the New Testament.

III.

(1) In the actual words of the New Testament we must be careful for the right translation. In Mt 13^{39} the *harvest* is not the *end of the world*, the destruction of the physical universe, but *the consummation of the age* (RVm), the summing up, bringing to a head, to completion, of an era or epoch. It is not a sudden termination, and the harvest is not a destruction except of evil, but the reaping and ingathering of what has been sown. The concept denotes quality and character rather than time; the thought is of goodness taking the place of evil.

(2) This teaching occurs in all three Synoptic Gospels, especially Mk 13, Mt 24, 25, Lk 21, and interpretation is difficult, because some of our Lord's words are general but others have a definite reference to the siege of Jerusalem (A.D. 66–70). We should note that while our Lord, as a Galilean Jew, naturally used the words and ideas of His own day, based on the Old Testament and on more

recent literature, He develops, raises, purifies, moralizes, and spiritualizes them; He gives less of the lurid and florid detail as to particular happenings and is more general and vague, and deals more with principles than events.

In His teaching He insists that the Kingdom is not only future but actually present (Mk 1^{15}, Lk 11^{20} 17^{21}, Mt 11^{7}). It works sometimes suddenly and by catastrophe (Parables of the Drag Net, Pounds, Talents, Unfaithful Servant, Virgins); but sometimes gradually, by evolution (the Sower, the Seed growing secretly, the Mustard Seed, the Leaven, the Tares). Actually both descriptions are true and there is only one process; for a catastrophe is the result of a long hidden process; a dam bursts after prolonged rain, a revolution breaks out after many years of discontent and propaganda.

His forecast of the siege of Jerusalem was not beyond the range of ordinary human foresight, but it is the mingling of the general and the particular and the linking of the Messianic Kingdom with the fall of Jerusalem which cause perplexity. Of this, three explanations are possible: (*a*) He was merely a child of His own age, and mistaken as to His Messiahship, and His words were falsified by events; but this is hard to reconcile with the later faith and history of the Church and Christianity. (*b*) There is textual confusion, and some Jewish or Jewish-Christian apocalypse has been worked into the text; but of this there is no indication in the MSS. (*c*) Our Lord was misunderstood and wrongly reported by His hearers. While this is not entirely satisfactory, it seems the most probable explanation, for the disciples' minds would be full of apocalyptic teaching; He Himself certainly used its thoughts and phrases; and they may well have read more into His words than He intended, *i.e.* their own ideas and hopes and wishes; He may well have foreseen the fate of Jerusalem and spoken of it to prepare them for it; He also said that He did not know the exact future (Mt 24^{36}).

It should be noted that Matthew (the Jewish Gospel) develops and exaggerates Mark, while Luke minimizes the teaching, though he gives more particular detail. We may be confident that under God's providence no serious or fundamental error will have survived, and we must distinguish between truth of fact and detail, and truth of idea and principle.

(3) Acts, Hebrews, and the Revelation of St. John are on traditional lines though the vivid imagery of the latter is controlled by careful thought and moral and spiritual ideals. In St. Paul's teaching there is a marked growth and change and a mingling of material and spiritual conceptions, of mystical and moral with historical and physical. In First and Second Thessalonians he gives traditional and detailed teaching; in the second group of letters (First and Second Corinthians and Romans) he begins to change, and the return is more distant, the physical details are dropped, more stress is laid on the moral and spiritual elements, and he looks to a gradual conversion of the Gentiles and ingathering of the nations. In the third group there is further advance; he expects no immediate return but a gradual salvation of all men and of the spiritual world as well (Colossians and Ephesians). He appreciates the Kingdom as a present reality but recognizes that the full realization is far off. In the fourth group he looks forward to *that day* but says nothing as to how or when or where Christ will come. Outside the Gospels our Lord is hardly if ever named *Son of man*.

(4) In interpreting the New Testament we should not take texts in isolation but study passages as a whole, and the teaching of each writer as a whole, and compare and balance their respective teachings in general; and then compare these with that of our Lord. Remember also that apocalyptic was not central in His teaching; it is not to be exaggerated but to be balanced and qualified by the rest of His teaching. His authority does not stand or fall by His eschatology but the value of this depends rather on the value of Himself.

A literal interpretation will not satisfy even if radio and television make a visible bodily descent from the sky available to every one simultaneously. It would offend our sense of reverence, of what is fitting; it would repel and fail to convince the modern world; it would be a going back, a reversal of an earlier process; we do not need a second Incarnation; it would contradict the better part and the inner meaning of all the teaching (note Mt 4^{5}).

We must recognize that the traditional language is picture-language, symbolic; try and see the inner meaning and not mistake the husk for the kernel. The exaggerated, impossible monsters were due to the need of safety, they were a code-language; also to the Oriental imagination; they were an attempt to express the inexpressible, the transcendent. We ourselves use similar language: ' the sweetest flower that blows ' remains a ' rose ' even if it symbolizes the lover's heart. Jewish Rabbis did not take the words literally. So the throne, judgment and recording-books indicate a real judging by God and on spiritual lines. The trumpet, the voice of the archangel, represent a calling to attention, a challenge, a warning. Clouds of glory stand for power, a movement from heaven, an act of God, to be seen with the eye of the soul.

IV.

But there is some New Testament teaching still be to considered—that of the Fourth Gospel and the Epistles of St. John, notably Jn 14–16, 1 Jn $3^{14.\ 24}$ 5^{20}. Here *another Helper* takes the place of Jesus, the *Holy Spirit*, who is the Spirit both of the Father and of Jesus, ever present in the believer, who thereby is already in the possession of the *eternal life* of heaven. The plane is not one of time or space, of dates and history, but of quality, perfection, a matter of good versus evil, light versus dark, truth versus falsehood, right versus wrong. Judgment is already and always taking place even if the *last day* is still in the future. Note that elsewhere Christ's Presence is a fact of experience (Ro 8, 2 Co 1^{22} 5^{17}, Col 1^{27}, Eph 3^{16}, He 6^{4}), and it must be remembered that the teaching of St. John is of at least equal authority with that of the Synoptists; that the Church accepted it and teaches it; it is actually of greater value because it represents the latest and most considered thought and experience of the Christian community, and it has the further advantage of having passed through a mind versed in Greek thought as well as Jewish.

St. John clearly teaches that our Lord returned in the Person of the Holy Spirit, that Pentecost was the Second Coming, and the Epistles of St. Paul bear him out (in Ac 2^{17} St. Peter says as much). Since Pentecost Christ has been continuing and vastly extending His work, through His Spirit, in 'the Church which is His Body.'

This is not a 'confounding of persons'; there is one God only at work all the time (would not 'impersonations' be a better word?), and the Kingdom, *i.e.*, kingship, sovereignty, active rule of God, is present here and now.

Our Lord said He would come back and He did, and within a very short time as the Church expected. But this was not at first clearly recognized (it was Plato's *βλακικοῦ πάθος—Republic*, 432D). He has come again, and He is always coming because He is always present. We, now made at one with God in and through Christ and His Church, are already and always living in the *last days*. He comes repeatedly into the life of individuals; He is always present in the life of His Church, in its worship, its sacraments (could we have a 'Real Presence' without a real coming first?—and this is not being merely pedantic). He comes in Bible study, meditation, teaching, preaching; in prayer, in penitence, in example, in holiness. And in all these He is present as ruler and as judge (because of the challenge presented).

He comes also in beauty, of the natural world and of art in its many forms (cf. Evelyn Underhill, *Immanence*); in good work and good craftsmanship (cf. Kipling, *McAndrew's Hymn*); in goodness of every kind, which is an expression and actualizing of eternal, *i.e.*, perfect life. He comes in experience: of vocation, of vision, eye-opening ('The One who walked with starry feet the western road by me'—E. Underhill, *Uxbridge Road*); in the circumstances, duties and relations of daily life; in responsibilities (which are *judgments*); in conscience, approving as well as condemning, in opportunities of doing good, helping, witnessing to truth and right; in the crises of life (*κρίσις, judgment*, when we have *to judge ourselves*), life's changes; temptations, trials, griefs, disappointments are all times of judgment and He comes to challenge and to help; also the challenges of new thought. The crises of human history (1914, 1939, the discovery of atomic energy) are emphatically Divine judgments, both on man's past and for the future; they are Divine 'comings.'

'Once to every man and nation comes the moment to decide' (J. R. Lowell).

V.

This teaching of St. John is most valuable and helpful, it is just what we want. It means that there is no delaying or disappointing to our hope, no undermining of our faith; it gives a real stimulus to love and good works, to doing our best; it is a real test of our love and our obedience to God; it upholds the 'social gospel' and encourages us to help the coming of the New Jerusalem. It is a safeguard against dreaming without action, against the wrong kind of otherworldliness. It is a stimulus to be watchful (the Scout slogan is right here), for our Lord may come to us at any minute—'the Master is come, and calleth for thee'; it is a stimulus to a high morality and to evangelizing both at home and abroad.

And it is the substance of our message to the world, our 'gospel.' We are to challenge the world with the active presence and work of our Lord here and now, with His moral challenge; His call to penitence and redirection of service, with the opportunities offered; with the joy and satisfaction of life in Him. (It is not only 'pie in the sky' but 'pie here and now'; the Christian does both 'eat his cake and have it'—Jn 6^{35}; it is the fairy cake of which the more you eat the larger it grows.)

Also a spiritual presence is the best and the most desirable, because it is available for all and at all times (which a single visible physical return would not be); it suits all sorts and conditions, the Marthas and the Marys. And man's true life is spiritual though begun in a material body; the

New Jerusalem if on earth *comes down from heaven*; it will not continue on the perishing earth but will be transformed and return to the purely spiritual; it helps man to train and prepare himself for the 'next life.'

But *the end is not yet*; we are still on earth, in the body, in the time process; history still goes on, is still in the making; *here we have no continuing city*; πάντα ῥεῖ; yet history and time must surely have an end. Also God does not reign fully yet—'we see not yet all things subjected to Him.' Christ is not fully recognized, accepted, served; His 'fullness,' 'the Christ that is to be,' is not attained, nor all humanity evangelized (Mt 24^{14}); evil is not yet overcome and removed or the judgment completed. We do not doubt the reality of God's power, righteousness, holiness, love, or Christ's victory, but the victory is not complete (just as Hitler lost his war when he invaded Russia, or in the Battle of Britain—but the final victory came long after). So there must be a final coming, a *last day*.

The problem is that of time and eternity. We are living under two sets of conditions at once; our feet are on earth, our heads in the clouds of heaven. Time is a necessary limitation now but it is not an ultimate reality. We can transcend it, however, even here and now; time means much to a child but less as it grows older. Some experiences take us right out of time—'with thee conversing I forget all time' (cf. Rosalind in *As You Like It*, III. ii.; Tennyson, *The Ancient Sage*; Newman, *The Dream of Gerontius*). Seers and mystics know this; the Eucharist is a timeless act embracing past, present, and future, linking earth and 'the whole company of heaven' (so that, strictly speaking, there is no 'moment of consecration'—a photograph is taken once only, though many copies can be taken from the single negative). The essence of the matter is not length of time ('everlasting life' is a wrong and misleading phrase; eternal life, immortality is more than survival of death) but quality of experience, intensity, 'voltage,' truth, goodness—

> One crowded hour of glorious life
> Is worth an age without a name.

Ultimately and fully it is the *Visio Dei*.

In the Study.

Virginibus Puerisque.

The Battle of the Gap.

By the Reverend V. J. Abernethy, B.D.,
Berwick-on-Tweed.

'No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.'—Jn 1^{18}.

The talk of our town this week has been about the rescue of the crew of the six-hundred-ton Norwegian cargo vessel *Rask*, which struck a rock about fifty yards from the shore in foggy and stormy weather. The ship had heeled over to the starboard, and the crew huddled themselves together as best they could in the wrecked wheelhouse. Ashore a railway signalman heard the signals of distress, gave the alarm, and shortly afterwards the coastguards and life-saving crews were busy on the job of saving the seamen. A rope was sent out by means of a rocket, but it fell just short of the ship. They tried again, were successful, and one member of the crew came along the life-line. He had almost reached the shore when the line snapped, and although he was hauled to safety by the shoremen, the line of contact was gone and fourteen more men remained aboard the wreck. The shoremen commenced to work again, but now they were handicapped by the incoming tide. The ship was three hundred yards away, and all they could do was to make their preparations for when the tide should recede. In the meantime the lifeboat had put out of harbour—with the utmost difficulty—only to discover that the sea was so rough that they could not possibly take the men off the wreck. In the late afternoon the battle was on afresh. Extra gear and reinforcements of men had arrived, and with the aid of a long hawser they eventually fired a third rocket which reached the ship. The men came ashore one by one by breeches buoy, in an exhausted condition but still alive. The captain said that another two or three hours and they must have perished from exposure.

A journalist describing the epic struggle called it 'The Battle of the Gap.' That was an apt description. For ten hours the shoremen tried to span the gap between the shipwrecked mariners and the shore. It was not possible for the men to swim ashore—the seas were too rough. Contact had to be established through the air, and everything human ingenuity could devise was done to try and save those men.

No doubt the journalist realized that people are thinking in terms of 'gaps' these days. There is, for instance, the 'Dollar Gap.' This exists because we want to buy raw materials from the dollar countries and we have not sufficient dollars to buy them. So our nation is trying to obtain more markets in America and Canada for our goods so as to obtain more dollars and close the gap.

But there is another instance of the 'Battle of the Gap' which is not of recent origin. It is the gap that exists between God and man. Wise and able men have tried to close that gap, but not very successfully. One of the wisest of them, Socrates, said that we could not know there was a God unless He came to the earth in the form of a man. And the Christian faith declares that is what God has done. He has closed the gap, He has come to the earth in the Person of His Son, Jesus Christ. It tells us more. It asserts that Jesus has come to 'save' men from their sins. Just as those coast-guards and their co-helpers were trying to bridge the gap between the wreck and the shore to save human lives, so, our faith declares, God has bridged the gap between man and Himself in order to save man. Don't you think this is a faith worth having and telling!

Suitably Dressed.

By the Reverend R. W. Stewart, B.D., B.Sc., Glasgow.

'How camest thou in hither not having a wedding garment?'—Mt 22^{12}.

The volume of Mr. Churchill's history of the last War which is called *Their Finest Hour* gives the words of many communications that passed about armies and battleships and the planning of defence. And among all these important messages there is one from the Prime Minister to the First Lord of the Admiralty about a matter that might seem a mere trifle. 'Surely,' it ran, 'you can run to a new Admiralty flag. It grieves me to see the present dingy object every morning.'

That note was sent during the time when Britain was struggling alone in desperate anxiety and fear of invasion. Everyone was toiling for the defence of the country. What did it matter whether that flag was old or tattered or dirty?

But Mr. Churchill thought it did matter. That flag on the Admiralty building in Whitehall was a sign that the navy was on guard and Britain unconquered, and he ordered that it should be a fine flag, bright and clean, of which every one who saw it might be proud.

There are occasions when it is proper that we should be well dressed. A lady told me lately of such an occasion that happened to her unexpectedly while she was on holiday in France. She had gone with her husband to watch the ceremony of the Dedication of a War Memorial, and because they were foreign visitors the polite French gave them seats on the platform. She was wearing a nice enough frock but no hat or gloves and she happened to be carrying a little bunch of flowers in her hand.

Presently, to her surprise, an official came to her and said, 'The Mayor's wife'—and she noticed near her a lady with a magnificent bouquet—'will lay her flowers on the memorial. And then the girls of Brittany'—and she saw two beautiful girls in their best dresses not far way—'will then lay theirs. And then you will lay your flowers beside the others.'

She was quite unprepared for this. Her bunch of flowers was not meant for a public ceremony. However her husband sent a messenger in a great hurry to a florist's shop, and he rushed back just in time with a splendid bouquet. And a lady sitting near said, 'Would you like the loan of my gloves?' And then a lady behind her said, 'Would you care to wear my hat?' So when her turn came she stepped forward in quite stately style and laid the flowers as a tribute from Scotland on the cenotaph.

In this text out of Jesus' Parable of the Wedding Feast a man is asked how he came in to the wedding not suitably dressed. By the wedding feast Jesus means the Kingdom of Heaven. What did He mean by the wedding garment?

It certainly could not have been that any one by dressing finely or by any outward show can please God and make himself fit for God's Kingdom. So the wedding garment must mean a picture or symbol of the state of mind that we must have if we wish to enter the Kingdom. We are not to feel 'free and easy' as if we had a perfect right to stroll in dressed anyhow. We must be humble, sorry for our sins, grateful for forgiveness, anxious to please God. To have such feelings in our heart is to have the wedding garment God requires His guests to wear.

A General Prayer.

Almighty God, the Father of our spirits,
who in Thy love has created us for Thy glory,
we bless Thee for Thy gracious purpose
towards the children of men;
we thank Thee for the testimony of saints and prophets
in whom the seed of faith was nourished;
we bless Thee that their hopes were fulfilled,
and Thy mercy and power to save
made clear and plain in Jesus Christ;

we praise Thee for evangelists and apostles,
who beheld His glory,
and proclaimed His redeeming love;
for martyrs who being dead yet speak to us,
telling us that the faith is precious and dear;
for our fathers in this Christian land,
who bore witness to Thee.
Enable us now in our turn
to hand on our heritage with its glory undimmed.

O God, who art found of them that seek Thee,
we thank Thee for the fellowship of the Church,
in which we have learned reverence and trust,
and been brought to deeper knowledge of truth,
and to a clearer vision of righteousness,
and been taught the meaning of the Cross,
and experienced the influence of Thy Spirit.
We praise Thee that we are gathered in this place
sacred by many memories and prayers.
Let not the glory of the Lord depart from this house,
Let it be to this people and to their children
a holy place,
where men gather round the preaching of the gospel
as round a fire in time of cold.

Most merciful God,
who knowest our sin, our failure, our weakness,
we humbly entreat Thy forgiveness.
Give us the contrite heart, the grace of tears,
the godly sorrow that worketh repentance.
Deliver us from sloth and envy and ill temper,
from the sins that darken and defile our souls,
and make us unfit to serve Thee or our fellow-men.
Keep us in ways of honour,
so that we dodge no duty, shirk no burden,
snatch not at any greedy advantage,
evade no fair demand, betray no friend.
And let our integrity be not austere
but genial and friendly.
Give us strength for our work, courage and patience.
May we have loving hearts and willing hands,
eyes eager to see Thy kingdom come,
souls aflame with devotion to Thee,
whom we adore, Father, Son and Holy Spirit,
One God, now and for evermore. AMEN.

The Christian Year.

WHITSUNDAY.

Everywhere, All the Time.

BY THE REVEREND W. H. MURRAY WALTON, M.A.,
VICAR OF BROMLEY.

'Lo, I am with you alway, even unto the end of the world.'—Mt 28^{20}.

'Yes, padre, it's quite true what you say. I should witness for God in my factory. But you just don't know what it's like. There are no others who think as I do, and quite frankly I've not got the guts to stand alone. It would be another thing if I could see Jesus Christ at my side, as you say He is; but it's all so vague and intangible. To say that He'll help me just sounds like wishful thinking. I don't see how He can, in a way that's real, I mean; I wish I could.'

Whether 'factory' or 'office' or 'club' or 'neighbour's house' be the correct word matters not; how often we've felt just like that! The presence of Christ seems so far away that the possibility of His influence being a shaping, inspiring thing—well! it may mean something to some people but not to us. And yet how we wish it did!

Now in order to try and meet what to many people is a quite genuine difficulty it may be wiser to ask what exactly was the secret of our Lord's influence. How was it that His contacts with the men of His day did affect them in the way it did? For men could not sit on the fence in the presence of Christ. And then, too, there was His effect on that little group of men whom He gathered around Him, His disciples—a typical cross-section of the nation. Had it not been for Him we certainly would never have heard of them again. Then there was Paul after them, who probably had never known Jesus in the flesh, and yet who never had a moment's doubt that he owed everything to this same influence. What was the secret of it all? Four possible clues suggest themselves.

First of all there was *the influence of Christ's teaching*. Though to-day we have only a saying here, a story there, the report of a conversation or the record of an address, or no more than a collection of sayings, often in the briefest form, yet we have enough to gain an insight into His remarkable powers as a Teacher, powers which we are learning to appreciate the more as we dig deeper into the science of education and psychology. Who, indeed, can deny the effect of His teaching upon mankind ever since? Nobody would claim to excel it. Read how it impressed those who heard it first-hand: 'the people hung upon Him to hear Him,' 'all . . . wondered at the gracious words which proceeded out of his mouth,' 'he taught them as one having authority,' 'never man spake like this man'—this last-named from those who had been sent to arrest Him! The fact that evangelists writing many years after could pass on to us so much of what He said is evidence enough of the impression He made on those who heard Him.

But Christ had not only the charm of the skilled teacher; *what He taught rang true*. Men have baulked at His teaching; they have tried to explain it away; they have dismissed it as impracticable; but none have dared to say that it was untrue. Nobody to-day says: 'Of course at the time He spoke it all seemed true enough, but now in the light of our fuller knowledge we see that

He was mistaken.' No! the teaching of Jesus still represents the acme of truth. It creates a confidence to-day just as it did when He first gave it. Here was no quibbler, no weaver of sentences, no maker of formulae with a double meaning. Men might admit that His ideals were high, too high in fact, more than they could grasp; but nobody could challenge them as being untrue. It was this sense of truth, then, which, in the second place, inspired confidence, and indeed in no small measure accounted for His power as a Teacher.

But if He was not false, He had nevertheless an uncanny power of seeing what was. The hypocrite stood naked and open in His presence; he might bluff his fellowmen, but he could not bluff Christ. But this faculty of exposing what was wrong in man did not stop there; it was not just a negative gift. *He brought the sin to light in order to heal the sinner.* The woman of Samaria, despite her race prejudice and the added shame of her exposure, found herself an evangelist to her own people as she bade them 'Come, see a man, which told me all things that ever I did: is not this the Christ?' Zacchaeus, chief of the money-lenders—quisling we would call him to-day—as he felt the searching nature of Christ's look blurted out: 'Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.' Peter caught that glance and 'went out and wept bitterly.' Even proud Pilate, representative of Rome, seven times over tried to secure the acquittal of One whom his conscience told him to be innocent.

Finally, there was *the gracious influence of His personality.* There is no doubt that Jesus drew people. Indeed one of the most fascinating studies in the Gospels is to collect and analyse the sixty or so references to people coming to Jesus entirely on their own accord. Men and women of all kinds, from all places, on every variety of occasion, singly and in multitudes, one and all, they made their way to Him instinctively and spontaneously. How utterly inadequate is Renan's attempt to explain the secret! 'His lovely character,' he wrote, 'and doubtless one of those transporting countenances which sometimes appear in the Hebrew race, created around him a circle of fascination; tenderness of heart was in him transformed into infinite sweetness, vague poetry, universal charm.' There was something far stronger in His personality than that; brought into contact with Him people could never be quite the same again. From whatever standpoint you regard Him, Jesus changed men.

'Yes,' says our friend, 'that may have been all true then; but what we are thinking of is to-day, the factory which I go to every morning.'

On the eve of the Cross, during those memorable hours so vividly described for us by St. John, five times at least Jesus referred to the coming of a Comforter. The Greek original means literally 'one called alongside' to help, like an advocate in the court. Only on this particular occasion He was obviously referring to His continued presence with them manifested through the coming of the Holy Spirit, 'another Comforter' as He described Him. The apostles later spoke of Him as 'the Spirit of Jesus' or 'the Spirit of Christ,' they seemed to be so intimately linked together. What was this Comforter going to do? 'The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things'—*He will teach.* 'Howbeit when he, the Spirit of truth, is come, he will guide you into all truth'—*He will tell the truth.* 'And he [the Comforter], when he is come, will convict the world of sin'—*He will show man his true nature.* 'Another Comforter, that he may abide with you for ever . . . he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you.' *He will be continually with them.* In short, this Comforter, of whom Jesus spoke, was going to do, or more correctly, was going to continue to do just what Jesus Himself had been doing, to influence them and help them in exactly the same way as He had been doing, just as really, just as consciously, only 'for ever'! In other words the influence of the Holy Spirit would be felt by His disciples, and by those who came after them, in just the same way as they had felt and responded to Christ's personality, when He was physically present with them. The only difference would be in the material sphere; He would no longer be with them actually in the flesh.

During the forty days that elapsed between the Resurrection and the Ascension, it would almost seem as if Jesus by His appearances and withdrawals was trying to wean that little group from a dependence on physical faculties to one of spiritual perception. He was actually with them all the time though they saw it not. Neither space nor time could separate Him from them. His influence could be felt, His presence was to be realized just as truly as when He walked Galilee at their side.

It is this truth, is it not, that we need to realize anew to-day? All down the centuries those who have grasped it and lived by it have found it to be true, be they scholar like Paul or kitchen-hand like Brother Lawrence, man of war like General Gordon or man of peace like Sadhu Sundar Singh. Grasp it, and be it in office or factory, home or club, we shall find we are not alone. Christ will be with us in His Spirit, giving us a confidence not of our own, a courage we know we do not

possess, and, above all, preparing the unknown way ahead of us, if only we will make the venture. This is the heart of the message of Whitsunday.

TRINITY SUNDAY.

The Threefold Community.

BY THE REVEREND H. F. MATHEWS, M.A., B.D., COLWYN BAY.

'These three are one.'—1 Jn 5^7.

In earlier days the doctrine of the Trinity caused less intellectual concern than it does to us. Men of the first century knew in their own experience that God was both Father and Son, and they realized too His perpetual presence in the Spirit. And, when all is said, it is only in experience that doctrine can rightly be based. It is folly to think that men of past days have sat down in their studies, closeted with their tomes, and set out to prove the existence of the Trinity like a proposition in Euclid, adding the Q.E.D. at the end as though it were signed, sealed, and delivered. Here were men who had met with the living God, and life for them had changed beyond all telling.

'This difference He has made,' they would explain. 'We cannot tell who He is. He moved in the affairs of men as the supreme God of the Old Testament, creating, sustaining, speaking through the prophets. Then in the fullness of the times, Jesus came. And "never man spake like this man." You cannot explain Him if you don't think that He was God. What He did and what He said and the influence He had upon us all stamped His revelation as Divine. Then He was snatched away from us. You might have thought that we should have been alone, and broken up under the strain of remorse and disappointment. But it isn't so. Ask Peter what happened on the Day of Pentecost in the Upper Room and in the streets of Jerusalem. Men are still wonder-struck when we begin to talk to them. That is the work of God, not our work. The "inspiration" of all is His, not ours—and that no man can deny.' That is where the Christian creed came from. It came from the experience of living men and women, and was the only possible expression of their faith. Otherwise, they must have believed in three Gods, which would have denied their monotheistic heritage.

This is unique in the world's religion. Christianity centres in an awareness of the Altogether Other. In the Shinto temples in Japan there are no images but a plain polished mirror which reflects the face of the worshipper. 'There,' it would say, 'is the human life which reflects the Divine.' That may be good Shinto, but it is poor Christianity. We look out upon the revelation which God has continually made, and we see not ourselves but God—the everlasting declaration of Good. To that revelation man has been given in every age a chance to respond. That response—an active outgoing towards the will and word of God in Christ—is what Christians call faith.

But the outcome of that Christian faith has always been seen in the new sense of community. The first Christians were a new community, sure of God, following Christ, inspired by the Holy Ghost. The same has been true of more modern men. John Wesley did not instigate a revival—he formed a 'society'—that was his name for it. His converts were men who were sure of God, working out the plan of Jesus, enabled to live a new life in the power of the Spirit. And to-day on the mission-field when Christianity breaks through the crust of paganism there is born a new community within the state or tribe, acknowledging God as Lord, seeing new hope in Christ, and made real by the Spirit. When anything happens to re-direct human life in a factory or a school or a university in this land, it is when the reality of God, the remembrance of Jesus, and the revitalizing energy of the Spirit together create a living 'cell' of Christian hope and faith within the whole.

But the newness of the Christian community is a newness from three points of view. Each of these may be associated with One Person of the Trinity, and we only have real Christian community when we have all three.

(*a*) First, there is a community within a *Kingdom*. Throughout the Bible, the idea of God as King is paramount. The Old Testament is the book which declares that God stands in a relationship of sovereignty to Israel. They were a peculiar people, and He was their covenant God.

So, when Jesus came to announce His great message about the Kingdom of God, He was using a form of thought which was common to His people. He saw God ruling every aspect of human life, and He saw all men (not only Israelites) as capable of loyal subject relationship to Him. We may never exhaust the meaning of the Kingdom as Jesus conceived it: but it is certain that He meant to show that with His coming there was to be a new conception of togetherness, and that the experience of that community would grow until it reached a consummation in God's good time. We do Him a disservice if we fail to remember how He reminded us time and again of the lordship of God. He who created the heavens has the final power of judgment; and every action we perform registers whether we help or hinder the King. 'Inasmuch as ye have done it unto one of the least of these my brethren. . . .' God is not only the all-forgiving Father who yearns over His wayward sons. He is, in the teaching of Jesus, the King who wages

unremitting war against evil and who summons men to His banner. If we are to join that host, it will be only as we experience the thrill of loyalty to Him in our own hearts.

(*b*) But, second, the Christian community is a *Family*. The revelation of God was finally made through His Son. That is not a mere metaphor. When God wanted to speak about fatherhood and brotherhood—His own rôle as Father of each individual man and our rôle as brethren—He spoke in His own Son. Supremely, Christianity is the religion in which the individual becomes a man. God is no Olympian Zeus, hurling weal or woe indiscriminately at men. He is my Father, and, above all, the Father of our Lord Jesus Christ. Christ did not die only for the whole world of men ; He died for *me*. Though ninety-nine sheep remain in the fold, the shepherd goes out to seek the one. Here, again, is the good news of the Christian faith. The community of the Komintern cannot speak of the family as Christianity can, for it has no Father to adore and no Son to revere.

Lax of Poplar used to tell how he found himself in the small hours of a winter morning on the steps of Poplar Hospital with a woman who was sobbing her heart out because they had taken her child in for an urgent operation. Lax went with her to the ward and asked the sister, 'How is Babs ?' 'Babs ?' she replied. 'You mean Number 27. She's very poorly.' Lax went to the hospital superintendent and tapped on his door. 'How's Babs ?' 'Babs ? Oh, Number 27 upstairs. The report's here. . . ..' 'Can her mother see her for a moment ?' Permission was kindly granted. Lax watched as that mother from a London slum tiptoed round the screens, put her cockney-washerwoman's arm under the kiddy's head, and whispered, 'My darling, what can I do for you ?'

That is a parable of the Incarnation. Christ showed that God was my Father and I could be a member of His family. And there is no greater experience than that.

(*c*) The third community to which the Christian belongs is the *Church*. Once again the Church is not a conception which belongs to any other faith. The Church is no man-made society of people who accept the same dogmas or worship in the same way. It is a divinely inspired reality. The New Testament calls it a 'fellowship'—a community—created by the Holy Spirit. No man can create the Church. The Spirit of God makes that possible. For there is only the Church where there is the kind of revelation of God which came to men at Pentecost. That is why some of our societies are such mean travesties of the idea of Church. Few of us have ever felt the tongue of fire upon our heads or been driven out into the city with the good news of deliverance. But that and nothing else is what the Church is.

And, if our experience be anything to go by, we can explain that activity of God within our lives by no other means than by talking of the Spirit. It is a picture-word, of course, as all such words must be. If the ancient Hebrew borrowed the word for wind to describe his faith in the present activity of God, it was because he realized the profound truth which he expressed by saying, 'God breathed into man's nostrils and he became a living soul.'

A boy asked the old sailor on the quay, 'What is the wind ?' The old man paused for a long while, with his splicing still in his hand. Then he said very slowly, 'Wind, lad ? I don't know. I can't rightly tell. But I know how to hoist a sail.'

Tell what we mean by the Holy Spirit ? No. We don't know. We can't rightly tell. But we have found sometimes in the company of Christian people the liberating experience of the living Church—that triumphant society which reaches beyond the compass of time and space—and we know that it is created by the indwelling of God Himself.

'And these three are one.' That is our faith. They are one because we know God is King of Life, and Christ is Son of the Father without whom no family on earth or in heaven is complete, and the Spirit creates the fellowship of the Church, which is the hope of mankind. So must we respond to this triune God by serving His Kingdom, by living in the family of His Son, and by being built into the sacred, world-transforming fellowship which is the Church of His Spirit.

First Sunday after Trinity.

The Beginning of the Gospel.

By the Reverend Arthur J. Western, Durban, Natal.

'The beginning of the gospel of Jesus Christ. . . .'—Mk 1[1].

The opening of his Gospel is in keeping with Mark's direct style. The words which are peculiar to Mark are 'straightway' and 'immediately.' Indeed the whole tempo of the Gospel is of directness and urgency. It is in its opening stages that we perceive the differences. Matthew is concerned in convincing his Jewish readers that Jesus is indeed the Messiah 'according to the law and the prophets,' Luke with that lovable attachment to detail, loiters in the village of His boyhood and lingers with His early background, whilst the Fourth Gospel, reflecting the long thoughts of pious

and aged devotion, introduces Him in His philosophical guise and form—the ' Word made flesh.'

But for Mark, how He came to earth can be safely left untold, for what He was will appear in what He does. It will serve his purpose to record the type of things our Lord does and says and thus he rightly calls it *the beginning of the gospel.*

It must be obvious to any thinking person that any attempt to relate in detail the life of our Lord must be doomed to failure. Any assumption which would write across the page ' this the complete Gospel ' would by its very spirit of presumption be condemned. There are tomes written on Him and yet the last word has not been said. If I asked you to write out all that some dear friend means to you and you were to take the greatest pains and use the most exacting methods of recording your impressions, when you had finished would you in all seriousness say, ' That is my friend. That is what our friendship means to me ? ' I think not. Rather I am convinced that you would say with St. Mark, this is but the beginning. There are shades and meanings and implications and inferences which can never be expressed. How often we sing :

Nor voice can sing, nor heart can frame,
Nor can the memory find
A sweeter sound than Thy blest Name,
O Saviour of mankind !

But what to those who find ? Ah, this,
Nor tongue nor pen can show ;
The love of Jesus, what it is
None but His loved ones know.

As we read the record of men and women born again to a new life, of the captives released, of the light shining in darkness, of the dead being raised, of the blind receiving their sight, St. Mark would have us realize this is only the beginning. For what is the whole point of all this ? If all its value is moral value, if it is purely a petty demonstration of His credentials, then it is not good news because it doesn't happen to us, even though it might be good reading. Good news is definitely something that concerns us. In short, when we read the written record of all He did, it is not a page of sacred biography or autobiography. For as we read we know He is able to do exceeding abundantly above all that we can ask or think. This is but the beginning and, what is more, I would have you observe that such a beginning has a prologue.

Has a Prologue. It has been suggested that the Gospels are true simply because of the very fact that, unless there had been four disciples with the brains and ingenuity of Shakespeare, they could never have been produced as a hoax, or a fictional work. But more even than the existence of the records is the need of explaining Him Himself. Here is no religious genius but One who spoke with authority and not as the scribes. In short, His life as such implies a prologue beyond our comprehension. Over and over again the Scriptures re-affirm this impression. ' When the fulness of the time was come, God sent forth his Son.'

Do you remember the last time you were at the theatre ? After all the late-comers had finished falling over your feet, you settled down and for two hours or so you were translated into a new world. The play began for you when the curtain went up, but you knew that behind each character and back of each scene, all knit together to present you with a theme that would capture and hold you, were months of hard work.

Yes, when St. Mark lifts the curtain and says, ' The beginning of the gospel of Jesus Christ . . . ,' we are at once conscious that what we are reading and understanding is what appears but that back of all these miracles and away beyond all these gracious acts and stretching far behind all these wonderful words of love with which the Gospel is shot through and through stretches the infinity of Eternal Love. Of course that is the whole point of the Good News, isn't it ? That here is no life which is accidentally a good life, at last a suitable vehicle of the truth which God has been seeking to give to men ; that here is no fortuitous circumstance by which God can circumnavigate the idiocy and stupidity of men's sin ; but that here —listen to St. Paul : ' God was in Christ reconciling the world unto himself '—here was ' the only begotten of the Father, full of grace and truth.'

The beginning of the Good News was only such when men realized that it was no teacher come to offer his theories concerning eternal life, but here in all the fullness of His grace God was offering men eternal life. We are perhaps able to see it now as we reflect on it, but are we any wiser than they ? Are we able to see that it is for us ' The beginning of the gospel ' too, that He is seeking to begin a gracious work even now in your heart and mine ? Thus the beginning of the gospel implies not only a Prologue in the heart of the Eternal, it equally implies *an Epilogue* in the heart of the sinner, for ultimately the Good News has a vital concern with daily life and fellowship.

I have listened to many so-called gospel sermons and if I have one criticism of such preaching, it is that it tends to create the impression that once a man or woman has accepted the Lord Jesus that is the end. Far from it, it is only the beginning. When men and women did real business with Christ in the days of His flesh it meant the beginning of a new life. It meant the beginning of a

new and wonderful approach to all the old problems. Why is it that so many earnest folk in the Christian way seem to justify that advertisement we all know: 'Wanted a maid. Christian. Cheerful if possible'?

Nor must we delude ourselves that the problems with which the Church is now confronted are peculiar to to-day. They may take the forms peculiar to our day but in essence they are age-old. It is Paul who writes thus in one of his earlier letters, 'O foolish Galatians, who hath bewitched you . . . for ye did run well.'

How many of us have got past the starting-post? We all lined up and with all the accoutrements of the race we stood a fine, bold, inspiring-looking crowd, but how poorly have we run. We are yet at the beginning. We have overlooked the fact that the world is a bridge on which we dare not build, but across which we must pass. We are only at the beginning of the gospel; the goal is yet far out of sight.

Finally, it is because Christians have forgotten that they are on pilgrimage that the Church is constantly being subjected to a barrage of criticism. If we were to persuade the outsider that the Church is a community of sinners seeking to serve Him whom they know as Saviour and Lord, if we could say to the world this is only the beginning, we know there are breaches and marks and wounds in the Body of Christ, if we could convince the world that God is indeed beginning a new thing in our midst, that it is a beginning and only a beginning, the end of which is beyond our wildest imagination—for it hath not entered into the heart of man the things which God hath prepared for those that love Him—I say that if we could convince them that we are but beginners and that we want them in here, not to be like us, but with us to seek to be like Him, then this church would really begin its work, and as each soul crossed its doorway we would be crossing a frontier over which is written, 'The beginning of the gospel of Jesus Christ . . .,' and its epilogue would be written in your heart and life and across the social strata of this city.

SECOND SUNDAY AFTER TRINITY.

The Return Value of Exports.

'Cast thy bread upon the waters: for thou shalt find it after many days.'—Ec 11[1].

Dr. Moffatt construes the verse, 'Trust your goods far and wide at sea, till you get good returns after awhile.' This is a recommendation of export trade as the release from a contracted, stifled life. It tells people how to get out of their confinement and frustration into a spacious future. Let them expand their interest and activities, let them answer the call of the sea and experience its tang and they will tap wider possibilities, and find that maritime enterprise pays. Transactions abroad will not only relieve distress at home, but will also bring a rich reward. Export trade will prove to be the means of survival and prosperity.

We live and thrive by our exports. Perhaps some of us are tired of hearing this, because we feel deprived of many desirable goods labelled 'For export only,' and we are hungry for much of the bread of happiness which has been cast on the waters. Will there be any satisfying profit from it, any adequate return-value? Yes, but not at once, only after a while. John Cabot of Bristol was the pioneer of our foreign trade, but when he came back after discovering Newfoundland, Henry VII granted him only a sum of £10 as a reward, a scanty recognition surely. His son, Sebastian Cabot, carried the overseas enterprise further, and he was joined by purposeful men, and in the reign of Edward VI he founded the 'Companie of Marchant Adventurers to Regions, Dominions, Islands and places unknown.' That was how our export trade began, and its return value was not seen at once, but only after a while.

To-day overseas commerce is necessary for our self-preservation, and there must be self-discipline and self-sacrifice in order to export more and export it at a lower price, which will secure a foreign market and yield us the essential revenue. Necessity is instilling the principle that self-giving is the only way to self-fulfilment. Our aims must not be homeward bound, coming back to number one, but must be outward bound, serving the common good, if life is to be a more satisfying experience.

Our Christian faith is an adventure into the golden horizons which beckon and call the spirit to come. Schopenhauer said, 'It is wiser to trust fear than to trust faith,' as if belief were a sanguine bungler which would only get us into trouble. On the contrary, it is fear, apprehensiveness, that shuts us in, ties us down in wretchedness, so that we sink into dismal acquiescence and lose our health and lose our character. Christian faith is a venture which takes the risk of depending on a far-flung reality and leaps out to Jesus Christ for new and bigger life. It is like a transaction with another country. William James describes conversion as a union of a man's higher self with a 'More of the same quality which is operative in the universe outside of him, and which he can keep in touch with, and in a fashion get on board of.' It is getting out of one's self into a saving amplitude. The dejected disciples, who had fished in the dark without result and saw nothing for their work,

were told by our Lord to 'Launch out into the deep, and let down your nets for a draught.' Life will not be 'bound in shallows and in miseries,' need not be a haggard monotony of defeated hopes and useless efforts, if people let the Master urge them into deeper experiences of God's purpose and new discoveries of His love. They must strike out at His command across the sea of troubles that dare them to advance, and find the larger developments He has in store. They must commit themselves further to the Divine truth that summons, and go all out into the deep. When the disciples did this they had a record catch, the biggest haul of their life. You see, the venture of faith is not merely our gamble but the Master's guidance, and when we move out to the wider, deeper waters of devotion it is He who is moving us, supporting us, and completing us in a success which is His more than ours. Thus the output of faith comes home laden with the treasure of new vision, new certainty, and new resource.

If Christian faith is a venture, so is Christian practice. Religion is not merely a private affair, for isolation cramps and impoverishes, and people must get out of themselves into the fellowship of the Church. The Christian life grows by transactions with the wider Christian community in ventures to promote one another's prayers and aspirations. Organized religion supplies the deficiency of personal religion. It has been said, 'No man is the whole of himself: his friends are the rest of him.' Yes, the social part of him, his intimates, his exports and risks in companionship, may be as decisive as the individual part, perhaps more so. A man's associates may be his better half, especially if they are his associates in the household of faith; and through their outlook and stimulus the Divine truth is more fully revealed. Even Luther confessed: 'At home in my own house there's no warmth or vigour in me, but in Church, when the multitude is gathered together, a fire is kindled in my heart, and it breaks through.'

Church members should not keep out of Church work with the idea that they wish to be left free. MacMurray has truly said: 'We can only be free in so far as we think, feel, and act in terms of what is not ourselves.' Service is an expedition into larger horizons. Self-centred people never see the inside of life and never have the blessed satisfaction of lifting others out of the depths. They know nothing of the return value of exports. Selfishness reduces them to a small, boring, fretful existence—is that keeping themselves free? No, they are dwindling in the sour backwater of egotism instead of developing in the venture to export. It is not what we hoard but what we give that extends personality and takes us out to the enlarging seas.

'Trust your goods far and wide at sea, till you get good returns after awhile.' The venture of service is seen at its full stretch in the missionary work of the Church. The Church has a mission to all mankind, and a stay-at-home religion is not Christian, because the receivers of salvation are under an obligation to be the distributors of salvation on a global scale. It is a debt of honour that must be paid, and when it is paid, what is the result? There is a fresh experience of God's victory. You know how Captain Allan Gardiner, an ex-naval officer, was the Sailor Missionary of Tierra Del Fuego who went to the Magellan Straits in a crazy old schooner to export the gospel, and such was the moral transformation in the barbarous natives that even Charles Darwin, on hearing of the change in the depraved scene he had witnessed, became a subscriber to Missions, though not himself a professing Christian. That old story is being repeated to-day. During the War, many of our fighting men were impressed by the bonnie work done by the missionary among the coloured races and thought it something to write home about. This was new testimony to the return value of overseas evangelism.

Missionary gains are the bread cast upon the waters coming back to us after many days and bringing a double enrichment, *verifying* our faith in the universal range of the gospel and its power to regenerate all races of whatever temperament and history, and *enlarging* our faith with the fresh insights and vibrant life of the younger churches, which widen our view and add to our religious experience.

But this is not all. The missionary enterprise of the last hundred and fifty years has had an even more promising result. It has brought brighter prospects for humanity by gathering believing hearts of all nations into a world-fellowship bent on pooling its Christian resources for a march forward against the propaganda and intrigues of evil. This œcumenical movement, which is resolved to combine and conquer sinister forces, has been assessed as 'the great new fact of our era,' the agency through which the Spirit of Christ may transform the world. It is a voyage into more spacious latitudes which makes the heart beat faster with hope, and the World Council of Churches is an adventure which contains the promise of a more Christian future for all mankind.

Such is the return value of Christian exports and of spiritual trafficking abroad. It establishes a friendship of reciprocal enlightenment and mutual service, and opens up new vistas of Christian progress. 'Trust your goods far and wide at sea, till you get good returns after awhile.' [1]

[1] A. A. Cowan, *Bright is the Shaken Torch*, 113.

THIRD SUNDAY AFTER TRINITY.

The Blood that Speaks.

BY THE REVEREND GEORGE M. DRYBURGH, M.A., GLASGOW.

'. . . the blood of sprinkling, that speaketh better things than that of Abel.'—Heb 12^{24}.

How true these old Bible stories are! Jeremiah might well have been reading this old story of Cain and Abel, and then, putting down his Hebrew scroll to ponder over the way Cain's heart went down step by step into the awful blackness, he would say, 'Is my own heart very different from Cain's? I too have been filled with envy at other men's success. People listen to these other preachers; they won't listen to me. I should never have been a preacher. God has deceived me and I was deceived.' And as the sulking, morose envy crept round his heart, like a black Glasgow fog, he cried: 'O what a heart is mine! The heart is deceitful above all things, and desperately wicked: who can know it?'

For Cain's tragedy begins with a grudge—a religious grudge, the most dangerous of all grudges. It is a grudge against God for accepting Abel's offering instead of his. And as he didn't dare show it to God he vented it on his brother. We have a way of speaking of the good providence of God when we get something we had set our heart on. But when somebody else is preferred before us and gets some prize for which we had prayed and worked, we begin to speak of the injustices of life and say to our friends that it is difficult to see sometimes where the Hand of God comes in. And so jealousy and envy at the successful man get mixed up with our disappointment. It was this shadow that settled down upon Cain's soul, and he grew irritable and angry and glum. He hadn't much to say to his brother, and lapsed into long, sullen silences. God saw it and spoke to him a word of warning: 'Why are you angry? and why is your countenance fallen? If you have a pure and sincere purpose, it will show itself in your countenance. It will be bright and lifted up, not sullen and downcast, as it is now. But if you have envious and sinister thoughts, then sin is crouching like a wild beast at your door, ready to spring on you. You should conquer this temptation and subdue it, before it becomes too strong for you.' But alas! he did not then and there grapple with it and crush it. One day in the field he turned on Abel, dealt him an angry blow, and his only brother lay dying at his feet, his blood oozing out on the ground. 'Every man is tempted, when he is drawn away of his own evil desire and enticed. Then, when that evil desire hath conceived, it bringeth forth sin, and sin, when it is finished bringeth forth death.'

And so the blood of Abel lies upon the ground. Cain runs away from it. Yet he never gets away from the cries of his dying brother. They had played together as children, played in the same garden. And now he has murdered his brother. The blood of Abel! The blood of Abel! It is on his hands. He washes them in the brook that bubbles out of Paradise, but no! nothing will cleanse them. Black, angry, sullen jealousy had killed his brother. God finds him coming all alone across the fields. 'Cain, where is Abel thy brother?' He does not look up. 'I know not. Am I my brother's keeper?' How low he has sunk, to fling a lie in the face of God and renounce all care and responsibility for his brother. God knows the terrible secret, though it may be buried from the sight of men. Cain becomes a fugitive. He flees not only from the grave of Abel but from the face of God. That is what sin always does. It makes us get as far away as we can from the scene of shame and it also drives us from the light of God's presence.

We have all the blood of some Abel on our hands. There rises to God the cry of some one whose good name, whose reputation, whose character, whose purity, whose happiness, whose peace of heart we have slain by some action, by some unhallowed look, by some slandering word, by some touch of envy, or greed, or lust or deceit. The deed is done and we cannot now undo it. We cannot take back these words, we cannot withdraw that black, wounding look, we cannot recall that lustful suggestion, any more than a murderer can withdraw the dagger without drawing blood. Abel is dead and we cannot bring him to life again.

And so the blood of Abel stands for irrevocable sin. It stands for the wrong we have done that we can never undo, for the sorrow, the pain, the grief we have caused in innocent hearts, that we never can alleviate. Even though he die with forgiveness and sorrow in his heart Abel's blood can do nothing for poor, stricken Cain. It cannot give him rest. It is helpless, powerless to do more than be to him a voice of accusation, of condemnation, following, following 'down the nights and down the days and down the labyrinthine ways of his own mind.' No matter how often Cain sits down to reflect upon the old days, he cannot forget how they ended. No matter how he prospers in business and is surrounded by the singing voices of his children, beneath them all sounds this cry of the blood of Abel.

Yes, and that weird, accusing cry sounds in all our hearts, until it is at last drowned by the mightier cry of the blood of Another. This is 'the blood of sprinkling, that speaketh better things

than that of Abel.' It is the blood of 'the Lamb of God which taketh away the sin of the world.' The great cry that goes up from the Cross, 'It is finished,' silences all these other cries. There are those two cries sounding through human history, the cry of the blood of Abel and the cry of the blood of Christ. One is that of accusing blood, the other that of atoning blood. The blood of Abel brings fear and desolation. The blood of Christ brings liberation and joy. The blood of Abel speaks, as our experience testifies, of the separating power of sin, driving us into loneliness, as it drove Cain and Jacob and Peter and many another. The blood of Christ speaks of the Love that redeems and reconciles, that brings us into the City of the living God, and to the glorious company of the apostles, and the goodly fellowship of the prophets and the noble army of martyrs and the holy Church of God throughout all the world. What a gateway this blood of Christ is to Paradise Regained! Verily it 'speaketh better things than that of Abel.' The cry of this blood sets going in our hearts the song of the redeemed, that drowns every other cry, every accusing voice. The cry of the blood of Christ calls the wanderer home: 'Come unto me all ye that are weary and heavy laden, and I will give you rest.' It calls to us fugitives from our accusing sin, fleeing from the blood of some Abel, having no hope and without God in the world—'But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. . . . Ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; And are . . . builded together for an habitation of God through the Spirit.'

Recent Foreign Theology.

Ignis Divinus. The Swedish scholar, C. M. Edsman, whose earlier work has been noted in these columns, has produced another work, marked by the same wide learning, and bearing the title *Ignis Divinus*.[1] It consists largely of stories, legends, and myths gathered from a wide field and bearing on the idea of rejuvenation through fire, either through roasting in an oven or through hammering on the blacksmith's anvil or through burning on the pyre. The book is professedly directed in part against the British 'Myth and Ritual' School, and against what the writer calls 'its Swedish appendage at Uppsala,' and in particular against the view of the British School that myth should be thought of as a ritual text composed to accompany ritual acts, and the Swedish School's view of the dying and rising god. At the same time Dr. Edsman prudently refrains from condemning the ritual view as wholly false. To the reviewer, who is not himself a member of the 'Myth and Ritual' School, though he has learned much from it, it is not clear how far the views of that School are menaced by this work. For it is not the contention of the 'Myth and Ritual' School that all myth was associated with ritual. The value of Dr. Edsman's book appears to lie more in its collection of folkloristic material from many lands over a wide range of time dealing with related themes than in any polemic purpose which, to be fair, is but slightly apparent in the work, though openly professed by the author.

[1] *Ignis Divinus: Le feu comme moyen de rajeunissement et d'immortalité: contes, légendes, mythes et rites* [1949]. (Publications of the New Society of Letters at Lund, No. 34.) Gleerup, Lund; Kr. 13.00.

A Jewish Rationalist. An American Jewish scholar has written a short study of the Jewish rationalist, Ḥiwi al-Balkhi, who flourished in Balkh, in Persia, in the second half of the ninth century,[2] and who wrote a book attacking the Bible and its God by propounding two hundred questions or criticisms. The purpose of the present study is to trace the origin of Ḥiwi's criticisms and to show that he was largely reflecting views which had earlier been advanced in non-Jewish quarters, and particularly by a Zoroastrian scholar, by Islamic rationalists, and by Gnostic heretics. It is interesting to see how many of the alleged difficulties are still doing duty in modern circles, and even more so to observe that rationalism in all these cases was unable to criticize itself and to discover that what it was really attacking was not God or the Bible, but an untenable view about the Bible. The study is of value as showing how imitative and how shallow rationalism can be, reflecting ideas which are not its own, and failing to achieve a positive evaluation of the materials it handles.

[2] J. Rosenthal, *Ḥiwi al-Balkhi: a Comparative Study* [1949]. Dropsie College for Hebrew and Cognate Learning, Philadelphia.

Czech Studies on the Old Testament. Professor Miloš Bič, who spent five years in German concentration camps and was released from Dachau by

the Americans, and who is now a Professor in the Theological Faculty of Prague, has published two substantial volumes of a work which is planned to run to a third. The general title is *Palestine from Prehistoric Times to the Christian Era*, and these volumes deal with *The Land and the People* and *The Cult and the Religion*.[1] The volumes are written in Czech and it is claimed that it is the first time that work on this scale has been published in that language. Fortunately there is a brief résumé in French at the end of each volume, or the work would be effectually sealed from the present writer and from most of the readers of The Expository Times. The extensive Bibliographies with which the volumes are provided show that they rest on wide scholarly reading, and there are many pages of plates at the end of each volume. The first deals with the geography of Palestine and with its earliest population, as well as with the Israelite peoples and their relations with their predecessors; while the second deals with the culture of the Ancient Near East as the background of the culture and religion of Israel, and with the religion and theology of the Old Testament. The general point of view of the author is that the Israelite federation was fundamentally religious, and that the Old Testament is a religious book which can only be rightly understood when it is seen from this angle. It is interesting to learn that scholarly Biblical work on this scale is being done in Czechoslovakia.

A series of monographs under the title *Old Testament Studies* is also being issued in Czech, and the first of them, again from the pen of Professor Bič, has been issued. This is part of a doctoral dissertation which he prepared some years ago on *Traces of Haruspicy in the Old Testament*.[2] Happily there is again a summary, this time in English. The author's thesis is that the word בֹּקֶר, which is usually translated *morning*, originally meant *haruspicy*, and then came to mean *morning* because haruspicy usually took place in the early morning. He then examines some passages where he believes this meaning was original. Similarly he holds that נֹקֵד (Am 1[1]) is a cultic term, related in content (cf. בּוֹקֵר Am 7[14]), perhaps denoting hepatoscopy, and that Amos was therefore a cultic person. The latter view has been advanced by others, but so far as the reviewer is aware this is the first time that traces of divination have been associated with the term בֹּקֶר. It is a pity the full discussion is not in an accessible language, so that the argument could be more closely followed; but the reviewer feels that the cultic interpretation of the Old Testament is being overpressed. Especially is this so when מַשְׁתִּין בְּקִיר (1 K 14[10]+) is held to mean 'those who were feasting at a haruspicy.' Hence general agreement with the author's insistence on the religious character of the Old Testament does not carry with it the acceptance of all the examples which are presented.

[1] *Palestina od Pravěku ke Křesťanství: I. Země a lid* [1948]; *II. Kult a náboženství* [1949]. Husova Československá Evangelická Fakulta Bohoslovecká, Prague.

[2] *Starozákonne Studie: I. Stopy po Drobopravectví v Jisráeli* [1947]. Nákladem Spolku Posluchačů Husovy Fakulty v Praze, Prosinec.

The Call of Isaiah. The energetic Professor Ivan Engnell, of Uppsala, who is no stranger to readers of these notes and whose unorthodox views on the Old Testament have aroused widespread interest both within and without Scandinavia, has published a study of 'The Call of Isaiah,'[3] whose preface declares it to be 'a contribution to the indispensable settling of accounts with literary criticism.' Here we are offered a textual study of Is 6 in the light of the Hebrew, Septuagint and Syriac texts (all of which are printed in full), in which the Hebrew text is defended, and especially in respect of the closing words, which many excise. The importance of this lies in the fact that their retention brings the first intimation of the characteristic doctrine of the Remnant into the experience of Isaiah's call. Here the reviewer, who is a literary critic, is in full agreement, as also was Budde—a very redoubtable literary critic. It is not therefore clear how literary criticism is dealt a severe blow by the emphatic defence of positions which some literary critics have adopted, even though more have taken the other view. Engnell finds evidence of a cultic background to the chapter, and maintains that the prophet's call took place at the New Year Festival, when the king represented the deity in the ritual. In this he is probably right in the main, though our knowledge of the details of the pre-exilic New Year Festival is less certain than we could wish.

In an Additional Note the author replies to criticisms of himself in the writings of other Scandinavian writers and makes some brief comments on Kahle's *The Cairo Geniza*. In the former connexion he protests that he is not nearly so extreme in his views as he has been represented. He emphasizes that he does not regard oral tradition as the only source for the compilation of the books of the Old Testament, and that within the prophetical books he finds much less orally transmitted material than some others. Here the recognition

[3] *The Call of Isaiah: An Exegetical and Comparative Study* (Uppsala Universitets Årsskrift [1949], iv.) [1949]. Lundequistska, Uppsala, and Harrassowitz, Leipzig; Kr. 3.00.

that there were also literary sources implies that there is a place for literary criticism alongside the tradition criticism associated with Engnell's name. The remark in the Preface therefore should apparently be understood as a protest against one-sided and extreme literary criticism rather than against all literary criticism. The reviewer would agree that in the hands of some it has been carried to extremes, though he thinks we have more definite evidence of literary sources than of oral sources, whose existence, however, is probable. This Note is of importance for the understanding of Professor Engnell's positions, and will be particularly welcomed outside Scandinavia.[1]

H. H. Rowley.

Manchester University.

[1] A final Postscript is devoted to the new Palestinian MSS, and in particular the Isaiah scroll, and their bearing on the views of Kahle. It may be noted that Kahle himself has an article on these MSS in *Theologische Literaturzeitung* [1949], No. 2.

Entre Nous.

Public Worship.

The Public Worship of God is the reverent title of an arresting work, admirably produced by the Independent Press (8s. 6d. net) and written by Dr. Henry Sloane Coffin, for so long the distinguished head of the great Union Seminary in New York. It is a much needed book.

Some, say the Scriptures, are called to be apostles, some prophets, some evangelists, some pastors and teachers. But in these days of ours something of all these differing offices is required of the minister of Jesus Christ, and many other aptitudes as well. And, in this multiplicity of duties thrust upon him, it is difficult for him to preserve his sense of proportion and to put first things first. To-day have we not urgent need of Paul's petition that ' a sense of what is vital,' so Moffatt translated it, may be given us. Well, here is a book that should bring us back to the essentials and fill us with a new enthusiasm for them.

Dr. Coffin is a fitting man to write it. Into this volume he has packed a large experience, much learning and an enviable width of reading, and, best of all, not a little of his own fascinating personality and eager faith.

All which has resulted in a book which makes those of us who have been a long time at it feel what amateurs we are in our own life work !

It opens with a fine little essay on what worship is. High ground is taken. ' We worship for sheer delight. It is akin to the intense enjoyment given us by the countryside on a spring morning or the forest-clad hills gorgeous in the sunlight on an October day.'

To the question, Why go to church ? he counters Why enjoy music ? Why read poetry ? Why find happiness in being with one's dearest ? We worship for the sheer pleasure of it.'

This breath from the heights blows through the whole book. Yet it condescends on a detailed examination of each and every part of the service in the House of God. Not easily can one find wiser studies on the composition of prayers; on the offering of praise; on worship through the Word, preached and read; on the Sacraments—which last has really for its text that saying of Schleiermacher, ' I might almost say that if Christ had done nothing more than institute the Holy Communion, I should have loved Him to adoration.' The children, too, are given a place. Wesley once recorded, ' I spoke to the children, the most difficult part of our office.' Certainly many are pathetically futile at it ; and they might find here a road leading them to better things. For, not precept only, but example is offered to us. Moreover, there is a catholic-minded chapter upon union, how in our services we lean upon others outside our own immediate communion.

Dr. Coffin has a telling pen. There are many pertinent and striking passages such as ' Too much has been made of the Christian life as an effort, and too little has been made of it as God's presence and activity in us. There are many in our Churches who might well be asked, " Have ye received the Holy Ghost since ye believed ? " and who might reply, " We have not so much as heard whether there be any Holy Ghost." They have been baptized into the current equivalent of John's baptism—an earnest endeavour to be better men and women and help toward a better world. But they are unaware of their resources in God, ready and able to work in them and achieve through them more than they ask or think.'

Many down the years have told me wistfully that they covet a refresher course some six years after their ordination, when, they say, they have learned enough to be ready for many things which in their college days they either did not believe, or pushed aside as unimportant.

This book might well give them the renewed inspiration which they need. A. J. Gossip.

Frances Bellerby.

There are so many things which can be included under the name of poetry. There is the sheer sensuous delight in sound in Swinburne. There is the delight in sound plus a tendency to preach in Tennyson. There is that kind of deliberate awkwardness that is in so much of Browning. There is that taut economy characteristic of T. S. Eliot. There is the crystal clarity of a writer like Wordsworth and the deliberate unintelligibility of the moderns. And yet they are all poetry. But there is something almost unique in Frances Bellerby's new volume of poems—*The Brightening Cloud and Other Poems* (Peter Davies ; 7s. 6d. net). There is in these poems a certain cameo-like quality. They are like engravings on gems. In the most unusual way they combine a sheer love of beauty in sound with an economy of expression which is classical in its quality.

Frances Bellerby can write with consummate beauty as when she writes of

> Mine that fraught, passionate stillness
> embodying prayer ;

or,

> Now the sun has hounded death from all
> the land.

She can get right down to the essence of things as in the poem entitled, ' Prayer for the Children.'

> ' Happiness ' ;
> No thought of that perilous word
> Shall endanger my prayer for the children.
> I will ask but one blessing—
> Not refuge, cherishing,
> Lover, friend, applause of men,
> Rainbow hope, hope-free renunciation ;
> Only—compassion.
> *Now and forever grant them compassion, Lord !*
>
> . . . . .
>
> Dare I then utter this word ?
> Knowing what must happen,
> Ask *this* for the children ?—
> That the self shall never be held
> Fast in its own small home
> But, when ears listen, eyes behold,
> Freely shall go and come.
> *Now and forever grant them compassion, Lord !*

That is at once great in thought and great in expression.

Like all true poets Frances Bellerby is not a poet of the ivory tower but one who sees, feels intensely and judges the human situation. She has a poem entitled ' Unholy Communion ' which is terribly because it is true.

> Man's definite needs in this progressive age
> Are central heat, electricity and drainage.
>
> . . . . .
>
> Today, no ecstasy of resurrection ;
> Today, no art that isn't self-expression ;
> Today, the sweetest of all sweet phrases—
> ' The good things of this world,' and ' on a cash
> basis.'
> So rest passive, Modern Man ; in passivity
> Flowers enjoyment, and a fine false safety.
> Yes, intellect sleeping, soul dying, the glamorous
> senses of Man
> Can truly come into their own !
> Today acclaim from the housetops this bold
> nation-wide slogan ;
> Now and forever, by BREAD, by BREAD ALONE !
>
> Take, eat, O Modern Consumer, in remembrance
> of nothing at all.
> The end of every sensible man is his own nice
> funeral.

There is bitterness there, but it is not the cynic's bitterness, but the heart's bitterness of the lover who sees his loved one selling life for ashes and dust.

Frances Bellerby is a considerable poet. This is not smooth saccharine poetry. It is always compressed, often difficult but always rewarding. We have already said that these short poems are like engravings on jewels but they have in them a kind of contained intensity which makes them great poetry. Let us quote but one more which has this epigrammatic intensity of language and feeling. It is entitled ' Court of Justice.'

> How devastatingly incongruous
> With this conscious, formulated place
> Would be the innocent holy chaos
> Of some child's incalculable face !
>
> Therefore my lord the Judge, being wise,
> Looks not too closely in the prisoner's eyes
> Lest—deep, forgotten, in half-dark—
> A child should lurk.

There is a delicate fastidiousness about these poems which makes it certain that Frances Bellerby's output will never be large in size but it will always be supreme in quality.

WILLIAM BARCLAY.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

When G. M. Trevelyan resigned the Chair of Modern History at Cambridge on being appointed Master of Trinity he was succeeded in the office which he had held with such distinction by Mr. Herbert Butterfield. It was no light and easy task to which Mr. Butterfield fell heir, but he has already achieved a wide reputation on his own account. His public lectures in the University of Cambridge in 1948 were so successful that he was invited to broadcast on the same theme in the Third Programme in 1949. All who heard the lectures when broadcast will welcome the opportunity of possessing them in amplified and permanent form in the book entitled *Christianity and History*.[1]

The first thing to say about the book is that it is extraordinarily cheap at the price, and that any one possessing a library ought to secure it as a matter of course. The book not only displays the extreme competence expected of the holder of such a distinguished Chair, it also wins a place for itself by the distinction of its style, and in particular by the vividness of its phrasing.

The subject of Christianity in its relation to History is by its nature inexhaustible, and contributions are forever being made concerning one aspect or another of this wide theme. One has only to think of C. H. Dodd's 'History and the Gospel' or Niebuhr's 'Faith and History,' or of the work of Tillich or Collingwood to realize how carefully the meaning of history is being discussed in our own day.

In his Introduction, Professor Butterfield reminds us that Christianity is an historical religion 'in a particularly technical sense that the term possesses — it presents us with religious doctrines which are at the same time historical events or historical interpretations. In particular it confronts us with the question of the Incarnation, the Crucifixion and the Resurrection, questions which may transcend all the apparatus of the scientific historian but which imply that Christianity in any of its traditional and recognizable forms has rooted its most characteristic and daring assertions in that ordinary realm of history with which the technical student is concerned.' He points out that such an historical religion must affect the manner in which men apprehend historical events or meet historical vicissitudes whether in their own actual lives or when they are reading about the past. He then declares that the principal challenge and most formidable threat to Christianity to-day, namely the Marxian creed, is based upon an interpretation of history, and he makes it plain that he is prepared to treat that challenge as both a dangerous and a respectable one. In other words, it is the doctrine of man, his nature and his destiny, that provides the battle-ground to-day, and obviously the historian must have something to say here that is extremely relevant.

This theme is developed in his chapter entitled 'Human Nature in History,' which he lights up by discussions like that concerned with the question: Was Napoleon better than Hitler? 'The historian—especially as he shares the defects of human nature himself — cannot say whether Napoleon or Hitler made the most of the opportunities heaven gave to each of them. He cannot decide which of these men is better or worse in the eyes of Eternity. What history does is rather to uncover man's universal sin.' The final sentence in this chapter is revealing: 'It is essential not to have faith in human nature. Such faith is a recent heresy and a very disastrous one.'

Passing to the theme of Judgment, Professor Butterfield makes it clear that he firmly believes judgment to exist in history, although its verdicts are an interim affair and not final. 'What many would deny of course is the view that this form of judgment is a judgment of God. It is embedded in the very constitution of the universe, but those who do not believe in Christianity will hardly admit that it is there by any providential and purposeful ordination.' He believes that judgment in history falls heaviest on those who come to think themselves gods, who put their trust in man-made systems and worship the work of their own hands. 'Supposing there is a man like Hitler and we even concede that he

[1] Bell; 7s. 6d. net.

may be utterly unselfish in his passion for his country, still if there is a moral judgment in history it tells us repeatedly that such a man by aping providence blasphemes God, and brings more rapid tragedy on the world and on himself than the people who give half their lives to wine, women, and song.' Similarly, he declares that if men put their faith in science and make it the be-all and end-all of life, there is something in the very composition of the universe that will make it execute judgment on itself if only in the shape of the atomic bomb.

Succeeding chapters deal with Tragic Conflict in History, Providence and the Historical Process, and Christianity as an Historical Religion. The chapter on Providence deserves, as indeed the whole book does, very careful reading and re-reading. Again he remarks that the hardest strokes of Heaven fall in history upon those who imagine that they are playing Providence not only for themselves but for the far future. 'It is a defect in such enthusiasts that they seem unwilling to leave anything to Providence, unwilling to leave even the future flexible.' Of deep significance for many of us is his saying that it is agreeable to all the processes of history that each of us should do the good that is straight under our noses. There is sermon material in his declaration that those people work more wisely who seek to achieve good in their own small corner of the world and then leave the leaven to leaven the whole lump, than those who are for ever thinking that life is vain unless one can act through the central government, carry legislation, achieve political power and do big things. Again he declares that we fly in the face of Providence if we demand too great security for the future. 'What is not permissible, for a Church at any rate, is to believe that Providence is going to cease its care for the world or rob even disasters of their possible compensations, whatever the next turn in the story may be, or whoever may win the next war.'

Occasionally we are able to discern the man behind the historian as when Professor Butterfield declares that he is unable to see how a man can find the hand of God in secular history, unless he has first found that he has an assurance of it in his personal experience. 'Our interpretation of the human drama throughout the ages rests finally on our interpretation of our most private experience of life.' Most interesting and arresting are his references to some particular happenings, and reflecting on these he says that when we think of the action of God in history, we need not imagine a heavy hand interposed to interfere with the working of a heavy piece of machinery. Perhaps a better picture of our situation would be that of child who played her piece very badly when sh was alone, but when the music teacher sat by he side played it passably well, though the musi teacher never touched her, never said anything but operated by pure sympathetic attraction an by just being there. 'Perhaps history is a thin that would stop happening if God held His breath

His conclusion is that he sees no reason wh Christians should be shy of trusting in Providence regarding it as a living and active agency both i ourselves and in its movement over the length an breadth of history. It guarantees a mission in th world and the kind of triumph that may come ou of apparent defeat.

One can well understand the chorus of approva that has greeted the publication of this book, fo it continually sets the mind aglow. Open it wher you will, and the fruit of a powerful Christian min is evident. Even his last sentence is rewarding 'Hold to Christ, and for the rest be totall uncommitted.'

Mr. Denis Hayes, who was Publications Edito to the Central Board for Conscientious Objectors from 1941 until 1947, has already told in 'Con scription Conflict' of the forty years' struggle which, in 1939, resulted in the introduction o peace-time conscription in Great Britain. In a more recent work, *Challenge of Conscience*,[1] he tells the story of the following ten years, culminating in the National Service Act, 1948.

It may be allowed to be a careful and compre hensive record, and even that it may become the standard work on the subject (which is one in which our readers must be interested, in its religious and Christian aspect at least). Though the author does not conceal his sympathies, he writes in a fair-minded way and tells his story with a certain objectivity and detachment. But surely a remark such as the following—à propos of the National Service (Amendment) Bill, 1948—betrays bitterness of spirit and is not in the best of taste: 'So a Bill to amend the consolidating Act was introduced forthwith and rushed through both houses so as to become law before members left to celebrate the birth of the Prince of Peace.' Mr. Hayes seems to take it for granted that the Christian conscience in the United Kingdom is in the custody of the Conscientious Objectors.

In a Foreword Mr. Fenner Brockway, Chairman of the Central Board for Conscientious Objectors,

[1] Allen and Unwin; 15s. net.

who served several sentences as a political objector in the First World War, says that toleration and respect for personality have been the working principles of the Board, and in them lay the secret of co-operative endeavour on the part of its members. He makes indeed a remarkable claim for the members of the Board: 'We have been pacifists and non-pacifists, we have had members of every religious denomination from Catholics to Quakers and we have had agnostics, we have had "absolutists" who believe that any compulsory service in war-time is wrong and we have had members of the Non-Combatant Corps, we have had a captain in the Fire Service, we have had Socialists, and we have had Individualists—and yet in ten years we have scarcely had one dispute or contentious word.'

In writing his book of the Conscientious Objectors of the Second World War Mr. HAYES found the abundance of material to be positively embarrassing. In pursuing his task of selection he has aimed, first, at achieving quality and, secondly, at striking a balance between interest and usefulness. He appears to have succeeded in both those aims. But we warn our readers that they must not expect to find here any set discussion of the relation between Christianity and pacifism. The book is concerned 'with the men and women who claimed a conscientious objection to compulsory service connected with war, how they maintained a stand for peace in a society organized for victory, how they were treated by the authorities and the public.'

In one of the chapters the question is asked whether there was such a thing during the Second World War as could be properly described as a 'C.O. Movement.' 'That there was a pacifist movement was undoubted; that there were individual C.O.s outside the pacifist movement was equally clear. But was there any distinctive feature of the C.O., any common factor, that would justify the epithet for the collection of individuals concerned?'

It should be observed that to become a C.O. was not in itself to form a personal link with others, such as one does in joining a political party or pacifist fellowship. It was simply to apply to a Government official to be registered as such. This was no guarantee of a common basis of allegiance; for some C.O.s gave their loyalty to Christ, others to pacifism, socialism, or internationalism. Mr. HAYES maintains, however, that a mutual bond, however tenuous at times, did develop between those who took the stand of conscience, whatever their basis.

Thus his answer to the question propounded in the chapter is in the affirmative. In the time of war there was, he says, a 'C.O. Movement,' though when the War ended and men and women returned to civil life the uniting bond that had developed among C.O.s was dissolved, or largely so. That was because what united the men and women of the 'C.O. Movement,' through conscience, was not pacifism, seeing that a proportion of the political objectors were non-pacifist, but a common opposition to compulsory military service for the prosecution of the War then in progress.

Mr. HAYES frankly allows in the same chapter that during the Second World War many C.O.s were lost to the Movement, chiefly through 'insufficient depth of conviction.' This root-cause led not a few to accept from the Tribunal a less degree of exemption than they had claimed to be necessary; for example, non-combatant duties instead of work in a hospital. Even a large proportion of the 'absolutists' when faced with the clear choice of compliance or prison chose to comply. Economic pressure, the protraction of the War, and changes in world circumstances also tended to reduce the number of C.O.s.

'In 1939 and 1940, for example, Communists and near-Communists registered as C.O.s on purely political grounds, strenuously disclaiming at the same time any tendency to pacifism. The German attack upon the Soviet Union quickly dispelled their scruples. Others, fortified perhaps by Trade Union blessing, and inspired by Labour's entry into the Government, felt that the War had become, after all, a workers' struggle, and acted accordingly.'

Passing from the problem of conscience, Mr. HAYES goes on to remark on the less political and more religious outlook of the C.O.s of the Second World War as compared with the First. Of the seventeen constituent organizations of the Central Board, twelve were religious in character, two broadly humanitarian, and three political. The result was an altogether quieter type of C.O. The struggle shifted from opposing conscription to maintaining the right to individual objection. A disappointing record from Mr. HAYES' point of view. But several factors in it he finds heartening; in particular, the vindication of the right of individual choice which was the guiding principle of the Central Board—its vindication against the day, far distant as it may be, when peace shall reign and wars shall be 'but a curiosity of history.' But it should be added that many long and look for that day who are still persuaded that the way to bring it on is not the way of pacifism.

Prophecy and Prediction.

By The Reverend Roderic Dunkerley, B.A., B.D., Ph.D., Hockley, Essex.

Old Testament prophecy was of course not primarily or principally prediction. 'Of this meaning,' Sir George Adam Smith said, 'it is perhaps the first duty of every student of prophecy earnestly and stubbornly to rid himself.' The prophets were in the first place and chiefly 'messengers to their own generation, preachers of righteousness, missionaries of repentance, advocates of reform.' They proclaimed the will of God in the contemporary situation, applying the truth as they knew it in their own hearts to the needs of their hearers as individuals and as nations—in praise and blame, in hope and warning.

But naturally prediction is often involved. Insight into God's will inevitably leads to foresight regarding the results of accepting or rejecting it. The prophetical books therefore contain much forecasting of the future, and this is no doubt one reason why the old misunderstanding of the nature of prophecy lingers so obstinately. But of course such forecasts of the future are not fixed and irrevocable—they are conditional on the reaction of the prophet's hearers and others, on their moral response or lack of it to the teaching given.

The classic statement of this principle of *contingent prophecy* is in Jer 18^{7-10}: 'At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; If it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them.' In Jer 26^{17-19} we have an actual example of this principle at work, in the case of Micah whose prophecy of the destruction of Jerusalem (Mic 3^{12}) was not fulfilled because Hezekiah and the people repented of their evil doings. And in Jon 3^{10} we have a parabolic instance of the same thing—Nineveh accepting the message of the prophet and turning from evil before the threatened doom fell and so gaining release from it.

This principle was well expressed by Jerome—'Many of the prophecies were given, not that they should, but that they should not, be fulfilled.' [1] A good modern statement of it is Davidson's—'The prophecies were designed to influence the conduct of the people; they were moral teaching, of the nature of threats or promises, which might be revoked or fulfilled according to the demeanour of those to whom they were addressed.' [2] Or more briefly Farrar put it thus—'Their menaces always implied an *unless*.'

Now this point is of special importance for New Testament study in two ways. We cannot properly understand how Jesus fulfilled Old Testament prophecy if we ignore this contingency principle. Far more and far better things had been promised when Messiah came than actually happened, but they were conditional on a response that was not forthcoming. Again, in His own anticipations of the future there are forecasts of success that should have been achieved but were not, because they received Him not. I have worked out both these points fully elsewhere,[3] and therefore will not deal further with them now. It is very strange that this principle has been so commonly overlooked in connexion with the life of Jesus; when it is consistently applied it brings reality and coherence into the story to a remarkable degree.

My purpose now is to raise a different issue. Are there not other ways in which the future can be forecast, and is not pure prediction sometimes possible—definite not contingent, fixed and certain and irrevocable? And if so, has not this fact also a bearing on our understanding both of the Old and of the New Testaments?

We may begin with ordinary facts of life—scientific and mathematical prediction, the exact anticipation of sunrise and sunset, of high and low tides, of eclipses and other natural events. Dr. H. E. Fosdick once pictured astronomers going out to Africa to study an eclipse and standing at last on the veldt beside their instruments. 'Now,' said one, watch in hand, 'if we have made no mistake in our calculations, the eclipse should begin at once.' On the instant the shadow of the moon pushed its edge over the rim of the sun! [4] Such predictions are based on knowledge of all the relevant factors—and on the impossibility of any outside interference taking place.

The possibility of accurate weather forecasts seems to be growing as knowledge of the causal conditions increases, and it may be that predictions of other natural phenomena such as eruptions and earthquakes will become possible in due course.

[1] H.D.B. iv. 126.

[2] *Ib.*, 125.

[3] The Expository Times, lix. [May, 1948].

[4] *The Meaning of Prayer*, 104.

But another factor enters here. Some animals seem to have sensibility to coming storms and atmospheric changes, and old country-folk often show the same sort of awareness. Is this a purely physical reaction or is there a psychical plus? It is certainly not knowledge of all the facts, in the scientific sense.

An allied case of a curious nature may be cited. Professor E. E. Speight says: 'During the years I was lecturing in the Imperial University of Tokyo I never felt safe. In that country I had constant experience of impressive influence on the mind of natural forces which man can do little to counteract. My body had become like a living seismograph in that land of rapid barometric changes, of sudden and appalling thunder-storms, floods, tidal waves, and constant earth-tremors. In July 1921, two years before the Great Earthquake, I wrote in a Tokyo daily: "There are signs of a disaster of a volcanic nature brewing in the bowels of the earth, as this ominous summer goes by. . . ." The last evening I was in Japan I was dining with Professor Omori, the famous seismologist, and Dr. Miura, the Emperor's private physician, and I said to them, "A great disaster is coming, and very soon; I have felt it approaching all the year." For we had had as many as thirty-nine shocks one night, and once a strange leaping of the earth. But Professor Omori laughed and said, "There is no use in arguing with a poet." All the same, it was with an unaccountably deep sadness that I left Japan.' That was in May 1923, and the earthquake which caused such extreme devastation and distress occurred on 1st September of the same year.[1]

How do coming events cast their shadows before? There may be a chain of physical causation stretching forward from the present to the future, and by a scientific knowledge of the links the future may be read—as when the time of high tide at London Bridge can be calculated for next Christmas Day. But where there is no such knowledge the links may still be there, and a psychical awareness of some of them may come to people gifted with a certain sensibility. That seems to be a rational hypothesis. Professor Omori's remark about arguing with a poet is interesting, and it may well be that the poetic temperament is akin to or includes this sensibility as one of its ingredients. Shelley once said, 'Poets are the hierophants of an unapprehended inspiration, the mirrors of the gigantic shadows which futurity casts upon the present.'[2] Which brings us back again to the Hebrew prophets. It is a commonplace to say that the greatest of them were poets; may they not have had this poetic susceptibility to coming events to a greater degree than has often been supposed?

A query must be inserted at this point before we proceed to our next main thought. Such chains of causation in natural events can only lead to prediction if there is no outside interference breaking the chain. That is obvious and has been implied above. But Professor Speight spoke of 'natural forces which man can do *little* to counteract.' Are there perhaps possibilities of such counteracting influences disturbing sequences and so invalidating predictions based upon them? I am inclined to think that facts may presently compel us to pause before asserting as dogmatically as of old that thought can have no direct influence, say, on the weather. Dr. J. B. Rhine's experiments in Psycho-kinesis may call for a revision of that and other generally accepted views. Dr. C. E. M. Joad, in reviewing Dr. Rhine's work said, 'Is it really credible that minds can by willing produce a direct effect upon the movements of matter at a distance? The answer is that we are not entitled to dismiss it as incredible so long as we have to admit (a) that minds do constantly produce effects upon those pieces of matter which are brains and bodies, as when I lift my arm, and (b) that we have not the faintest idea how they do so. While the meaning of mind-body interaction remains so completely mysterious we are not entitled to deny the possibility of mind-object interaction.' We will not pursue this interesting speculation at the moment, but that it has a bearing on the question of prediction is obvious.

Returning now to the main line of our argument, may it not be true that there are chains of causation in human affairs similar to those in the material world, and that such sequences lead from the present conditions into the future and must work out in a certain way—*unless there is interference*? Granted an orderly working out of cause and effect, certain things will eventuate. And if we were able to know all the facts and factors involved we could foresee and predict future events—always with the proviso that nothing interfered, that no intruding circumstances broke through the chain as a result of human freedom.

Now at this point the uncomfortable facts of clairvoyance and second sight come into the picture. That they are facts it seems to me impossible to deny. From books like H. F. Saltmarsh's *Foreknowledge* and G. N. M. Tyrrell's *The Personality of Man*, it appears proved that certain persons under certain circumstances do have paranormal perception of things happening elsewhere and of what is going to take place in the future. Take one example, the famous story of the lady who dreamed three times over a long

[1] *The Poetry Review*, November–December, 1934, p. 439 f.

[2] *A Defence of Poetry*.

interval that her uncle would be brought home dead, having fallen from his horse at a certain spot known to her. All the details of the arrival home and the body being carried upstairs were imprinted on her mind. And after some years it happened as dreamed in exact detail.[1] The facts are vouched for in the *Proceedings of the Society for Psychical Research* and it is not my intention to dispute them in any way.

Many attempts have been made to explain precognition but I confess that at present I am not happy about any of them. It may be that we shall come to believe in four or more dimensions and find all the difficulties solved. Or in what Mr. Saltmarsh calls 'the specious present'; when we speak of the present moment we do not mean a mere infinitesimal moment of time but a brief period of duration—and the 'specious present of the subliminal region may cover a much longer period than that of the conscious region.'[2]

But I am not satisfied that a much simpler approach is not possible. May it not be that to certain people of psychic sensibility the results of certain chains of causation may become apparent under certain circumstances, so that they perceive what will be the outcome of an action or set of actions—*unless anything breaks through the sequence*? In the story quoted the lady who had the dream begged her uncle never to go alone on that road, but he did not comply. We can imagine him pooh-poohing the whole business! But supposing he had taken it seriously and given up riding! A link would have been snapped, the chain would have been broken, and the precognition would have been a warning. Which brings us back again to the conception of contingent prophecy.

To say that he could not have done this is to deny human freedom. And other stories in the same 'foreknowledge' context suggest more forcibly this real possibility of free human choice breaking the sequence of foreseen events and in some measure altering the outcome. There is the case of a mother who felt constrained to fetch her child in from where she was playing by the railway—and shortly afterwards an engine ran off the lines and crashed just where the child had been.[3] And of the American officer who had arranged to take his boys to a theatre one night but during the day seemed to hear a compelling voice repeatedly urge him not to do so. In spite of all the inevitable objections that were raised he accepted the warning. The theatre was burnt down that night with great loss of life.[4]

Is it not credible that in such cases events were moving directly toward tragedy, and that for some reason paranormal perception of what was eventuating was given to certain people? There may have been nothing arbitrary about the 'gift'; if there had been more people on the spot psychically equipped or attuned more might have been done to break the chain. Possibly some others did receive fleeting glimpses or hints of peril ahead but pushed them aside, as so many of us would have done under the circumstances. If such an explanation does not cover all the facts or meet all the difficulties, I believe that it does at least suggest that the idea of contingency entering into this business of precognition is worthy of greater consideration than it sometimes receives.

Now, what is the relation of these facts to the question of prophecy? If in addition to recognizing such psychical possibilities we have faith in a living God, then surely we must believe that He does know all the facts in every case, and therefore can see the end from the beginning—except in so far as He allows human interference. And if we accept the fundamental conception of prophecy—that God does speak in the hearts and through the lips of men ('Thus saith the Lord')—then we surely cannot easily dismiss the idea of genuine prediction. It may well be that only those receive such inspiration as are both spiritually and psychically capable of it, and that psychical sensibilities can be instruments in God's hand as well as other human qualities. But it would seem a natural and almost inevitable thing that God-inspired men should have more than an ordinary foresight based on a wise human insight—that they should on occasion receive a deep and even a detailed certainty regarding coming events in their relation to present moral issues.

But if this is true then many old arguments about *vaticinia post eventus* will have to be revised. It has been so customary and so easy to dismiss in this way Biblical predictions which have been fulfilled. The Parable of the Wicked Husbandmen, Jesus' predictions of the destruction of Jerusalem, Peter's denials, and many other passages have been ruthlessly dealt with in this way. Guignebert was a past-master in this destructive art, and of course the Form Critics. I am not, of course, denying the possibility of passages being embellished and elaborated after the event, but I do maintain that the considerations advanced here should make us demand much more solid argument than is usually offered.

Many years ago, Blass, in contending for an early date for Luke's Gospel, rejected the plea that it must have been written later than the destruction of Jerusalem. 'Luke makes Jesus foretell it, which is quite sufficient, for coarse and vulgar reasoning, to lead to the conclusion that the author wrote after the event.' In support of

[1] Tyrrell, *op. cit.*, 76. [2] *Ib.*, 94.
[3] *Ib.*, 75. [4] *Ib.*, 74.

his argument he quoted the interesting case of Jerome Savonarola, who in 1496—the year before his death—foretold the capture of Rome which happened in 1527. His sermons in which the prophecies occur were printed in 1497, so that all possibility of *vaticinium post eventum* is ruled out quite definitely. The most striking prediction is this: 'Rome, thy churches will be made stables for the horses, which they will place therein.' This actually took place. But in 1496 it was a startlingly unlikely thing to happen. In any ordinary war they would have been spared by Catholic soldiers, 'but in this case were not at all respected, because a great part of the conquering army consisted of German Lutherans, for whom the Roman Catholic churches were rather objects of hatred and contempt than of veneration. Now Lutheranism did not exist in 1496.'[1] Purely literary considerations may, of course, affect our judgment of Scripture passages which contain apparent predictions; that is a point with which we have nothing to do at present. But it seems clear and certain from what has been said here that genuine predictions are possible and do indeed take place.

I do not mean to imply by 'genuine' that no element of contingency is involved. We have seen reason to think it was so in various cases of apparently exact fulfilment, and it may be that it is really present in all such cases. I believe that Jesus's forecast of Peter's denial was in reality a warning of what would certainly happen unless he exerted his free will and resisted the onrush of temptation, as he was able to do. And even in the case of Savonarola, who can say that the war might not have been averted if something like a revival of spiritual vision and vigour had taken place at Rome. Human interference on a grand scale! We have not yet reached a final answer then to the question whether prediction is ever fixed and irrevocable.

And I believe there is something to be said on that point. For if God is not a prisoner in His own universe, must He not have the power of initiative—of starting a course of action or a chain of causation? Was not the promise of the Messiah of that order of prediction—'There *shall* come forth a rod out of the stem of Jesse, and a Branch *shall* grow out of his roots'? Sometime and in some way this had to be—God saw the necessity and pledged that it would happen. If human interference obstructed in one way, He would accomplish His purpose in another. It was an irrevocable prediction. Moreover, if human freedom can break some chains of causation and so interfere with some expected fulfilments, must not God's greater freedom be able also to change the course of events by wise interference? May not Isaiah's confidence in the inviolability of Jerusalem in 701 B.C. have been based on a divinely given certitude to this effect? Some new thing is initiated—a rumour from Nineveh or a scare of attack in the rear or what not—and the apparently irresistible siege of the city is raised. Who is to say that such things cannot be?

We must maintain the freedom of God as well as the freedom of man. And the possibility of prediction, both contingent and irrevocable, seems to be directly connected with these postulates. I do not believe the future is in all respects fixed and determined—such an idea plays havoc with the moral sense. Neither can I doubt the reality of the links between the present and the future, and that these can in some measure be known. But the last word in the business is not with psychical research, any more than it is with the exponents of a 'coarse and vulgar reasoning.' It is with God and man—co-operating to His glory and our well-being.

[1] *Philology of the Gospels*, 43.

Literature.

REFORM IN THE CHURCH OF ENGLAND.

It would appear that the Church of England is facing a crisis in its relationship with the State. When in 1917 Dr. William Temple led the Life and Liberty Movement it was understood that failure to achieve a certain measure of reform would be followed by an application to Parliament for disestablishment. But in the course of the years Temple came to be of the conviction that the State needed a national church, so that even the rejection of the Prayer Book Measures of 1927 and 1928 did not bring about a real crisis. But the situation has now in no small degree changed. Dr. Cyril Garbett in his recent book, *Church and State in England* (Hodder and Stoughton; 15s. net), issued from his See of York, has gone the length of affirming that if the State deliberately and repeatedly refuses to grant the reforms which the Church regards as essential for spiritual freedom, then the Church will have to ask for disestablishment. Not only so, but

while his book was still unfinished, the Church Assembly had passed an important resolution on the relationship between Church and State: 'the Assembly while valuing the Establishment of the Church of England as an expression of the nation's recognition of religion, nevertheless is of the opinion that the present form of it impedes the fulfilment of the responsibilities of the Church as a spiritual society, and therefore instructs the Standing Committee to appoint a small Commission to draw up resolutions on changes desirable in the relationship between Church and State and to present them to the Assembly for consideration at an early date.' The implications of this resolution are obvious.

One must not give the impression that the Archbishop of York is seeking to force the policy of disestablishment upon the Church. On the contrary, he appears to be quite as anxious as his predecessor was that the Church should retain its State connexion. But it must no longer be to the detriment of its function as a spiritual society. State connexion must not mean the continuance of State control. Even since the passing in 1919 of the Enabling Act, under which the Church has been able to secure a large number of reforms, no Measure has been carried which has modified the relationship between Church and State. 'The State still has the power it possessed over the Church at the time when the whole nation belonged to the Church and when every Member of Parliament was a churchman. The Crown still appoints its chief officers; Convocation cannot meet and Canons cannot be made without the approval and licence of the Crown; the public worship of the Church cannot be legally altered without the approval of Parliament; the final Court to interpret Church doctrine is appointed by the Crown; and a large number of administrative reforms are still impossible unless they are agreed to by Parliament.' In view of this situation Dr. Garbett says the Church must now decide on the changes necessary for its spiritual freedom and ask the State to sanction them. He has, however, useful and it may well be valuable suggestions to make on the vexed questions of the appointment of Bishops, the revision of Canon Law and of the Prayer Book, and the reform of Church Courts; these are intended to ease the situation and avoid the 'drastic surgery' of disestablishment. But anything like establishment on the model of the Church of Scotland—an Established Church yet Free both in principle and in practice—he regards as a vain dream.

It is in the second part of the book that the discussions relating to the present crisis in the Church of England are to be found. In the first part, or rather mainly in the first part, we find a clear and masterly sketch of the historical background from which the current problems of Church reform have emerged. It is shown how the Church has never been free, but has been subject to the successive controls of the Papacy, the Crown, and Parliament; and how in the nineteenth century the tension between Church and State began to increase as the State became more powerful and secular and the Church more aware of its Divine origin and mission. All through this historical part references are made with scrupulous care to authoritative writers, and the argument is illustrated or lightened by personal reminiscences and reflections that impart a certain genial individuality to the book.

The whole book reflects a tolerant and sympathetic outlook, and if in places it shows signs of hasty preparation that may well be pardoned in a church administrator so active, zealous, and preoccupied as is the present Archbishop of York.

W. Fulton.

COMMUNISM.

Since Harold Laski wrote his little book on Communism in the Home University Library in 1926 many volumes have been written on some aspect of the same all-commanding subject. One of the latest of these is entitled *Kingdom of This World: The Challenge of Communism* (Mowbray; 6s. net) and the writer is Professor M. V. C. Jeffreys, of the Chair of Education in the University of Birmingham. It is written from a fully Christian point of view in the endeavour, in response to the appeal of the Anglican Bishops in the Lambeth Encyclical, to enable Christian people to study the theory and practice of Communism. The book is a small one, consisting of a hundred and eight pages, with an Appendix on Persecution, but it is packed with good things, and bears every evidence of the work of a powerful mind. There are references to some of the most recent literature on the subject. Books like 'The God that Failed' are referred to, and also Butterfield's recent lectures. The author begins with a discussion of the meaning of 'The Kingdom.' 'On the one hand is the belief in the Kingdom of this world, man-made in historical time. The strength of such a faith lies in its firm offer to deliver the goods—its right, on its own hypothesis, to disregard moral claims which interfere with the accomplishment of its purpose. The success of the social revolution is the only criterion. There is a clear material appeal to all those who in this world have nothing to lose. And there is no little moral appeal to all those who have a sincere and

disinterested passion for social justice but who have rejected religious belief.'

On the other hand Professor Jeffreys points out that the Christian faith is in a kingdom which, while penetrating this world, is never accomplished here, and that its strength is that it is under no illusion about human nature or the perfectibility of man, and that it reckons realistically with the fact of evil and the continual corruption of all human systems. There follows a discussion of some philosophical problems that are involved in discussing Christianity and Communism, such as those connected with the State and the Individual, Materialism and Idealism, Freedom and Necessity, Means and Ends. After this he comes to grips with Marxism itself, first with Marxism as a religion, and secondly as an economic system, pointing out that Christianity gives no encouragement to a Messianic expectation which takes the form of a perfect society achieved by purely human efforts within the process of history. His critique of Marxism is a most penetrating contribution. One of his most interesting passages provides a comparison of Marxist and Biblical imagery. Next he proceeds to give a brief positive statement of the essentials of Christian doctrine in the course of which he remarks that it did not need an Incarnation, a Crucifixion, and a Resurrection to tell mankind that the world would be a better place if people behaved decently to one another. In his concluding chapter he points out that the fundamental cleavage between Christianity and Marxism is on the questions: (1) whether man can perfect himself and (2), whether the millennium can be equated with the establishment of a certain kind of social order and achieved within the process of history. ' The real issue thus concerns the nature and destiny of man; and on this no reconciliation is possible since Marxism rests on assumptions which Christianity cannot accept.' He points out that we have much to learn from Marxism and that a study of Marxism is salutary not least because ' it severely chastens our complacence and strips our hypocrisy.'

This highly competent summary of the issues that are at stake is worth reading if only for the fact that it emphasizes afresh the necessity of our understanding the force and urgency of the Communist challenge. Amongst Christians it is coming to be fairly generally recognized that the providential significance of the growth of Communism and its hold on such a large section of the human race is to be found in the inspiriting effect it has upon ourselves. We must see to it that we present to the world no debilitated form of our Christian faith and we must resolutely ask ourselves wherein we have been found lacking. This little book contributes powerfully to our resolve.

R. J. WEDDERSPOON.

OLD TESTAMENT PROPHECY.

In September 1946, at the first post-war international meeting of the Society for Old Testament Study, an interesting ceremony took place, when a volume of essays in manuscript was presented to Professor T. H. Robinson, the President of the Society, to celebrate his sixty-fifth birthday. After a delay of over three years, the volume has appeared in print, entitled *Studies in Old Testament Prophecy* (T. & T. Clark; 16s. net). It is a handsome book of over two hundred pages, with an Introduction by the editor, Professor H. H. Rowley, and a list of Professor Robinson's works compiled by Professor Henton Davies, an old pupil of his. The essays are contributed by members and honorary members of the Society, and all who know about the Society's activities are deeply aware of the part played by Professor Robinson in guiding them during the past twenty-three years. He was Secretary from its inception in 1917 to 1946, and has twice been President, in 1928 and 1946. In fact, it is impossible to think of the S.O.T.S. without associating with it the inspiration, sane counsel, and urbanity of Professor Robinson, who is among the most benign of Old Testament scholars.

In conception, then, the book is essentially an S.O.T.S. publication, and in content, too, its interest is primarily for those who have a fair knowledge of Old Testament study. The authors of the essays are either leading British scholars of international reputation, or representatives of foreign scholarship; and in their contributions they never fall short of the very high standard we would expect. There are thirteen essays, all on specialized topics; limitations of space preclude a list of titles, but the following list of contributors should suffice to indicate the excellence of the book: Professors W. F. Albright, the late S. A. Cook, G. Henton Davies, G. R. Driver, O. Eissfeldt, A. R. Johnson, the late A. Lods, C. R. North, J. Pedersen, N. W. Porteous, H. H. Rowley, R. B. Y. Scott, N. H. Snaith.

One would wish for the space to deal with each essay separately, but I may be allowed two or three general observations without, however, implying that the essays mentioned are necessarily of greater interest than the others. Firstly, there is an unexpected uniformity in the contents of the book generally. The title—a natural choice in view of Professor Robinson's own important contributions to the study—suggests a certain delimitation of scope, but even so the discussions are surprisingly convergent, so that, in the editor's

words, 'a greater measure of unity is given to this volume than is often found in similar volumes of essays.' A second agreeable feature of a number of the essays is the inclusion of original translations. I think particularly of excellent renderings of Hab 3 by Albright, Jon 2^{3-10} and other passages by Johnson, passages from Deutero-Isaiah by North, and a translation of a hitherto unpublished Mari tablet by Lods. Incidentally, Albright insists that Hab 3 should be regarded as part of the whole prophecy, and one wonders whether the absence of this chapter from the commentary on Habakkuk in the scrolls from 'Ain Feshkha will cause him to reconsider this view. Thirdly, the tradition of British scholarship in expounding a balanced rather than an extremist view is well maintained. This is present in all the essays, and particularly so in that by Porteous on 'The Basis of the Ethical Teaching of the Prophets.' Here, recent conclusions, especially by Scandinavian scholars, are judicially considered in a less sensational but more convincing manner than they previously appeared to be.

The publishers are to be congratulated on the production of the book; it is excellent—a very important advantage since the subject-matter is necessarily scholarly.

B. J. Roberts.

EVANGELISM AND SOCIAL RESPONSIBILITY.

The falsehood of the familiar jibe that religion is dope for the oppressed and of the notion that the pious care little about projects for social welfare can be easily proved. One old book, 'Gesta Christi,' by C. L. Brace, gives a historical resumé of the practical effects of Christianity. The work of modern medical and educational missions and the social work of the Salvation Army show the evangelistic impulse accompanied by strenuous and carefully planned effort for uplift. A remark I heard in Glasgow fifty years ago was an obvious and unquestionable fact. It was that practically every man then prominent in public life in that city, not only in connexion with religious affairs but in the work of education, hospitals, charities and all sorts of philanthropic efforts, was himself a spiritual product of the revival under Moody and Sankey. And it is a commonplace to note that the Labour Party in its earliest days in England drew many of its leaders and speakers from the ranks of Methodist local preachers.

Dr. E. Douglas Bebb has had the happy thought to demonstrate the large place that economics and social reform held in the teaching and activity of John Wesley himself. His book—*Wesley: A Man with a Concern* (Epworth Press; 6s. net)—does this in a most competent and attractive way, being at once clear, succinct, interesting and backed by careful references.

It may indeed come as a surprise to some to find how definite is this practical line in Wesley from start to finish. As an Oxford student and member of the 'Holy Club' he was busy with prison visitation and the teaching of paupers' children. In his American years when he went with youthful zeal to convert the Indians in Georgia, he came into touch as acting secretary to the Governor with the urgent administrative problems of defence, finance, slavery, and liquor. In England his evangelical emphasis on the importance of every man in the sight of God stimulated humanitarian and democratic feeling. He took a stern line against smuggling and dram-drinking. He preached much on the dangers of wealth. He was strongly anti-slavery and did much for education and prison reform.

The value of Dr. Bebb's book is largely in the point it makes and the evidence it gives that all these activities were no casual impulses but were consciously and constantly integrated with his evangelical doctrine. 'Holiness means social action.' 'Christianity is essentially a social religion.' By other-worldliness he meant indifference to the world's rewards and penalties, but not indifference to any call for practical service.

Bishop G. Bromley Oxnam in *Personalities in Social Reform* (Abingdon-Cokesbury Press; $2.00) presents well-informed panegyrics on 'six heroic thinkers and their pioneering work for justice and brotherhood among men.' The book grew out of lectures at Drew on the Ezra Squiers Tipple Foundation and is of interest as an example of high-class American academic eloquence as well as for its admirable accounts of these subjects.

Two are illustrations of the practical attitude of evangelism. Walter Rauschenbusch was a minister and theological professor who had an enormous influence a generation ago in directing American Christianity towards ameliorative action in the social and economic sphere. Bishop Oxnam says 'His social passion leaped artesian-like from the depth of a personal experience of Christ's redeeming love.' It is possible that in retrospect he might be disparaged as a starry-eyed idealist. His 'Prayers of the Social Awakening' are largely finely worded and copious exhortations to the congregation. But it was written of him with justice that his was 'the greatest single personal influence exerted on the life and thought of the American Church in the last fifty years.'

The other Christian evangelical reformer here is Schweitzer. But in David Lilienthal, a Jew, religion is the driving force; and in Gandhi, religion

and politics are inextricably mixed. By way of contrast Beatrice and Sidney Webb stand as examples of unselfish and amazingly effective reforming activity uninspired by any transcendental convictions.

R. W. Stewart.

SECULAR SOCIETY.

The chief merit of *Religion and the New Paganism*, by the Rev. John Pitts, M.A., Ph.D. (Independent Press; 8s. 6d. net), is that in compact form it presents us with a picture of the modern scene from the Christian point of view. Dr. Pitts is minister of the First Presbyterian Church at Bloomfield, New Jersey, and the book provides us with 'an essay in Moral and Political Science from the religious standpoint.' He covers a wide field, dealing with Religion and the New Mood, Religion and the New Psychology, Religion and the New Morality, Religion and the New Politics, and Religion and the New Humanism. The argument throughout is presented with perfect clarity, moves easily from stage to stage, and the points are made in thoroughly effective fashion. If it be objected that he has nothing particularly new to say on any of the subjects with which he deals (the book, he tells us, was first written in 1942), at any rate he presents some aspects of the best and most relevant thinking on each of them. Dr. Pitts finds his starting point in the fact that for the first time in the world's history we are face to face with the problem of the Secular Society, and throughout his book he makes clear the various departments of life in which the secular view has become emphatically pronounced. He remarks that 'in Britain Communism is probably religion's strongest competitor for the allegiance of men's hearts and minds,' a saying that we may perhaps accept with considerable reserve, but in his discussion of Communism and of Totalitarianism generally he shows that he has a powerful grasp of the essential questions involved. He is particularly strong in his treatment of Religion and the New Psychology, and demonstrates most effectively the strength of the Christian point of view as against that of, say, Freud, whom he convicts of the 'fallacy of abnormalism,' pointing out the danger of a theory built only upon experience with abnormal and pathological types. 'Were Freud's patients the only religious people in the world? Were they examples of the religious life at its best? Were they in any sense typical of the great saints of the Church, of the outstanding servants of God? Were they, indeed, typical even of the vast multitude of ordinary Christian people who find in religion, not a cushion to ease life's shocks and jars, but a power to triumph over life's ills and obstacles?' Occasionally Dr. Pitts presents an old argument in a fresh way as when in talking of the distinction between origin and validity he says 'It is no argument against the beauty of the rose to point out that its roots are deep down in mouldering manure. We should be foolish to despise the loveliness of the lily because it grows out of the slime of the pond. Similarly the value of an institution, the truth of an idea, does not depend upon the way it originally came into existence, nor on the way it has since developed.'

Dealing with 'Religion and the New Humanism' Dr. Pitts gives us a most valuable history of the meaning of Humanism, and of the various ways in which it has expressed itself, and shows himself to have studied the best that has been written on this vital modern theme. He closes by expressing the Christian attitude with regard to this Humanism of to-day, by stressing the fact that the concept of God is finally and completely satisfying, that the Christian position finds room for *all* the facts of life, that its doctrine of the last things meets all legitimate aspirations, both personal and social, and that the doctrine of Immortality provides the crowning arch.

This book may well be commended as providing a trustworthy guide for those who are endeavouring to meet the most urgent attacks of to-day, and might well provide a basis for a series of lectures or addresses designed to express the strength of the Christian reply that can be given even when the modern theories are presented in their most specious form. If the book be not strikingly original, at any rate it is thoroughly dependable, and its argument logical and sustained. Had one a criticism to offer it would be that the writer hardly seems to pay enough attention to the Bible itself and does not seem to have made as explicit as he might the fact that the best apologetic for the Faith is still to be found in a Biblical Theology persuasively expounded.

R. J. Wedderspoon.

MENTAL HEALTH.

One of Dr. J. A. Hadfield's early publications was a paper in a symposium on Immortality, published in 1917, and he has not since then wavered in his belief in the influence of the mind over bodily functions and the importance of psychology in the treatment of mental disorders. In his new book—*Psychology and Mental Health* (Allen and Unwin; 18s. net)—he gives us the fruit of ripe experience. Although himself a lecturer on Psychopathology, he prefers to use the term Mental Health, on the ground that the latter is positive and not negative, and suggests early prevention rather than belated cure. Instances of

abnormalities, indeed, occupy a large part of the book, but he keeps always in the forefront the idea of normal health from which these are departures. His definition of mental health as 'the full and free expression of the native and acquired potentialities, in harmony with one another by being directed toward a common end or aim of the personality as a whole,' gives us the key to his method. He is especially interested in the eradication of diseases whose predisposing causes emerge in early childhood, and in the avoidance of fixations—those annoying complexes which frequently 'make trouble when there is none'—which it is almost impossible to remove at a later date. He is interested in the individual rather than in the influence of cultural patterns, because he finds that neuroses are 'ridiculously' similar under different cultures and that under the same culture there is infinite variety. Moreover, it is to the individual we must go for information about the cultural pattern. In connexion with this emphasis, Dr. Hadfield pours considerable scorn on such phrases as 'all men are born equal,' and 'give equal opportunity to all.' Although confessedly indebted to Freud, he considers that his stress upon infantile sexual wishes is excessive, and prefers to find the main and pervasive cause of psychoneuroses in the feeling of the deprivation of love and the repression of the craving for love. The need for security is paramount, and he would agree with another psychologist in holding that the most fruitful development of the child mind is 'adventure on the basis of security.' In the end of the book a beautiful passage points out how psychology might assist in 'the delightful task of providing for the child that atmosphere of protective love in which it will find courage to face life, free to develop, free to love, free to live without fear, and accepting frustration with good grace.'

The book will be of great use even to the non-specialist. The chapter on 'The Sources of Behaviour' is simple and untechnical; the analysis of hysteria is practically applicable; the treatment of sublimation is inspirational; and even to grasp the distinction between 'psychotic' and 'psychoneurotic' is comforting. His general defence of psychoanalysis carries conviction, and encourages us to believe that its pursuit does not merely stir up mud, but enables us to find treasure in the sunken depths of personality.

W. S. URQUHART.

When the Church Was Young is a little book of sermons by the Rev. Clovis G. Chappell (Abingdon-Cokesbury Press; $2.00) on texts in Acts. They are earnestly and effortlessly and pleasantly written and are embellished with mildly interesting anecdotes, but in print hardly support the claim made by the publishers that this is an outstanding preacher. The book is finely bound both as regards texture and design.

In a cleverly artless fashion in the form of letters commenting on Mark, Mr. Roger Hicks in *Letters to Parsi* (Blandford Press; 5s. net) gives the record of leading into Christian faith an Eastern inquirer. It makes a bright little study of Mark. The personal and modern application is always in the forefront, and the sincerity and simplicity are disarming. Because this correspondence effected its happy result it is well worth printing and reading. It shows a mind, in Jesus' phrase, 'wise as serpents' and is addressed to the child-like heart.

It would therefore be a pity if the intrusive use of the particular slang of the Moral Rearmament Group should hamper the reception of an otherwise excellent book. It seems to aim at suggesting that everything is quite simple if it is just put into 'grouper' phraseology. Christ's mission was a 'war of ideas.' Jesus was 'guided to go off to have plenty of time for quiet.' 'His first act was to begin to build a team.' 'James and John were teen-agers.' The disciples 'share,' in the sense of unembarrassed, unreticent, mutual, spiritual self-exposure. 'Guided' describes a decision that it would be impious for others to question. 'A quiet time' means an interval of prayerful receptivity of mind. These are just matters of taste in wording. But the use of 'absolute' in connexion with love and beauty and truth encounters the objection that there is no sense and much complacency in so describing virtues that enlarge as they are sought and cultivated, and in their perfection always lie beyond what has already been attained. It would be difficult, for example, to give a certificate of absolute honesty to the summary offered here of what is known of the origin of the Gospels—that they are four different accounts written by different members of a team that sifted the various stories.

In this deeply suggestive and beautifully written book—*The Message of Life* (Carey-Kingsgate Press; 5s. net)—the Rev. J. Ireland Hasler, B.A., seeks to set forth, in clear and simple language, the missionary message of the New Testament, as this is contained in the Epistles of St. John. The root idea, he finds, is that of 'salvation as life,' and from this point of view he emphasises the positive rather than the negative, the practical rather than the theoretical, and the social rather than the merely individual aspects of the religious life. An

attempt is made to relate the teaching to prevalent Hindu doctrines, and, if this had been carried out a little more fully, the value of the book for its particular purpose would have been increased.

The Colet Library of Modern Christian Thought and Teaching, edited by the Dean of St. Paul's, deals in a non-technical way with Biblical and theological subjects. So far seven volumes have appeared. The one most recently to hand is No. 4 in the series, and is by Canon E. Basil Redlich, B.D.—*The Early Traditions of Genesis* (Duckworth ; 6s. net).

The book deals only with the ' Primeval History ' (Gn 1–11). It contains preliminary chapters on the Value of the Traditions, their Historical and Religious Background, and an outline of the Sources-hypothesis. These are followed by translations and excellent running commentaries on the several sections of which the traditions are composed. Full account is taken of the latest archaeological researches as well as of modern science. The unique value of the Bible traditions is effectively brought out. The treatment is rather more simple than that of Professor S. H. Hooke's ' In the Beginning ' (*Clarendon Bible : O.T.*, vol. vi.). This little book is admirably suited for use in Bible classes and study groups, either with or without the guidance of the minister.

In the Land of His Love (Epworth Press ; 6s. net), written by Mrs. Minnie Lindsay Carpenter, the widow of a well-known Salvation Army General, is the result of several visits which she and her husband paid to the Holy Land. It shows an attractive eagerness to relate to religious experience the geographical background and the simple facts of the gospel story. At first the narrative is slow moving and its simplicity is a little forced, but it gains in power and beauty as it goes on. There is a realism about the presentation of the influence of Jesus and a sense of dramatic contrast. The chapters describing, for example, His attitude to the city of Jerusalem and His care for the individual are very fitly juxtaposed. And as we go on still farther we find that we have here a book of devotion. The simple facts of the life and death and resurrection of Jesus our Lord are sublimated, as it is meant they should be, into an arresting message to the souls of men in every age and every land.

A Dictionary of Church Music, by Mr. G. W. Stubbings (Epworth Press ; 7s. 6d. net), is an admirably informative and useful compilation of notes mainly on the exact meaning of ecclesiastical and musical technical terms. The reader will have his often vague understanding made definite and will also get much recondite instruction, such as that ' improperia ' means not unseemly speech or behaviour, but a particular type of anthem. The author allows himself occasional pungent comments ; as that while a woman's voice does not break like a boy's treble just after it has been satisfactorily trained, yet, on the other hand, it is often difficult to ask a soprano to retire because her aging voice is no longer mellifluous.

Intinction and the Administration of the Chalice (Grosvenor Press, Portsmouth ; 4s. net), by the Rev. T. Grigg-Smith, M.A., Canon Chancellor of Portsmouth, is a well-written, wise, and informative discussion of the practice of dipping the Bread into the Wine in the common chalice in the Eucharistic rite. In the ancient churches of the East, as the Archbishop of York is quoted as saying, Communion in both kinds is by the method of Intinction ; and the Lambeth Conference of 1948 was of opinion that there is no objection to administration by the method of Intinction where conditions require it. In October 1949 the Episcopal Church of America authorized Intinction as an alternative method of administering Holy Communion, subject to the approval of the Bishop of the Diocese. Not the least valuable part of Canon Grigg-Smith's book is its consideration of the practical details of this method.

The Eight Deadlier Sins (Longmans ; cloth, 4s. net ; paper, 2s. 6d. net), by the Rev. Hubert C. Libbey, is published as the Bishop of London's Lent Book. As the Bishop says, it presents a ' highly individual analysis of our more common frailties,' but set ' in the framework of Divine joy and hope.' The Joy of God is the first theme, the God of Hope the last, and the eight intermediate chapters treat of Blindness of Heart, Pride, Vain-Glory, Hypocrisy, Envy, Hatred, Malice, All Uncharitableness. Obviously these eight ' deadlier sins,' culled from the Litany, somewhat overlap the ' seven deadly sins ' of pride, covetousness, lust, anger, gluttony, envy and sloth. The author is well aware of it, yet it does not trouble him, as witness these words (characteristic of his vivid, popular style) : ' To steer one's way, by the grace of God, through the seven deadly sins is an achievement that may well win the applause of men, but to steer one's way, again by the grace and power of God, through the eight deadlier sins is an achievement that swings the bells of heaven.'

This little book is to be commended as thoughtful and topical, and as venturing off the beaten track of Christian ethical exposition.

Canon Peter Green is a sturdy optimist upon whom the years have sat lightly. In *Old Age and the Life to Come* (Mowbray; 2s. 6d. net) he vigorously combats the idea that youth is the best time of life, and reprimands distinguished distributors of school prizes for suggesting to their youthful hearers that advancing years will mean diminishing happiness. He thinks that opportunities will increase right up to the end, and that the best is yet to be, provided that in our latter years we face the fact of death courageously, arrange to spend our now limited time in a sensible way, and get rid of pagan ideas of a future life. In his thoughts on immortality he is also sturdy, simple, and non-critical in his beliefs. No shadowy existence for him, but a continuance of a full-orbed personality—body, mind, and spirit. He seems to favour the doctrine of an intermediate state, provided the extravagances of the idea of purgatory are left behind. The final state of the blessed will be one of full activity, modulated by altruism and the all-constraining motive of the love of God. A book of comfort, to be accepted in an uncritical, though not a credulous, spirit.

No one is doing more than Dr. Norman H. Snaith to mediate Bible scholarship to the Bible-reading public. He is a prolific and attractive writer and his latest book should have a ready sale. It is called *The Jews from Cyrus to Herod*, and is No. 2 in a new series of 'Gateway Handbooks of Religious Knowledge,' edited by Dr. Basil Yeaxlee (Religious Education Press; 6s. net).

For many readers the period with which the book deals is a bewildering maze. They could find no more competent and entertaining guide than Dr. Snaith. About a third of the book deals with the political history of the period. In the other two-thirds the religious ideas and movements between the Restoration and the Advent are set into this historical framework. The scope of the series allows little space for qualifications and footnotes, and Dr. Snaith is obliged to put into the form of affirmations matters which may well be in dispute. Thus, his identification of the Suffering Servant with the exiles of 597 B.C. is not very consistent with the statement that 'the returning exiles held that every one who had not been in exile in Babylon was a foreigner, a heathen, and did not belong to the People of God.' Had not the Servant a mission even to the heathen, and is he likely to have been so churlish to his less fortunate fellow-countrymen? Nor is it nowadays quite correct to say that the first four verses of Ps 110 'are generally recognized as an acrostic on the name Simon, the brother of Judas Maccabaeus.' Nevertheless, those who have a blind spot for the period of the Hasmonaeans and Herods will find this book a very real help. And, after all, the period is one of great importance, since it bridges the gap between the prophets and Jesus.

More Characters and Scenes from Hebrew Story, by Miss Hetty Lee Holland, M.A. (S.P.C.K.; 4s. 6d. net), is a sequel to a previous volume by the same writer, and which concluded with the reign of Solomon. The present book continues the story of the Hebrews to the destruction of Jerusalem in A.D. 70. The materials are arranged as a course of lessons for children aged seven to ten plus, and are presented in the form of vivid narrative. The writer has tried to present Hebrew story in such a way that children may not later have anything to unlearn when they become acquainted with Biblical criticism or when they begin to reflect upon the contrast between the ethical standards of the Old and New Testaments. There is no labouring of moral applications, each story being intended to carry its own lesson for children at the ages named. There are good suggestions for the teacher's further reading. An excellent book, and cheap (two hundred pages).

Zwingli and Cranmer on the Eucharist (Seabury-Western Theological Seminary, Evanston, Illinois; 25 cents) is the M. Dwight Johnson Memorial Lecture in Church History given by the Rev. Cyril C. Richardson, Th.D., D.D., Associate Professor of Church History at Union Theological Seminary, New York City. It is a careful and competent attempt to bring out the relationship between Cranmer's opinions on the Eucharist (which were partly rejected in the Thirty-nine Articles, and are not the proper key to the interpretation of the Eucharistic teaching in the Anglican liturgy) and the opinions of the Swiss Reformer to whose Eucharistic teaching Cranmer owed much. Here is the conclusion Dr. Richardson reaches on the question, Was Cranmer a Zwinglian? He was a Zwinglian to the extent that his Eucharistic thought moved within the basic framework of Zwingli's opinions. Yet he is distinguished from the Swiss Reformer in esteeming the Lord's Supper more highly and in emphasizing that its faithful observance is accompanied by the operation of God's grace. 'Barklay' should be spelled 'Barclay.'

Sören Kierkegaard as Major Prophet of the XIXth Century.

By Professor H. L. Stewart, M.A., D.Phil., Dalhousie University, Halifax, Nova Scotia.

The obvious revival of interest in Kierkegaard (as shown by the copious flow of recent publications about him) may well be due, at least in part, to this generation's impatience of just those faults against which he was in fierce and constant protest. His *Attack on Christendom*, a collection of articles first published in *The Fatherland*, appeared very soon after Carlyle's *Latter-Day Pamphlets*, similarly collected from articles in *The Cornhill*, and the vituperative eloquence so similar in the two is now felt, despite its exaggeration, to have had an element of lamentably neglected truth. It was seriously debated by readers of *The Cornhill* a century ago whether Carlyle had gone off his head or had taken to drink, and many a reader of *The Fatherland*, who had known Bishop Mynster or who knew Bishop Martensen, might have been excused for raising a similar question about Kierkegaard as shown in his account of these prelates. But apart from local or personal applications, now long ago forgotten, there is enduring value in many a principle set forth with matchless effect in these almost contemporary writings. Passage after passage, as Browning would have said, 'finds' the reader of our time, because it is such arresting expression of what the reader has often felt, but knew not how to say. Georg Brandes, no theologian, but supreme in literary appraisal, declared that Kierkegaard had no equal as a writer of Danish prose. This is an estimate which I am altogether incompetent to judge, but I can well believe that the gifts of satiric imagery and of moving pathos, alike at the writer's command, which are so impressive even in translation, must have been still more so in the original text.

I am not, however, here concerned with Kierkegaard's writings as literature. From that point of view, I welcome and share the prevailing enthusiasm. It is the philosophic challenge from this critic of a century ago, now so strenuously revived, that I have in mind. The revival is a stimulant, but it is also a risk. One does not make satisfactory escape from extravagances of one's own time by return to bygone extravagances from which the present sort resulted in large measure through reaction. Thus, amid the chorus of appreciative tributes, as we approach the centenary of Kierkegaard's death (11th November, 1855), I wish to enter a brief critical comment.

He found grave fault, first with Hegel, afterwards with Schleiermacher, for having analysed away the conception of *guilt*. The Hegelian account of the Universe as completely rational, in which anything which the moralist blames is shown to have its place and to have been condemned merely because it was misunderstood (evil being just 'a form of finitude'), seemed to Kierkegaard a flat denial of the witness of conscience. To him the contrast and conflict between moral good and evil must under no circumstances be thus relieved of its sting by reference to a deeper harmony yet to be realized. Such a critical view of Hegelianism would be urged in British Schools as a novelty fifty years after Kierkegaard's time, as when F. C. S. Schiller wrote of 'that higher synthesis of God and the Devil known to Hegelians as the Absolute,' and of their system that 'Whatever else may be said of it, it is at least the death of morals.' Karl Barth's epigram about 'a metaphysical attempt upon the life of morality' has been quoted many times. Side by side with Kierkegaard's attack on Hegelianism was his attack on the system of Schleiermacher for having reduced religion to something purely subjective. What, he asked, can there be of the objective in the 'feeling' which that system makes central? To Kierkegaard it seemed that Schleiermacher's interest was in nothing more than the varieties of religious psychology, in classifying 'experiences,' with no concern as to whether a reality was reflected in them. I think this criticism rested on misconception of what was meant in the *Reden*, although there are passages in that work which lend to it a certain plausibility.

Our concern, however, is with Kierkegaard's own thought, and this is to be gathered from such sources as his *Stages in the Way of Life*, *Fear and Trembling*, *Either—Or*, *Practice in Christianity*. He is the originator of certain new and to some readers utterly baffling terms, of which 'existential thinking' and 'existentialism' (taken over from him later by Barth) have probably caused more bewilderment and irritation than any others. Perhaps a fitting comparison is that which has described him as adopting toward the official religion of Denmark an attitude like that of the Hebrew prophets to the

decadent religious routine of Israel. Hence my heading of this article, 'Kierkegaard as Major Prophet.' He suffered, too, the kind of opprobrium which a seer who makes himself unpleasant to highly placed officials must always expect. It has been widely believed that he was the original from whom Ibsen drew his picture of the priest in *Brand*. The disreputable satiric paper, *The Corsair*, tormented him persistently with its ridicule.

His attack was on the shallow optimism which he found in the current blend of philosophy and theology as represented by divines in the Established Church of Denmark, whom he regarded as mere civil servants employed on 'religious' duty by the Government. In passage after passage he declares it impossible that men holding positions with salary in a State Church should be other than spiritual impostors. That there have been cases calling for such reprobation is not to be doubted; but, with examples of a very different type rushing into his mind, any Englishman or Scotsman will think of those passages as hysterical slander. Of the famous lines (if he had lived to read them) in *The Ring and the Book*,

> The courtly Christian, not so much Saint Paul
> As a saint of Cæsar's household,

Kierkegaard would doubtless have said they supplied a perfect portrayal of Primate Mynster. Whether they did or did not, we have no means of judging, and this critic's habitual way of expressing himself when his temper was raised has shown such unmistakable exaggeration that we need evidence other than his regarding a prelate whom he has denounced. But Browning's lines and Kierkegaard's satiric phrases were not too strong as descriptive of some middle-nineteenth century churchmen, and they are memorable at all times. It is the argument, when rhetoric is for the time suspended and argument is resumed, in the *Attack upon Christendom*, that the great historic religions, with their intense emphasis on 'sin,' reflected far more truly the realities of human experience than did the counterfeiting of those religions at which 'philosophic' theologians had worked so hard.

'Existentialism' will perhaps reveal its meaning most clearly as we note what, in asserting this doctrine, Kierkegaard denies. Here at least he has been explicit. He denies the claim of science to have shown the *reality* where 'the plain man' sees only *appearance*. This doctrine, that 'the real is the rational,' whether in its earliest exposition by Plato or in its Hegelianized version prevalent at the divinity lecture-rooms of Kierkegaard's youth, seemed to him not merely the reverse but the inverse of the truth. What Plato called 'the universal,' modernized as 'the concept,' was to him (as it would be forty years later to F. H. Bradley) a manipulation of the real for some purpose of practical convenience; a selecting of certain qualities or aspects which, under a general name, we agree to treat as 'the essence.' Herein he is in complete sympathy with the onslaught by mediæval Nominalists upon Realism, with a Roscellinus against William of Champeaux, or an Ockham against the epistemology of Aquinas. The so-called *essence*, thus artificially created, 'most necessary, but indefensible' (as Bradley said) does not really exist: to assume it is useful for action, because it simplifies, and its defects or its perversions are negligible for the practical purpose we have in view. But, as one famous agnostic wrote, 'the ragged edges show that we have torn the robe of truth,' and instead of penetrating thus to the vital reality, in an intellectual sense we 'murder to dissect.'

But Kierkegaard was no despairing agnostic: he set the example which Barth would follow of an agnosticism that was 'reverent.' Of the 'existentialism' which is his alternative to 'essentialism' he argues that therein lies the secret of the enduring strength of religion. It lies in man's sense of guilt, in his refusal to acquiesce in spiritual failure, in his consciousness of being at once the sport of non-moral cosmic forces and the bearer of ideals fit to rise above and dominate them. Demonstrate as you will that religion rests on illusions which science has exposed and dissipated: religion, thus intellectually abolished so often and in so many countries for more than two thousand years (from the unbelief of Democritus of Abdera to that of Kierkegaard's contemporaries in Copenhagen) has nevertheless continued just as if those abolishing it had never been born. Moreover, within the ranks of the scientific 'intellectuals' themselves there had arisen an unbelief in philosophic orthodoxy as radical as any ever shown by heretical churchmen toward their inheritance of dogma.

That there was much in this of wise and timely reflection, much of the genuinely prophetic note, the development of thought—especially in the field of Comparative Religion—has made clear. Kierkegaard was writing at a time and in an atmosphere for which what are now truisms in this field were—for very many—unintelligible paradoxes. How his anticipations have come, belatedly, to be discovered, it is hard to guess. But there is no mystery in the thrill the discovery has brought.

Tributes of gratitude must not, however, inhibit criticism. Why, one may well persist in asking,

should his revolt against certain philosophies have prompted Kierkegaard to denunciation of philosophy *as such*? Why not rather insist that it shall include adequate account of vital realities in experience which it has been ignoring or explaining away? That very 'existentialism,' which our prophet advances as substitute for the 'speculative philosophy' against which he rages, may well, in so far as it is sound, be assimilated by just the system which he intends it to displace. The history of criticism for the half century after his time is rich in philosophic amenders who transformed systems of the past so as to give a due place to objections very much the same as his. But philosophy, like the Law and the Prophets in development, was not thus being destroyed; it was rather being fulfilled.

A parallel suggests itself from Kant's revolt against the scepticism of Hume. He revolted on the ground that Hume's account of the process of knowledge was irreconcilable with the judgments of necessity (as contrasted with those of mere uniformity) which we make in mathematics. But Kant did not let Hume's example of failure lead him to give up the quest for a theory of knowledge: he rather prosecuted this quest the more ardently, feeling sure that a bad philosophy was to be cured by a better. In like manner Kierkegaard, revolting against any system which would render illusory those moral convictions which he judged no less real than Kant judged the convictions of mathematics, should have found his remedy in so revising the system as to make its analysis complete and accurate where it had been evasive and partial.

The parallel with Kant may be pushed still further. In rejecting Hume's theory as ultimate account of knowledge, Kant was at pains to show how a confidence in it might naturally, though delusively, arise, and how within limits it had made an important contribution to the systematizing of experience. He did not impute to the advocate of a scheme he rejected any motive more discreditable than honest failure of insight. Contrast this with the Kierkegaardian diatribes! But in turn, and for the same reason, the argument of Kierkegaard should itself be carefully appreciated in respect of the causes which have given it (and are now giving it especially) a notable strength.

A trio of nineteenth century theological writers, whose affinity with one another is obvious, attempted an account of the Universe and of Life which would owe nothing to philosophy. Amid their differences, Kierkegaard, Ritschl and Barth have resembled one another in the enormous importance they attached to the New Testament account of 'sin.' Kierkegaard with his agonies of self-accusation, Ritschl with his 'value-judgments,' Barth with his psychology of the *Epistle to the Romans* as transcript of a soul's experience still—all essentially find the key to the World-Riddle in the moral nature of man as revealed in the New Testament. To all three this has been the source from which light has shone on the character and implications of moral evil. Not a word have they to say about the authentication of this supreme authority. It apparently was accepted as authenticating itself. No direction from a Church, or from a Book bringing attestations of infallibility! To admit the need, or the provision, of this would be to relapse into that mood of speculative reasoning in which these seers had satisfied themselves that one can advance nowhere.

What all three seem to neglect is the difference between the account a philosopher of religion may fitly give of an experience and the content of that experience as one is passing through it. Obviously no more than a very small proportion of those who adopt with complete confidence a moral or a religious theory of the Universe and of Life do so as outcome of speculative argument. Bradley once said that to confuse logic with the art of reasoning and ethics with the art of conduct was to fall into two delusions which 'we should bury, if we are wise, in a common grave.' But though men reasoned well before any one had heard of logic, and showed discernment of good from evil before there was anywhere a moral philosopher, their independence of speculative theory regarding what they did by no means implies that a speculative theory of it is without high value. Indeed the very certainty with which in thinking they drew their conclusions and in action made their choices presents a fascinating challenge to the later speculative thinker.

Hugh Miller's famous chapter in *The Testimony of the Rocks*, entitled 'The Geology of the Anti-Geologists,' might well suggest a supplement on 'The Philosophy of the Anti-Philosophers.'

In the Study.

Virginibus Puerisque.

Leaving Your Mark.

By the Reverend N. H. G. Robinson, B.D., D. Litt., Rothesay.

'And the Lord set a mark upon Cain, lest any finding him should kill him.'—Gn 4^{15}.

You remember of course what had just happened? Cain had killed his brother Abel, he had left his mark upon Abel, a mark of anger, jealousy and hate. Then God punished Cain by casting him out and making him a fugitive. But Cain complained that the punishment was too heavy to bear and that others would kill him. So God set a mark upon him that he should not be killed, a mark which would remind others of God's will, a mark of mercy and kindness and love.

People are constantly leaving their mark upon the minds and lives of others, sometimes good, sometimes bad, sometimes indifferent. It is related that a Scots doctor was once visiting in Spain and came to an outlying province of the country where he was entertained by a wealthy landowner. After dinner, his host said that as a special honour a Spanish girl would dance a very old and peculiar dance which was known only in that part of the country and had been carefully handed down from one generation to another. The Scots doctor was, of course, greatly interested, but as the dance proceeded he became positively excited, and at length asked if he might be allowed to join in the dance. His host was amazed and said, 'You cannot possibly know this dance of ours since you have never been here before; but if you wish you may try.' The doctor rose immediately from his chair and to the great wonder of all present he joined perfectly in all the movements of the dance. But can you guess what dance it was? It was the Highland Fling, left by Highland soldiers many, many years before when they had fought in the Peninsular Wars. They had left their mark.

Now let us leave Spain behind and let us go northwards as Spanish ships have often done in the past. Let us go as far north as a little island not many miles from Shetland, a little island called Fair Isle, and of course you know for what that island is famous. It is the Fair Isle pattern, that gaily coloured pattern that you see in knitted jumpers, gloves, and berets. Perhaps you think, however, that it was invented by the people of that island? But no, they received it several hundred years ago when ships of the Spanish Armada were driven northwards and cast ashore on that rocky coast and their sailors took refuge amongst the inhabitants. They were kindly treated, and in gratitude, it is said, they taught the islanders that curious pattern. Like the Highland soldiers, these Spanish sailors left their mark.

But now let us come south again, this time to Brittany in France; and if we went to sea with the sailors of that province we should find that almost all had a favourite prayer. 'Oh my God, help me; for my boat is so small, and Thy sea is so great.' Where did the prayer come from? They got it from an Irishman who also visited parts of Scotland fourteen hundred years ago. His name was St. Brendan; and St. Brendan too, you see, left his mark.

There, then, are three marks: a dance, a pattern, and a prayer. Which was the best? Wasn't it St. Brendan's, a mark of kindness and goodness and mercy which would remind men of God their Father in heaven, even in the most troubled times, even in the fiercest of storms? That's the kind of mark that God wants us to leave on other people, on their lives and on their minds. That's the kind of mark we ought always to leave; and that exactly is what Jesus meant when He said, 'Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven.'

Prayer at a Service when Youth Organisations are Present.

O God to whom the Psalmists of old sang praise,
rejoicing in Thy fatherly pity and care,
as we take their words on our lips,
may we too have grateful hearts;
for Thy mercy endureth for ever,
and in Jesus Christ we have the full and glorious revelation of Thy love.

O Lord our God,
to whom we stretch out our hands in worship,
stoop down to us and make us sure that Thou art near.
We need Thee in the morning of our days,
when life is full of hope;
and midway on our course,
when the work is great and the load is heavy;
and still we need Thee when the shadows lengthen,
and there is but a little way to go.
Unite us all, young and old together,
in reverence and faith.

We praise Thee that we are gathered here,
as a congregation of Thy Church,
as companies of girls and boys,
to strengthen one another's hands in God,
and learn to know and do Thy will.
We bless Thee for all that is joyful in life;
that we dwell not in loneliness or silence,
but with love and laughter among friends,
with fine things to learn and useful work to do.
We thank Thee that, when sorrows visit us,
we have the comfort of Thy word.

Most holy God, we ask Thy forgiveness,
for we have been selfish and greedy, sulky and unkind;
we have turned away from the teaching of Jesus,
and chosen to do wrong.

O God, who sent Jesus Christ to save us,
that we might know and love and obey Thee,
Let us not be like the cruel men who killed Him,
but, like Mary, who sat at His feet,
like the disciples who followed Him,
and heard His word.

Kindle within us desires after goodness.
May we love our friends better than money,
be more eager to do our duty than to win praise.
May our hearts be generous and sympathetic,
cherishing the love of justice,
and full of pity for the weak.
Let unclean and wicked things be hateful to us,
but the law of the Lord our delight.
Let the love of our Lord Jesus Christ
shine in our hearts and show in our deeds.
And at the end of our days, O Lord,
receive us into Thy heavenly Kingdom
through Jesus Christ, our Lord. AMEN.

The Christian Year.

FOURTH SUNDAY AFTER TRINITY.

Latent Compensations.

BY THE REVEREND JOHN L. KENT, M.A., CATHCART, GLASGOW.

'But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel.'—Ph 1^{12}.

The man in the street often speaks more wisely than he knows. His words have implications he cannot see. When, for example, he meets a disconsolate friend he will sometimes slap him on the shoulder and say, 'Cheer up, brother, it's a long road that has no turning.' He has really passed a judgment of the government of the world and does not realize it. Or when he tries to revive his own drooping spirits by declaring, 'There never was a dark cloud that had no silver lining,' he is again making a pronouncement about the providential order, the significance of which he does not suspect.

He is really asserting that adversity and calamity fall under a control that uses them for good ends. Buried at the heart of every predicament that tortures the soul lies a beneficent purpose that is being served. The cloud has its silver lining.

At any rate that is what the Apostle Paul is saying. He had been put in chains and committed to a prison cell. Surely this was disastrous enough both for himself and for the Church. The restless, tempestuous spirit of Paul was the least likely to take kindly to the helpless inactivity of a prison; and the Church must have felt utterly at a loss bereft of the guidance and inspiration of its leader. A catastrophe indeed! 'Yet this is what I have discovered,' he cries. 'My imprisonment is being transmuted by the genius of God into an incredible blessing. You should see them—these timid and shifty brothers of ours suddenly galvanized into heroic activity, facing menacing hostility without blenching, compelling the sneering crowd to listen with reverent attention by the sheer, uncalculating courage with which they witness to Jesus Christ. Nothing could have done it, nothing could have transformed them from craven, shuddering mortals into potential martyrs but my imprisonment. I want you to understand how my bonds have turned out to the progress of the gospel. Out of this misfortune God is bringing good. No prison, no progress!'

It would appear that life has been so arranged that it is only in situations that make the severest demands that God's beneficence is revealed and realized. We are subjected to pressures and confronted with choices that wrack the soul and, lo! God's succouring grace rises to embrace and vindicate us. Decisions are forced upon us—take this or take that, accept or reject, submit or rebel, act or abstain—and when we respond in faith, believing that this is God's call to the soul, behold God's good purpose comes to light. Latent in every dire experience are compensations, strengthening, enriching, and beautifying. To the dark cloud a silver lining.

Pre-eminently this is the conviction of the Christian. The disciple of the Lord Jesus Christ is prepared to withstand the rude shock of life's shattering blows because he believes that this is the way God fashions the soul. He is ready to voyage the most perilouss eas at his Lord's behest because His is the service in which there is perfect freedom. He will take up his cross daily because

he knows that he that loseth his life for Jesus' sake finds it.

You can see how our testings carry with them God's good purposes when you look at Paul in prison. It meant a chastening, if not for him then for his friends. Their fearfulness was reproved, their timorousness exposed. When they saw Paul in his bonds they were conscience-smitten. 'Shame on us,' they cried, 'that we have been so cowardly. Had we made a bolder stand, declared openly whose we are and whom we serve, may be Paul had not suffered.' And out into the open they rushed, startling the city with their declarations of allegiance. This is the light in which the Bible regards catastrophe. It is God's dealing with men so as to chasten them. They have failures of which to be convicted, wrongs of which to be judged and sins for which to be condemned. And how can these failures, wrongs and sins be brought home to the human heart but through some experience that strips men of their pride and leaves them smarting with the pain of frustration. Grief and loss are the refiner's fire, burning up the dross and preserving the gold. They are the flail, separating the chaff from the grain. That is how men interpret their troubles who have taken the Bible view of God's dealings with them.

Of course many of us are too obstinate to see God working in this way in our trials. 'Do you believe in evil now?' Carlyle asked Emerson as he conducted him round the worst slums in London. But the other, we are told, remained blandly unshaken, refusing to see what he did not want to see. We too can be as blind to the real root of our unhappiness. We will ascribe our failures to all sorts of causes but rarely to ourselves. Politicians are to blame, not we. Capitalists are at fault, not we. Ecclesiastics are the sinners, not we. All the while a merciful God is searching us out, pointing to our follies and vices, seeking to put us right. 'Look! See! your stupid pride, your blind prejudice, your callous greed, your unsatisfied selfishness. That is where your trouble lies.'

To men who can see God working in this manner in their tribulations, life takes on a different aspect. Its strange, seemingly arbitrary visitations have a good purpose to serve. They purge the soul.

But sometimes the refining purpose of adversity may not be very clear and indeed may not exist. What then? Surely this. God's intention must be of another character. Through strain and challenge He has other ends to attain.

General MacArthur stood on the deck of the battleship *Missouri* and, addressing the Japanese who were offering their nation's surrender at the close of the World War, he said: 'We have had our last chance. If we do not now devise some greater and more equitable system Armageddon will be at our door. The problem is basically theological and involves a spiritual recrudescence and improvement of human character. . . . It must be of the spirit if we are to save the flesh.' It was an unprecedented utterance with which to conclude a war but the truth in it is a commonplace on the lips of multitudes. Our hopes for the future depend on a revolution in human character. We know it and say it. What we do not recognize is that the essential conditions of this elevation of our moral life are those, not of ease but of hardness. That the human spirit may grow 'to a lordly great compass within' fierce adversity is indispensable.

For the Apostle Paul prison bonds were not necessary to reveal his errors or to purge his soul; but they were required to produce his character. Look at the man glorying in his chains because they meant the furtherance of the gospel. What else could have created such radiant, invincible virtue? 'My bonds.' This is how God makes the character that changes the world.

Yes, we want the character but not the conditions of its creating. 'Give us a break,' is the cry of our day. 'We've been on the strain long enough; let us relax. Lift the controls! Lower the taxes! Let us slip even one knot in our tightened belts.' It is not the way in which enhanced character is secured. We do not say that we ought to court disaster but we must endure hardness. Adversity is the workshop in which God beats out the character essential for salvation.

This is God's strategy. He thrusts man into the lists that against unrelenting adversaries he may achieve his soul. Therefore, however hard our lot, however stern the forces arrayed against us, if we have faith, we see at their heart not the senseless action of wild disorder but the wise providence of God who is shaping the soul though by the sharp tool of affliction.

But is this all? Is the clue to the dark misfortunes of our human lot to be found merely in the chastenings and discipline of God? What of the buffetings pursued with unremitting fury giving no hint of a good purpose whatever? We are bound to ask the question for the facts are there for all to see. Read the eleventh chapter of Second Corinthians. Mark off each item in Paul's catalogue of calamities—his perils and persecutions, his stonings and shipwrecks, his labour and travail, his hunger and thirst, his cold and nakedness. Was he not tempted to ask if it really was worth while enduring all this to be brought at last to a gaol and faced with imminent extinction?

To that question we are confident Paul had his

answer ready. The man who preached Christ crucified had the one and only way of dealing with such a doubt. For there is no tidy little argument that will give the final quietus to all the disturbing, tantalizing, soul-shaking interrogations that arise from life. The only answer is that of faith. Are we only to believe in the wisdom and goodness of Almighty God if He can show us such reasons as will convince our feeble intelligence? Are we to trust the strange Disposer of our ways only if He can produce evidence that will satisfy our warped moral sense? Must the Most High God conform to conditions that we set down before we can believe in Him?

Here indeed is where faith brings its light to scatter our darkness. We must all come some time to the point at which we recognize that God has an unconditional claim upon us. We are made for God, not to have our questions answered, our fears dispelled, our wrongs righted, our wounds healed, our souls saved, but merely for God Himself. Manifold are the ways by which God brings us to this recognition but in the main He awakens this home-sickness for Himself when we lie in the dust, life's glory dead. That is where the Cross makes its impact for Paul and for us. 'He that spared not his own Son . . . shall he not with him also freely give us all things?' That is Paul's answer. At the Cross, the point of final challenge, faith meets its ultimate test, and when we say: 'Though he slay me, yet will I trust in him,' we discover that in His will is our peace. We are calmed and composed. We have fulfilled the purpose of our creation. Surely that is compensation indeed!

FIFTH SUNDAY AFTER TRINITY.

Success in Failure.

BY THE REVEREND PROFESSOR HAROLD ROBERTS, M.A., Ph.D., RICHMOND, SURREY.

'And we know that all things work together for good to them that love God, to them who are called according to his purpose.'—Ro 8^{28}.

It is important that we should ask ourselves what we mean by success. To succeed, in the generally accepted sense, is to accomplish the task on which you have set your heart and mind. You sit for an examination and receive a note to say that you have been a successful candidate. Perhaps you are an engineer and for years you have been striving to solve a specially intricate problem. One day you attain your end and you have the satisfaction that comes of success. It may be that you are what is described as a successful business man. That means your business pays and that you have succeeded in persuading a sufficiently large number of clients that what you have to offer is a good proposition. Success, then, as commonly understood is the attainment of an end or goal.

The Christian, however, cannot leave the matter there. He is concerned to ask what the end is which a man seeks to attain. You may gain your heart's desire and be known by your fellows as a shining success while, from the Christian standpoint, you cannot be described other than as a failure. It needs to be recognized that life does not always prevent us from achieving our ends even though they may be morally wrong. One of the tragedies of life is not that so many people fail to fulfil their ambitions but that so many succeed. We speak much of frustration and tend to think that if we were all given a clear course to follow our own bent we should find complete happiness. In point of fact many live to repent of their success. If only, they complain, there had been some writing on the wall to warn them that they were pursuing wrong ends. Dives, we recall, implored Abraham to send Lazarus to his brothers to impress upon them the delusive character of their success lest they should discover when it was too late that success can sometimes be another name for failure. When a man achieves what looks like success, said the late F. A. Atkins, he would be wise to interrogate it firmly and to ask whether it is a genuine success or that spurious and shabby success which so closely resembles a bedraggled failure.

It looks as though we ought to consider not only whether we have achieved our ends but whether those ends are worth achieving. The standard of reference is given to us in the revelation of God in Jesus Christ. Whatever our particular sphere of interest or activity may be, there is one question that is universally applicable. How far is my life making for the fulfilment of the purpose of God? The Christian theology of success affirms in no uncertain tones that what matters is God's purpose for me and for the world. I am a success in so far as that purpose, which is that I and others through me should grow in the image of Christ, is being fulfilled. I may achieve power, wealth, and even knowledge, but unless I am marching in step with the will of God, at the end of the day failure will be written over my life. On the other hand, either owing to the force of circumstances or some natural defect, I may be a failure in the eyes of men. But if I desire above all else the victory of God in me and in others, the world's verdict need not be feared. 'And who is he that will harm you,' as the Epistle for this day reminds us, 'if ye be followers of that which is good.'

It is plain enough that the Christian whose heart

is set upon doing the will of God is not delivered from frustration. There seems, indeed, to be a twist in human life. Things turn out so differently for us all from what we had hoped. The Bible begins with the story of a garden, but before long the peace of the garden is turned into conflict and sorrow. The tragedy of the Cross quite early casts its shadow over the human scene. It is as though man is a misfit in the universe, condemned to battle with forces which drive him into situations which are the reverse of what he himself would choose. Memory and imagination without which knowledge could not be achieved become the occasion of untold misery and mental maladjustments. Every new friendship made lays us open to a fresh possibility of suffering and loss. It is because not only Shakespeare or Milton is irreplaceable but also plain John Smith that the fact of death is felt to be a staggering blow.

There is, we must frankly admit, more frustration in the world than there need be. Hopes may be shattered and plans come to nought not because there is something wrong with the world but because there is much that is wrong with man. If you could eliminate greed, covetousness, pride, ignorance, there would be considerably less suffering and many an enterprise inspired by God would come to fruition. Failure in the sense of frustration by circumstances or by the sin and ignorance of man is not organized by God in the interests of our spiritual well-being. Is God then at the mercy of a world that can flaunt His will ? The Christian answer is that the universe is so guarded that to them that love God everything works together for good. Once you see in Christ the revelation of man's good, of what God intended man to be, you begin to find a place for the ministry of frustration.

What we sometimes describe as failure can be taken up into the purpose of God. It can become a platform from which the invincible power of Divine love is proclaimed. You may have been prevented from following the career you had planned. In the career that has almost been forced upon you by circumstances you can, in companionship with Christ, be used to accomplish greater things than would have been possible in the sphere which you yourself might have chosen. You may have suffered loss or your dreams been rudely shattered. It is Christ with hands and feet that bear the print of the nails that enables us, if we will, to weave these experiences into the Divine design. But that won't wipe out the loss or make the dreams come true. No, but it will alter the meaning of events and make our life a channel of faith, hope, and love. We shall have a share in the ministry of redemptive love.

One of the most potent arguments in support of the conviction that love is at the heart of things is that there is no situation in life which need exclude the manifestation of love. There is something sinister about physical suffering, and glib solutions of what we call the problem of suffering are not only indefensible but repellent. But when suffering is used redemptively, it awakens within us something akin to reverence and awe. Many who know little of Dr. Inge's contributions to theology, philosophy, and social science, often turn with lasting gratitude to his chapter on bereavement in the volume entitled *Personal Religion and the Life of Devotion*. He tells the story of his daughter Paula. On her last Palm Sunday on earth the Dean repeated to this child of eleven who had been ill for eighteen months Milton's sonnet on his blindness. When he came to 'They also serve who only stand and wait' he thought it right to say, 'Paula, I should like you to remember that last line. You will never know how much you have done for all of us in this house and for many others simply by being what God has helped you to be.' Neither Nature nor man can destroy love. Neither can prevent us, by the grace of God working in us, from taking hold of the obstacles they place in our path and converting them into sacraments of Divine love.

The sanction of the Christian view of success is the Cross of Christ. From one point of view the Cross is a failure which presents an apparently insoluble difficulty for those who believe in the goodness and power of God. Perfect love is crucified in a world of which the Creator is God, the Father Almighty. All the forces of evil combined to frustrate the purpose of God and it looked as though God Himself had failed. From another point of view the Cross vindicates the providential rule of God. It is God's own proof of the omnipotence of love. He who was the image of the invisible God tore the veil from the heart of God that the love which was opposed to evil in every form and that yearned to forgive might be made plain. He remained love to the end. Willingly He went to the Cross. Willingly He remained there allowing sin to do its worst until His work was done. The Cross brought God and sin together. Sin is condemned, for the Cross confronts us with the judgment of God. But the last word need not be judgment. Our Lord died that men might be reconciled to God and share in the life that was obedient unto death. To share in that life is to know the power of the Resurrection. Those who walk with Christ in the path of obedience look beyond this world to another which provides an ampler sphere for the purpose of God. It is a sphere in which Divine love will perfect in us and others the work here begun. 'Because I live, ye shall live also.' We know that about this life and the life beyond. It is all we need to know.

SIXTH SUNDAY AFTER TRINITY.

The Weightier Evidence.

BY THE REVEREND K. H. TYSON, M.A., B.D., LAUSANNE.

'If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.'—Lk 16^{31}.

One would have thought that a man's rising from the dead had been sufficient to persuade any man, anything. But no! says Jesus—'if they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead'—*i.e.* if they heed not the weightier evidence, they certainly will not heed the lesser. In the judgment of Jesus, Moses and the prophets are of more account than a rising from the dead.

This is a strange and unexpected judgment. One doubts if the majority of men would agree with it; and it is more than likely that we often enough reject it in practical life. How often we cry, not for Moses and the prophets, but for a rising from the dead—for the clear manifestation, through sensible signs, of spiritual reality that shall compel belief, make walking by faith as easy as walking by sight and render all hesitancy, perplexity, and doubt ludicrous and indeed, impossible.

Now doubtless there is wondrous sympathy in the heart of Jesus for this craving for a sign, for this sometimes frenzied demand to have all doubts overborne by some tremendous external event. And yet, it is a craving that He not only refuses to satisfy but judges to be wrong. 'It is an evil and adulterous generation that requireth a sign and no sign shall be given unto it.'

What lies behind this judgment of Jesus? Why should He refuse to give a sign that, we fancy, would disperse our unbelief and override our doubts by tangible evidence that could not be gainsaid? I suggest that Jesus rejects the demand for a sign and regards the craving for it as wrong, for three reasons.

First, He regards such a sign as *unnecessary*. 'You have,' He might say, 'Moses and the prophets and their disciples—an unbroken line of great hearts and minds that witness to God and spiritual reality. These men were neither fools nor charlatans; their speech was plain and direct; they feared not them that can kill the body; they preached the righteousness of God and the vanity of everything and every purpose contrary to Him. Whether you accept or reject the witness of these men, in your social and individual life they have been your instructors. And if you will ponder their witness and your life's story in the light of it, you will find that your experience corroborates what they had to say—their witness to God and the rule of God.

'Furthermore, there is the inner witness of your own soul. You may often long for some shattering demonstration that love, mercy, goodness and truth are indeed upon the throne, but what of your unqualified automatic approval of such things. You even approve when a man casts away his life for the sake of them. What does this approval of yours mean but that *now*, in this present material world, you are aware of and respond to unseen spiritual reality?—*i.e.* that you know *now* in your own experience the vital demands of the rule, the will of God?'

'In addition to these "signs" do you really want another sign—the witness of a tremendous event, a rising from the dead? Is an event more tremendous than the constant pressure of the unseen, of non-material considerations, of God, upon your life, possible? Their pressure is so much a "constant" that, like the air you breathe, you do not notice it, you do not reflect upon it, you take it for granted.

'When you have the light of the sun, is not the thin pale light of the moon rather unnecessary?'

Secondly, Jesus implies that were a sign given it would prove to be *useless*. 'If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.'

'If you treat the witness of great hearts and minds lightly,' He might say 'if you will not heed the inner witness of your own soul, if you wilfully discount your own moral discernment and insight, if My words, life and death, and the testimony of My people, mean nothing to you, then, let there be no mistake about it, no other sign will serve you. A rising from the dead might amaze you and fill you with awful dread but it would only do so momentarily. It would not of itself quicken your spirit; it would not convert your soul, refashion your heart or cleanse your conscience; it would not make you alive to the Kingdom of God. That Kingdom or rule of God is only spiritually discerned; man only knows it through its moral impact upon and challenge to his soul.'

'You think a rising from the dead would quicken men's concern about their own survival after death. But such concern is not necessarily good and commendable. The Kingdom of God is not merely the sphere of man's survival, it is not selfish concern for one's own survival that gives entry into it—such concern might only be a kind of self-centredness trying to lay a claim on eternity. The Kingdom of God is not the Kingdom of men who, by prudence or some technique, manage to survive after death; it is for those who lose self in the love and service of God.'

'If you hear not Moses and the prophets, neither will you be persuaded though one rose from the dead; that "rising" would be a useless sign. The only "sign" that can mean anything is the tremendous fact of life's spiritual nature *now*; if you will not heed and respond to that, you will respond to nothing; if that carries to your heart and mind no conviction, nothing else will.'

It is worth noting that it is not those who lay claim to strange psychical experience and who are most affected by so-called spiritualistic evidences that are outstanding as servants of God or are remarkable for their wisdom, assurance, and peace in the face of death. Those who serve best and know the victory that overcometh the world and death are those who heed Moses and the prophets, their own conscience and the witness of the Holy Spirit in their hearts.

Thirdly and finally, Jesus regarded the crying for a special sign of God as *wrong* because He discerned that those most clamant for some overwhelming demonstration of God are those who, despite all their clamour, really do not want any such sign; they are those who will not admit truths, castigating truths already known—persons who deliberately turn from the witness of Moses and the prophets and their own conscience, because such witness challenges and rebukes purposes dear to their hearts and convicts them of sin. Their demand for a sign is an attempt to put the onus of what is, in fact, wilful unbelief upon God; it is an excusing of moral insincerity and culpable spiritual blindness.

Is not this the essential reason for Jesus' rejection of the demand for a sign? Let us suppose you wish to follow a certain line of conduct; you know it is wrong; your conscience cries out that it is wrong. But there are other voices crying besides your conscience. You look upon it as Eve looked upon the forbidden fruit; you find it desirable; you begin to argue with your conscience; ultimately you say to yourself, 'If this is wrong then it is up to God to step in, to act and stop me.' But God does no such thing. He does not stop you. He gives no sign. The fact is His sign has already been given in the uneasiness of your heart, mind, and conscience.

Must we all not say that we are guilty of such high-handed rebellion against the truth and, in honesty, must we not admit that our clamour for some special sign from God is a dishonest clamour whereby we would bluff our own hearts?

Maybe this is not the whole story. Not all crying for a mighty disclosure of God is so plainly and deliberately wrong. Often it is borne in the bitterness of sorrow and pain and the anguish of perplexity. Yet even so the sign is not given. And that, not because God is indifferent to man's sorrow and pain and anguish, but because one purpose in our life's discipline and experience is to bring us to trust the Father. In the wise purpose of God to walk by faith is not a second best thing, inferior to walking by sight; *it is that to which He would bring us.*

Trust and confidence, the fruits of spiritual perception and awareness, are what He would fain have in His children's heart.

SEVENTH SUNDAY AFTER TRINITY.

The Ministry of Compassion.

BY THE REVEREND HAROLD G. NEWSHAM, M.A., EDINBURGH.

'A cup of cold water only in the name of a disciple.'—Mt 10^{42}.

The humanitarian endeavours which have been inspired by Jesus Christ require no emphasis. Their number and diversity, their magnitude and costliness, are now beyond reckoning. They derive from Him whose loveliest name after 'Good Shepherd' is 'Divine Physician.' The disciples of One who 'went about doing good' cannot but engage in the ministry of compassion. The Parable of the Great Assize, with its unforgettable 'inasmuch as ye did it not unto one of these least, ye did it not unto me,' rings down the ages as the Voice of the Moral Order of the universe.

The prominence of practical benevolence, indeed, is so notable in the teaching of Jesus that not a few people have been tempted to regard it as the whole of Christianity. 'If I am trying to do good; to do as I would be done by; isn't that to be a Christian?' It must be remembered, however, that this emphasis upon practical service in the teaching of our Lord was necessitated by the false importance accorded to ritual and ceremonial and non-ethical activity in the religion of His day. It could produce Priests and Levites who could pass by on the other side. It could produce a perversion of true religion which could regard the doing of good on the Sabbath as evil. That had to be hit hard; and Jesus dealt with it faithfully.

But there are other words of Jesus which raise an important question about the ministry of compassion. Is there, by any chance, some secret of doing good, without which our doing good may be seriously imperfect? Is there some faith we needs should have as well as love—some faith, perhaps, from which alone the truest and strongest love can come? Is there—let us not shirk the issue—some adoration and worship, some creed even, which should be ours, if the cup of cold water is to do all it might do?

There are passages in the Gospels which powerfully imply that there is. For example, there is the story of the Transfiguration. It is true that part of its lesson is a rebuke to Peter for his impulsive idea that it would be good to stay on the mountain top indefinitely. The vision was for the valley; for life's strain and stress and tumult. Yes, but when Jesus descended into the valley He immediately came upon a group of dismayed disciples, impotent, floundering, at their wit's end. Jesus came to their aid; and as He did so, He spoke earnest words about prayer. Here was an act of compassion that only one who had been on the mountain with God could perform. We are left with the haunting impression that the more urgent lesson of the entire incident is not so much that religion must descend into the valleys of suffering and need, as that compassion to be wholly triumphant must ascend the mountain to gain the power which adoring communion with God alone can give. Humanitarianism, that is to say, must have wider horizons than the immediate scene of its activity. It must from time to time be inspired by a Goodness and a Power other than man by himself can attain.

The same conviction is at the heart of the best known and simplest of all the Master's words; this about a cup of cold water. Even here, there is a phrase which is arresting. He does not say the gift may be given anyhow! He says it must be given in a certain spirit; 'in the name of a disciple.' Needless to say, this does not mean anything so absurd as that the cup must have the name of Peter, James, or John somewhere inscribed on it, much as they stamp 'British Railways' on their new crockery and cutlery. It does not mean that it must be explained to the recipient that he is being given this cup of water, or this hypodermic injection, or this timely gift of money, because you are a disciple of Jesus Christ. No, it simply means that the gift is given with a certain conviction and consecration at the back of it. It is the gift of a Christian.

'But what difference can that conceivably make?' it will be asked. So long as the cup of water is given, and it is a clean cup, and the water is the purest obtainable, does it matter a straw whether it is given 'in the spirit of a disciple' or not? The question is important. It is urgently relevant to the entry of the State into the philanthropic field. The ultimate result may not impossibly hinge upon the spirit behind the welfare work of the State. Or upon the continuance of Christian activities augmenting that work. It may make all the difference in the world whether it is done 'in the spirit of a disciple,' or merely by agents whose pay depends upon their competence in the job.

But why? For three reasons, at least.

First, because in the long run, over a period perhaps of several generations, it must make a vast difference to humanitarian services whether they are performed in the belief that man is of the dust only, destined for utter dissolution in a few score years at most, or whether they are performed in the conviction that every man is within the eternal concern and compassion of God, born for an imperishable inheritance. Not that materialistic atheism would immediately strangle human generosity and sympathy and sacrifice. Of course not. But it is more than doubtful how men's most daring visions and supremest sacrifices for human good would fare in such a climate. Roses do not flourish on icebergs. The experience of our own time in Germany and in Russia is that the State can decide to liquidate multitudes of men and women for any reason which seems expedient. Mass murder can be deemed merciful, and genocide compassionate—in the interests of the greater number or the selected few! Humanitarianism alone is not to be trusted. Great deeds for man are the offspring of great beliefs about man. And great beliefs about man are the consequence of a living faith in the God and Father of our Lord Jesus Christ.

A second reason why it is important that behind philanthropy there should be 'the spirit of a disciple' is this. The root of so many of our social problems is moral and not merely physical. The paralytic who could not be cured until his burdened conscience was relieved is typical. Social welfare work, medicine and surgery, economic reforms, political plasters and poultices, these are of much value. But something much more is needed by our ailing world. Greed and selfishness and a sinister company of evil passions darken the human scene. So our cups of water need to be given 'in the spirit of a disciple'; a spirit mindful of the sin which is at the root of so many ills, and certain of the remedy. Thus, the giving of a cup of water to one who is athirst is not enough. It must be given 'in the spirit of a disciple,' because the disciple knows of some Living Water which can remove the needless pangs and satisfy the deeper thirst which they often conceal.

Finally, there is this further reason why the faith behind the compassion is so vital. Modern analysis makes it clear that much of what passes for sympathy is really self-pity. The root motive why I give the cup of water may be my own fear of thirst. I give to the beggar because I am afraid of poverty. I may visit the sick or the lonely because of my own dread of illness or of solitude. Now that does not make our gifts

worthless. But it makes them much less valuable. We give the greater gift, said Dr. James Reid, when we bring a spirit with us which could actually be victorious in the very circumstances of him with whom we are sympathizing. If the friend of the lonely has found the peace and the companionship of Christ in his own necessity, his friendship will bring added strength. It is this kind of sympathy and compassion which is the secret of the Christian. No demand upon him can find him without the contagion of faith and hope. Even when the thirst of the needy is such that no cup of water can avail aught, and no human skills can do anything more, he can still stand by as a tower of strength. His eyes upon a distant hill outside a city wall, he has the faith that beyond all midnights comes the dawn and beyond all affliction an 'exceeding and eternal weight of glory.' Such faith communicates itself.

Water he can no longer bring. But what if somehow he brings God !

Limitations of Christ's Human Body.

By the Reverend John Baker, B.A., B.D., Batley, Yorkshire.

The Christian believes that God has created men and women to be His children. It follows that the children are able to think like the Father, though they will never grow to be as He is, since He is always Father and Creator, and they will ever be His children : nothing can change that relationship. It does mean, however, that the Father is so like the children in *consciousness* (*i.e.* in all that is understood by the word 'personal') that it is not so difficult to conceive of the Son of God becoming incarnate, *i.e.* voluntarily accepting the limitations of the children's environment, and entering their world.

It must be admitted that the physical body of Christ raises questions which are not solved by acceptance of the similarity between Christ and man in the matter of consciousness. From that similarity it would be possible to argue only that Christ was equivalent, at least, to a disembodied human person—taking for granted that a human being could exist in a disembodied state. For that does not by any means effect the transition of Christ into human existence as we understand it—within a human body and in this world. On our view of Christ's Person, He existed as the pre-existent Son of God before His incarnation. If that be true there now confronts us the ultimate difficulty—How was it possible for a complete personality, such as Christ's, to be born into the world as a little child ? We might even say that ultimately it is not so much a problem of Christ inhabiting a human body that presents the real difficulty. The most baffling part of the mystery lies in the question of His being a *baby* ; of His existing, mature consciousness becoming a child, and then growing up in complete union with a human body. Is it connected with the common mystery of birth, with the first union of mind and body ? For the body is not the origin, or the creator, of consciousness ; nor is the consciousness the creator of the body—though the body has been created, we believe, for the self-expression and development of the consciousness. But what we do not know is the whole significance of the acceptance of the conditions of physical life by each consciousness. Since, according to the Christian standpoint, each human being is created anew as he enters the world—and is not, as in the Platonic theory, a soul being born from pre-existence into the temporary forgetfulness of earthly life where he gradually recollects the patterns of ideas 'laid up in heaven,' and so grows and matures in wisdom—the position of a human being at birth has no parallel. Birth, for man, is like a seed newly created within a suitable body, and both the seed (or consciousness) and the body grow together.

In the case of the Incarnation, however, there is the additional question of a full-grown consciousness being constricted into the unconsciousness of a child before and at birth, and gradually opening out during years of complicated adjustment to the environment. This is indeed a mystery we cannot fathom—though that does not mean that it is unfathomable. It is expressed for us in 'The Word *became* flesh.' The Eternal Christ was *born*. He negated His consciousness as if He were to sleep, and were to waken gradually to consciousness again with the growth of His human body—becoming man, and at the same time becoming as much of His Divine self as was possible within the limits of human life. It was in this mystery of birth that Christ 'humbled himself,' and 'emptied himself,' accepting the demands of the infant body

within which His embryonic consciousness was to be incarnate. We say 'was to be,' because the decision and the realization had to be made before the act, and did not exist during the act. Having decided, He became a child, and His Divine consciousness (in the accepted orthodox sense) as such ceased to exist. Christ *was not*, except in that unconscious embryo, and child, and young boy growing into manhood. Therein lies the obstacle to the intellectually curious. Whosoever can solve that mystery will solve, we believe, the outstanding modern difficulty of the doctrine of the Incarnation. Not the union of natures; not the mystery of Divinity becoming humanity in its mature consciousness; not the essential difference between Divinity and humanity; but the mystery of Christ's full consciousness compressing itself, as it were, so as to become in reality born anew into human life, and growing within a human body; accepting throughout His earthly life all the conditions of human life—physical, moral, and spiritual—and making natural contact all along, in growing degree, with the consciousness of God, whom He again, as it were, recognizes as His own Father; realizing also, at the same time, His unique, pre-human Sonship. Here is indeed the most difficult of all problems connected with the Incarnation. It is fortunate for us that 'faith o'erleaps the confines of our reason,' and that we can believe beyond what we can logically explain. Yet we cannot rest from our quest for truth even in this intimate matter of Christ's Person. One or two further points arise here, which we must needs follow. In the first place let us not neglect any analogy which might bear, even remotely, on this mystery of the restriction of the consciousness by the physical body, and earthly environment.

For example, it is interesting to consider the possible relevance of a comparison between Christ's birth, and His death. For, in His death, there happened to Christ that which happens to all men, and if death be looked on as a door, or experience leading to another existence, then what happens to the human consciousness in death may be parallel to what happened to Christ before His birth as a man. Death is undoubtedly a negating or obscuring of consciousness, in which a person is temporarily 'lost.' So, possibly, Christ's birth into human life meant for Him a death, a dying to His pre-incarnate state. That pre-incarnate state we can only imagine as being an existence in which His consciousness was perfectly free—and aware of all things by the act of *willing* to be aware, and having power to do all things by the act of *willing* to do them. It was, we imagine, a conscious state free from all limitation or constriction imposed by physical environment. But it was impossible for Christ to exist within a human body—*i.e.* a child's body—without completely cutting Himself off from His previous *freedom* of consciousness, just as (on a very inadequate analogy) a man who is confined to a small cell cannot see beyond the four walls, no matter how keen his sight or mature his intellect. To use a more accurate analogy, a man who loses his sight or his hearing is no longer able to see the beauty of Nature or hear the wonderful music his mind is still capable of appreciating. His consciousness is greater than his body, but it cannot overcome blindness or deafness, in spite of the fact that his consciousness is adequate to respond to a far wider and higher environment. To be *born* without sight or hearing is a handicap which a normal human consciousness is incapable of overcoming. True, there are ways of compensating such loss—as in the case of Helen Keller. But that does not remove the lack of sight or hearing, and the development of consciousness which follows from possession of those faculties. The physical body limits the consciousness.

On this analogy, the loss of sight or hearing is like a small part of death—it is a restriction of consciousness by the physical body. Consciousness, while still retaining *all* its potentialities, is imprisoned, in relation to the environment which is *beyond* the body. Consciousness is not destroyed, but it is limited by being joined to a body which has not the functioning organs of sight and hearing. Similarly, a child's body, before developing, is incapable of containing a mature consciousness. The brain of a child is not adequate for more than the essential functions. True, there is great latitude, as in the case of a prodigy, or genius. But even then there is a limit, so that in the case of babies under about two years of age we are back upon the essential basis, the point where the human body *cannot* contain more than a minimum of consciousness—though that minimum has within it the seed of all later growth and greatness. Looked at from the point of view of the mature consciousness, this is a *constriction*. All the possibilities are present in a normal child, though they have not yet flowered. Yet it is only time that stands between the embryo and the full-grown man or woman. But whereas each person is a newly created being, in Christ's case there is a very real constriction—from the full maturity of His pre-existence, to childhood, since in that incarnation He becomes in truth a child. He has the embryonic consciousness of a child, made unavoidable by the limitations of the body, though with all the potentialities of the Christ hidden in that tiny body.

Related to this is the fact that we are often *aware* of the cramping or limiting effect of the body upon our consciousness. Here is a real factor in this problem of the relationship of consciousness

and the body. There are times when we feel most active, mentally, and yet at the same time we have a sensation of being shut up in the body—accompanied by an acute feeling of frustration which is directly due to the body. Consciously, at such times, we feel a sluggishness of *brain* (of machinery, as it were !) hampering our thought—as of a physical weight pressing on one's consciousness and blocking the way to wider vision and deeper understanding of some truth upon which we are concentrating at the time. We feel that we are nearly breaking through to a higher level of understanding, and yet being prevented from reaching it by a physical, almost tangible fog. There are also ways by which this limiting of consciousness may be induced—by drugs, or ill-treatment, or by neglect of the whole personality, in abuse of oneself. In these cases there is also an effect upon the *quality* of the consciousness, in so much as the limitations are then the result of choice. The main point to be noted in all cases, however, is that the human body, by the necessity of its functions, has its proper authority and influence over the consciousness, and dictates certain conditions which are unavoidable owing to the nature of the body.

It is true that we may here be open to a charge of dualism, by making too severe a distinction between consciousness and body. Dr. William Robinson writes : ' Man is a *living soul* and not a spirit inhabiting a body. This latter is a Greek conception. The Hebrew, except in the later period under Greek influence, thought not of a spirit inhabiting a body, and of the body as the prison house of the spirit, but of a living personality. The whole of man was created by God, not just the spiritual side of him. The Bible, therefore, gives no countenance to that ethical dualism which divided between flesh and spirit and which is so characteristic of Iranian thought ' (*Whither Theology ?*, 105). Yet the New Testament is most emphatic in its view of the comparative unimportance of the body, and the immense superiority of the spirit, or soul. Is not Christ continually touching on this theme ? For Him, indeed, the body is worthy of care and respect : it is the recipient of God's bounty and the means of service. Christ shows tenderness and pity towards it and stretches His healing hand to remove infirmity and disease. He shows Himself deeply concerned for the physical life of man, and the needs of the body. He shows no trace of the Greek, or stronger Iranian, attitude which regards the body as evil in itself. Yet Christ makes crystal clear His belief that the soul, the spiritual integrity—man as he is in his innermost being—is far more important than the body, and we cannot escape the conclusion that He wished man to realize that the soul is indeed something over and above the body, and in a definite way independent of it. ' Take no thought for your life, what ye shall eat, or what ye shall drink ; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment ? ' (Mt 6^{25}). ' And fear not them which kill the body, but are not able to kill the soul : but rather fear him which is able to destroy both soul and body in hell ' (Mt 10^{28}). In these and similar passages, where Christ stresses the need for the strictest discipline of the body for the sake of the soul, the body is seen as a medium for the growth of the soul, and its place is strictly subordinate—as something to be overcome, conquered, and finally, beyond death, outgrown in that state where we shall no longer be men and women, giving and being given in marriage, but independent of this body which makes such demands upon us in this life. In other words, Christ constantly reminds us of the cramping and restricting effect that the body has upon the growth and development of personality, and He stresses in no uncertain manner the need to combat this effect. He more than implies the existence of a sphere where the spirit is free of the hampering restrictions of the flesh, under which He too is forced to live His earthly life.

We cannot leave this matter of the limitations imposed on Christ by His body, and the purely human reactions demanded of Him by that body without considering two important difficulties, namely, those concerning suffering and temptation.

Let us first take the question of suffering, or pain. Did Christ suffer as other men suffer—or did the fact of His ' Divine ' consciousness, in some way we cannot explain, make Him able to avoid or over-ride it ? Many theologians have held that while God *feels concern*, it is unthinkable that He should *suffer* by having something inflicted upon Him—something which, being contrary to His will, could cause Him distress. Likewise, Christ (according to this view), though clothed in a human body, did not in His Divine consciousness suffer the pains of the body. Those pains were suffered in the human consciousness, which was separate, though in union with the Divine. This division of consciousness to safeguard the Divine impassibility was by some early theologians explained in terms of the doctrine of ' anhypostasia,' which meant that the human side of Christ was an almost impersonal humanity, and that it was on this level that Christ's human reactions were experienced. The weakness of this theory has been fairly dealt with by H. M. Relton (*A Study in Christology*) and D. M. Baillie (*God Was in Christ*, 90–93).

Since we believe Christ's consciousness to be one and undivided (see ' The Christological Problem,' in The Expository Times, lx. [April 1949], 176),

both Divine and human, it follows that Christ endured at least all that man endures, and in exactly the same way. Consciousness inhabits the body completely, as one organism (despite the awareness of the independence of the spirit). It is not like a man in a suit of armour, unaware of what touches the hard casing—but intertwined with, and growing in action and reaction with that body—a single being. If Christ's Divine-human consciousness is one, then its relationship to His human body will certainly not be *less* intimate than that of a normal man, since He wishes to make even finer use of it. His purpose was precisely to reveal God through the medium of the human body, and to show how much of the Divine character can express itself in human terms.

The exactions, demands, and constraints of the body upon His consciousness must be unconditionally recognized. It has long ago been pointed out that the sensitive man suffers pain more keenly than the hardened, more brutal, man, and we may add, in Christ's case, that the pains caused by physical agents also caused Him greater mental distress because of His greater realization of those actions performed by evil or thoughtless people. It is, however, debated that this increased sensibility to physical pain or suffering is offset by the incomparable advantage of His Divine consciousness, or at least by the fact that His perspective must be in some way different from that of sinful man. It is maintained that He had advantages which enabled Him to understand, and accept and deal with such suffering as no ordinary human being could.

Is such an argument really valid? What are those attributes or qualities which are claimed to give Him an unfair advantage in His human existence as compared with other men?

We believe that the essential truth about God revealed in Christ is that He is a Person: that whatever else His infiniteness, omnipotence, omniscience, etc., may mean, all these attributes are part of His wonderful Person, and are subsidiary, in a sense, to His Loving Selfhood. If we accept the revelation in Christ, the central truth about God is that above all else He is love and holiness, mercy and righteousness. Therefore we may say that *all* God's attributes are personal, since they are part of Him. Christ reveals what is essential in God, when He reveals God's personal character. Likewise, Christ Himself is a person: His selfhood, as it includes the human consciousness and that wider, though concentric, Divine consciousness of His, is most fully expressed in personal terms. If that is so, then in the whole of human experience, from ecstasy of joy to agony of suffering, what possible advantage does such 'Divinity' give Christ over other men, except in infinitely greater sorrow when confronted with sin, as well as more intense joy in the presence of good, than other men can experience? 'There is no sorrow like unto his sorrow.' He cannot escape from the reality of His humanity into a hypothetical abstraction of Divinity—for Divinity is even more intensely *personal*. Because He is Divine as well as human, He is more completely human than any man, for all man's experiences are the concern of the Father's Son, and not the least of those experiences are they which follow on pains inflicted on the human body.

Perhaps an even more important objection is that which credits Christ with moral immunity, setting Him above the tension created in the human consciousness by temptation. It has been stated that His will was so attuned to the purpose of His Father that He never once experienced the attraction of sin in any form. Such a view makes parts of the New Testament unintelligible. True, it is possible for the good will to identify itself with goodness so completely that many things that are temptations to one person hold no attraction for another. *But the good will is not identified with goodness until it has faced a moral issue*—a temptation—*and won a decisive moral victory*. It is in constant danger until it is tested, and has proved its complete mastery over a particular sin. It is through tension that moral goodness comes into being—at least on the human level. There are temptations which inevitably come to a normal, healthy, human being. Not to be tempted is to be abnormal. Temptations differ, but they come in some form to every man and woman. It is certain that those who claim to have felt little temptation are not found among the noble souls of history. Where there is little moral tension there is little growth, and little sympathy or understanding of the life of other people. Such was certainly not true of Christ. If we examine the story of Christ in the Gospels, can we have any doubt about the battles He had to fight within Him? Apart from His great struggles in the Wilderness and in Gethsemane, there were times when the hatred and folly and blindness of people whipped His spirit into a tumult. We feel the surge of His emotions beneath the surface, and sense the tenseness of the battle. He, too, must have felt the temptations of the flesh in His healthy body, and He had overcome them before embarking on His ministry. He was sinless through conquest. Christ *chose* to be sinless; *i.e.* He was sinless within a setting of moral freedom. There is no personality, as we understand it, without freedom to choose between right and wrong. The human body is the environment within which that freedom is exercised, and the

personality is able to develop. To be able to grow is to be open to moral choice, *i.e.* open to temptation. If Christ is to have relevance for human life in His Incarnation, then we cannot deny Him freedom of will—He cannot be above moral challenge. In His bodily existence He accepted the physical conditions which had their own subtle attractions. This meant deliberate choice for Hi as for other men, and for Him also it was only t greater attraction of an alternative—the ho will and love of God—that enabled Him to ov come the temptations of the flesh, as it enabl Him to gain the victory in the Garden, and in t Wilderness.

Contributions and Comments.

Romans viii. 28.

In The Expository Times for November 1949 the Rev. Eric H. Daniell finds exegetical difficulties in the A.V. of Ro 8^{28}.

I would like to refer him to the Rev. E. C. Blackman's remarks in the number for May 1939, where the suggestion is made that Paul is here giving expression to a conception of Providence which was widely known in the first century A.D., and which had been popularized by the Stoics.

With regard to the philological difficulties of the verse, I may be pardoned for referring to my own note in the number for July 1938, where I showed that no single parallel can be adduced from the Greek of any period to the construction of συνεργῶ +the Dative of person+the Inner Accusative of respect+a prepositional phrase with εἰς, so that C. H. Dodd's translation 'With them that love Him God co-operates in everything for good' is unlikely, though not impossible.

I also showed that the causative use of συνεργῶ, which Mr. Daniell postulates is not unequivocally attested. Philologically, the translation 'Everything works together for good with them that love God' seems thoroughly sound; nor is it, on Professor Blackman's view, exegetically unlikely.

J. Gwyn Griffiths.

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κολοβοδάκτυλος.

The epithet 'stump-fingered,' which Hippolytus says was applied to St. Mark is surely best understood as referring to a physical disability—'either mutilated or stunted in one or more of his fingers.' So F. J. Rae, who wisely adds that the explanations offered for this infirmity of the flesh 'possess no probability.' [1] The deformity must have called attention to itself rather than to its cause. It would not raise deeper questions as the case c the man 'born blind.' [2] Though there may hav been people down the centuries in the cities an towns of the Near East who tended to mak capital out of their troubles, there must have bee others able to sublimate their disfigurement wit out taking umbrage at being described in terms o the particular defect. After all, the disfiguremen in question may have been honourably acquired as would certainly be the case to-day with th respected and beloved Commander of the Ara Legion, who is known familiarly both sides of th Jordan by the sobriquet of *Abu Hunaik* [3]—through having sustained a facial wound. This use of *Abu* in common vogue through Arabic-speaking lands can be substantiated by reference to the glossary of books on the Near East.

The recent volume of H. R. P. Dickson, *The Arab of the Desert*, has a list of seven 'uses'—one of which *Abu Saiyaha* is applied to the 'white blaize' on a horse.[4] The compound turns up in the names for fish, animals, vegetables, and places,[5] accountable by some peculiar circumstance or characteristic. A man who wears spectacles would be 'nicknamed' *Abu 'n Nazzara*; or who wears a sheepskin *Abu Farwa*. We have even heard the sobriquet of *Abu Gold Teeth*. Abu may be used, too, in reference to a propensity. Thus a popular Jewish orthopædist in Jerusalem has been known for years by a large clientele of Arab patients and their friends as *Abu Jabsin* 'Father of Plaster,' due to his unfailing remedy of plaster-casts for healing broken limbs! If there is a difference between *Abu* and *Ibn* (son) in 'nicknaming,' perhaps the latter veers toward matters of character while the former is used for the more obvious allusions. The New Testament use of 'Bar' [6] mostly has implications of character. *Abu*, how-

[1] *D.C.G.*, ii. 120; cf. *H.D.B.*, iii. 247; Moulton and Milligan, 353; Swete's Commentary on St. Mark.

[2] Jn 9^{2}.

[3] Diminutive of *chin*.

[4] P. 604.

[5] For places Abu Hamid in the Sudan or Abu Sinan in Galilee.

[6] *E.g.*, Barnabas, Bartholomew.

ever, is something more tangible; and usage modern and presumably ancient would seem to support the application of 'stump-fingered' to St. Mark as implying something personal and obvious.

It is true that there are a couple of words Arabic might employ to render κολοβοδάκτυλος; one of them even meaning some one with a whole hand missing and the other more likely, with the implication of anything 'curtailed'—and used too in a metaphorical sense.[1] But it is more probable that the usual picturesque *Abu* with the appropriate noun in construction would be preferred—*Abu Maqtu'*—'Father of the severed finger.' In any case there could be nothing derogatory in a 'surname' of this description, but rather something distinctive, possibly even distinguished.

ERIC F. F. BISHOP.

Glasgow.

[1] 'Aqta' and 'Abtar.

Entre Nous.

Herbert Hensley Henson.

'Reviewing is almost a lost art. Books are described more or less fairly, and their authors are referred to in a manner hostile or friendly. But there is rarely an attempt to consider or appraise their actual substance.' So Hensley Henson in the third massive volume of *Retrospect of an Unimportant Life* (Oxford University Press; 25s. net). But what is a reviewer to do when the book has hardly any substance? In this volume Henson has left his greatest days behind him; he is very old, and seriously blinded and sadly handicapped thereby; like most men in those war years, even he faced disappointingly meagre congregations, only a shadow of what he had known. It is all on a small scale. And sometimes he seemed to lose heart a bit, and faith in what he was attempting. 'Sermons are so patently and overwhelmingly futile, that no considering preacher can reflect without dismay that he has no other instrument therewith [ought this to be wherewith?] to wage His battle,' yet only two pages later he is sure that 'there are moments when words are the most potent facts, and this is one of them.'

The valiant fighter is not tamed. 'My own habit of ruthless recklessness in talk' is far from wholly corrected. Of Laud he remarks that he was destitute of any kind of originality—he was totally lacking in personal magnetism, and had an ungenerous impersonal nature. Nobody loved him, and he loved nobody.'

But contemporaries are not spared. 'Little short of a surgical operation would be necessary to induce Headlam to acknowledge that he had blundered.' Or this on Hugh Cecil—'I was astonished at the obsoleteness of his opinions, the subtlety of his arguments, and cast-iron rigidity of his mind. He is the medievalist in the methods of his reasoning, the strength of his prejudices, and the obscurantism of his outlook.' Yet, much as he differed from Gore, Henson commends him 'for his lack of venom,' and claims to have walked with him as friends in the House of God.

Baxter played a great part in Henson's mental history. After the manner of that master's 'Self Review,' one of the most honest things in literature, he too looks back over his life, wondering if here and here he acted rightly. A devoted supporter of an Establishment, after the Prayer Book incident he changed his mind. Yet, though it irritated him to be told it, he had only to look across the Border to find a Church Established and yet spiritually Free.

In the Articles of the Church of Scotland stands 'This Church has the inherent right, free from interference by civil authority, but under the safeguards for deliberate action and legislation provided by the Church itself, to frame or adopt its subordinate standards, to declare the sense in which it understands its Confession of Faith, to modify the forms of expression therein, or to formulate other doctrinal standards, and to define the relation thereto of its office-bearers and members, but always in agreement with the Word of God and the fundamental doctrines of the Christian Faith contained in the said Confession, of which agreement the Church shall be sole judge, and with due regard to liberty of opinion in points which do not enter into the substance of the Faith.' That has been specifically accepted by the State.

That liberty was won at the price of centuries of sacrifice for principle. And, perhaps, the Church of England cannot reasonably hope for it on easier terms. For his part, Henson was uneasy. 'I can not believe that the Church of England can much longer avoid disruption,' he writes gloomily.

An interesting part of the book is an open letter in which he undertakes to set down the crucial facts of his spiritual history, as distinct from his public services. It is frank and honest and moving. But, surely, curiously superficial. His musings on his ordination, for example, are quite oddly man-centred. There is little of those wonderful words

of Christ, 'Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain.'

On the whole, this book gives some validity to one of its own confident judgments: 'The world is a very odd place, and the oddest thing in it is the Christian Church.' A. J. Gossip.

Speaking to the Children.

In the May number of The Expository Times Dr. Gossip said 'many are pathetically futile at it,' but, he added, referring to the chapter on Children and Worship in Dr. Coffin's *The Public Worship of God*, 'they might find here a road leading them to better things.'

Dr. Coffin believes in a Ministry of the Word for children—something provided specially for their benefit in the Sunday morning service, and he suggests a number of suitable themes for a short series of talks. 'How the Gospel was carried to our Forefathers'; 'Modern Missionary Biographies'—'a useful source is *The Romance of Missionary Heroism*, by J. C. Lambert'; 'Great Christians'; 'Leaders of the Reformation.' The preacher has a vast advantage, in his opinion, when he has the assistance of an object. He gives several illustrations of how objects can be used tellingly, and we quote one of these.

'I was once quarantined in a ship for some days, and reduced for literature to what was at hand. The ship was Japanese, and the only book in English was a volume containing the international signal code. With its help, I watched the ships entering the harbor and read their signals. I drew the flags; and at home my wife cut them out of cardboard and painted them in the right colors. A mast-head was rigged which could easily be lifted up and attached to a side of the pulpit, and the signals run up. One signal, which I saw repeatedly hung out from entering ships, read: "I need a pilot." It is not necessary to amplify that text. Another signal read: "Have you any combustibles on board?" (There were hostilities in Manchuria, and ammunition was being transported to the forces.) "One would think poorly of any man or woman, boy or girl, without a temper, or without strong feelings which blaze up in indignation against wrong. Our Lord chose an apostle with so hot a temper that once he could not control himself, but cursed and swore. It takes dynamite to blow tunnels through mountains. When the subway was being dug in New York City, one saw a wagon painted bright red and marked 'Explosives' driven through our streets. Drivers took care not to bump into it. But those explosives blasted the long passages through solid rock where we travel up and down town to-day. There was another signal, recorded in the code book just after this question, 'Have you any combustibles on board?' It read: 'Yes, but they are safely stored.' Temper, strong feelings, are most valuable if they are safely stored. Only One can do that for us. (A talk of this sort to be effective requires vividly delineated instances of combustibles which go off in human situations; and while this type of address holds the minds of children, there is ample chance to bring in an application or two for grownups—the boss, whose office boy says: "Watch out! The old man got up on the wrong side of the bed this morning. He's handing out huge chunks of his mind, and handing 'em out red hot.")

'Another set of signals has to do with depth. A vessel inquires, "How much water is there in the channel?" and in reply it is asked, "How many feet do you draw?" One need not amplify the application: shallowness in old and young is appallingly common in our land. One may put side by side with this illustration of depth our Lord's metaphor from agriculture, of the seed which fell on soil where there was "no deepness of earth," so that it could not form roots; and, while it made a momentary show, was soon "scorched" and "withered away," Matt. $13^{5.6}$. (A copy of the *International Marine Signal Code* may be found in most public libraries of any size.)'

Another new book should also prove of real help in the preparation of addresses to children. The author is the Rev. John Wilding, who has contributed on a number of occasions to 'Virginibus Puerisque.' It will be remembered what a high standard he set in those talks. The title of the volume is *Put in Your Hand* (Lutterworth Press; 5s. net), 'an open invitation,' Mr. Wilding says, 'to my fellow-ministers to help themselves to anything in the following pages that may be of service to them. Many of the ideas are fully worked out in the form of an address which either has been, or could be, delivered as it stands. But all that most of us require is "an idea." Give us something to work on and we can do the rest for ourselves. I simply offer here some ideas which have come to me in this most fascinating part of our work.'

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

ERHAPS the writings of Professor Nels F. S. FERRÉ re not so widely known on this side of the Atlantic s they ought to be. There has just been published ne third, and not yet the final, volume of a series nat he is producing under the general title of Reason and the Christian Faith.' The first two olumes were entitled 'Faith and Reason' and Evil and the Christian Faith.' The new volume entitled *Christianity and Society*.[1] One does not equire to read far to realize that Nels FERRÉ has omething to say, and that his is a mind of great ndependence and force.

Let it be said at once that the going is not easy. here is nothing slick or superficial in his thought. While evidence of extremely wide reading is to be ound, it is obvious that FERRÉ is making his own ndividual contribution, and, like most original hinkers, he demands a sustained and concentrated ffort if he is to be fully understood. This is particularly true of the first two sections of the present olume, which deal with 'The Eternal Purpose nd the Cosmic Process' and 'The Church and the Vorld.' It may be of greater value to readers of his magazine if we refer to Section III: 'Concrete onsiderations.' There he deals with the Christian erspective on War, on Property, and on Education. We shall select his treatment of Property r more extended consideration.

It is to be regretted that a volume published by acmillan in 1914 on 'Property: Its Duties and s Rights' is now difficult to procure. There, nder the editorship of Bishop Gore, contributions n this theme of increasing importance for us to-day ere made by Rashdall, A. D. Lindsay (as he ien was), A. J. Carlyle, H. G. Wood, and Scott olland, all of course writing from the Christian oint of view. As the field is a difficult one, and conomics not a science in which many obtain astery, Christian thinkers have been inclined to ass it by. Nowadays there is no escape from it, nd FERRÉ at once declares outright that economics always *applied theology*. Refusing to regard the conomist as sufficient unto himself, he insists that the larger setting of economic theory must constantly be brought before him in order to guide him 'both in the further interpretation of his subject and in its more wide-visioned application to social life.' 'Our first job is to affirm that all property is from God.' It exists 'in order to teach us all to know and to love God better through service.' 'Service to God and to man through the legitimate use of property is one of its intrinsic purposes for being.'

His next point is that property is not only *from* God, but *for* man. 'Property is properly ours, even over against God, in the sense that the husbandman has gone away for a journey.' God has given us an amazing length of rope, he says. At this point he remarks that while, in the atomic age, there ought to be more time and opportunity for public playing and mass entertainment, 'collective creativity in the realm of common leisure,' nothing can quite take the place of personal associations with intimate bits of property, like the underlined and thumbed volumes in one's personal library. While he approves the saying that 'Reasonable material security is a basic essential of life,' he is at pains to point out that the Christian life is a pilgrim one. 'Yet for creativity he needs the general predictability of a secondary security, which is always open, nevertheless, to God's inscrutable providence.'

But having made his first two points he goes on to emphasize the redemptive and creative functions of property. Very effectively he shows how in the modern world we must give more and more impersonally. 'Without losing the personal touch of intimate giving, we have to give our main contributions through large agencies that reach effectively and well into the areas of need.' Then he declares his belief in a Christian Communism. Communism, he says, is a right good word. We have falsely surrendered this ideal to the Marxists. Going on to discuss planning, he deals with the danger of Totalitarianism. Only social planning backed by the creative dynamic of a religiously rooted community can answer the problem.

Harper; $3.75.

All this leads up to a discussion of Capitalism and Communism. Scared as we are by Communism, we ought to remember that technological development throughout the whole world is ushering in a new era. 'The right course for the Church is not to fight the flood of the future, but to have ready for it the larger stream of God's eternal purpose within which to cleanse and to redirect it.' His discussion of Capitalism is a very fair one, in the course of which he pays full tribute to the ever-rising standard of living that Capitalism has made possible. He also recognizes that the Capitalism of to-day is very different from that of the nineteenth century, and points out that human nature vitiates 'any system at all that actually operates in history, including most decidedly the Christian Church as an institution.' 'Not to be thankful for the Capitalist era, as a whole, is to fail to see the push of history and the power of the fuller Purpose within cosmic process.' 'God's push has been powerfully preparing the conditions for a new day.'

Now, however, something better is required. 'A new world needs *now* a better handling of our problem. Why do we not, then, choose Marxism?' His answer would be that it is bad theology and bad anthropology with consequent bad economics and bad sociology. Marxism is bad because it believes in the inherently good man when he is cleansed from the selfish drives generated by a vitiating economic system. At the same time he contends that, when Christianity lost nerve and despaired about historic hope, Marxism maintained the faith, and held it to be possible that there could be 'a new classless day and a force-free society.' 'Actually,' he says, 'there was more hope and faith in Marxism than in much actual Christianity.' He stresses the importance that Marxism assigns to the fact that the original purpose for creation was good, and that the real struggle with evil in corporate form must precede the better day. 'If Marxism should conquer the whole world, this might be merely the prelude in economic arrangement to the blossoming forth within it of the deeply sowed seeds of Christian faith and expectations.' A sentence follows which is likely to be the subject of debate in many different circles. 'Marxism may be God's means to Christian fulfilment in history.' In all discussions of Communism in one form or another it is striking to observe how Christian thinkers are emphasizing the place it occupies in God's providential order, and FERRÉ is no exception.

He hopes, however, that Christian Communism will win the day, and he thinks that such a new economic system is coming. What he would prefer is what he calls Christian democratic socialism. all this it would be easy to offer points of critici but it should be recognized that FERRÉ is possess by a deep evangelic concern. He concludes stressing again the necessity of the 'spiritu motivation.' Marxism is setting out to meet t needs of the common man, clamouring for a n day. 'And it is being believed. Its inadequ myth is operationally dynamic. Yet we know th Marxism sweeps the world on borrowed fait The dynamism it displays is really part and par of the Christian faith.

Taken as a whole, the discussion that FER offers is lusty and challenging, and his writin generally cannot be ignored.

The literature of Biblical exposition proce apace. This month we take notice in th columns of two recent additions to that literatu One is the last of the series of the Moffatt Ne Testament Commentary. As many of our reade must know, the expositions in this series are bas upon the late Professor James Moffatt's Engli Version of the New Testament and not upon t original Greek. It is a series that has been provi of great value to many teachers and preachers.

It has now been completed by the publication the Commentary on the Epistles to the Thess lonians.[1] The work was entrusted to the Re William NEIL, B.D., Ph.D., Lecturer in Biblic Studies in the University of Aberdeen, who ha amply justified the confidence placed in him. Th previous writers to whom Dr. NEIL acknowledge his particular indebtedness are Frame, Milligan Dibelius, Bicknell, Denney, and Moffatt. Wit their help he has tried not only to reach a tru interpretation of the text but also to fulfil th chief aim of the Moffatt series, which is to brin out the religious meaning and message of the Ne Testament writings.

In the pithy and pointed Introduction Dr. NEI shows himself to be on the conservative side in th matter of the date and authorship of those Paulin Epistles, and he defends his critical positions wit skill and competence. As for the Commentary, i is written in clear and untechnical language an with logical vigour, and with an eye upon th conditions of our time. We quote a characteristi passage from the exposition of the 'Work or Want section of the Second Epistle. In affirming tha the Apostle does not here offer a general theor regarding work but seeks to point out that wor

[1] Hodder and Stoughton; 10s. 6d. net.

as the value of making a man independent, r. Neil says :

' He neither regards it [work] in the spirit of n 3[19] as an unfortunate necessity brought about y the Fall, nor in the modern Christian sense, as omething to be done to the glory of God. He ssociates himself from the general Greek view, hich regarded manual labour as the vocation of aves and not of gentlemen, and supports the ewish rabbinical insistence on the dignity of hard ork. His own training as a rabbi had necessarily cluded an apprenticeship to a trade—despite his ther's probable affluence—and this no doubt oloured his outlook. The Talmud teaching was rystal clear—that service of the community in ie most menial task was honourable, though the Visdom scribes had inclined to the Greek view.'

And Dr. Neil continues : ' In this case all he is oncerned to stress is that it is a right and proper ing for a Christian man to be self-supporting nd not to live off the community. He assumes iat employment is available, and takes no account f such a phenomenon as enforced idleness in an dustrial society.'

The other recent addition to the literature of iblical exposition of which we here take notice is Commentary on the Fourth Gospel by Professor . J. Wright, B.D., Ph.D., now of St. Augustine's ollege, Canterbury—*Jesus the Revelation of God*.[1] is a republication, with additions and revisions, the part contributed by Dr. Wright to a tri-artite work published by him in 1937 in collaboration with Dr. H. D. A. Major, Principal of ipon Hall, Oxford, and Dr. T. W. Manson, of ie Chair of Biblical Criticism and Exegesis in the niversity of Manchester. Dr. Major did ' Mark,' r. Manson ' Q,' and Dr. Wright ' John,' and the ook, which was entitled ' The Mission and Message Jesus,' was a comprehensive work on the Four ospels in the light of modern research.

It has not been found feasible or possible, we e here told, to republish this work as a whole, ough there have been many requests for this om all sorts and conditions of Christian people this country. But Dr. Wright has in the circumstances done well to republish his part separately. The result is that we have to hand a Commentary comparable to the Moffatt Commentaries except that it is on more elaborate lines and is based on the text of the Authorized Version.

Yet it puzzles us to grasp how it comes about that Dr. Wright is now of the opinion that the day for theological and religious *symposia* is about over for the time. Has there been any change in outlook since 1937 to make the republication of ' The Mission and Message of Jesus ' undesirable ? Some of us may not care much for works of composite authorship, but it is strange to find Dr. Wright after only thirteen years deprecating the republication of this work as a whole.

Here the critical standpoint is not so conservative as in the Commentary already noticed. It is maintained that the Fourth Gospel belongs to the first century, but that its author is unknown. It may, however, be said of him that he was a Palestinian Jew and that he may very probably have had some contact with Jesus.

As for the Commentary that follows upon the Introduction of about one hundred pages (one-fourth of the book), it is also clearly and vigorously written, and it reflects deep personal convictions on the author's part. We conclude with a good specimen of the style and content, coming under the exposition of the Allegory of the Good Shepherd.

' The metaphor [of the Shepherd] is one that was congenial to the Hebrew religious mind. How more naturally would a pastoral people express religious thought ? Abraham, Moses, and David were shepherds. When men speak of God, they use the language of their own interests and occupations. How else can they speak of Him but in such figures ? " The Lord is my shepherd," said the Psalmist. God is " the shepherd of Israel." When the prophet of the Exile wished to speak of the Divine care of the nation, he used some of the most beautiful words ever written : " He shall feed his flock like a shepherd : he shall gather the lambs in his arms, and carry them in his bosom ; and shall gently lead those that are with young "—words which received from Handel a musical setting as beautiful as themselves.'

[1] Hodder and Stoughton ; 25s. net.

Living Issues in Biblical Scholarship.

The Place of Oral Tradition in the Growth of the Old Testament.

By the Reverend Professor C. R. North, D.Lit., D.D., University College of North Wale

It is related that when the Khaliph 'Umar commissioned Zaid ibn Thabit to compile the Quran, the basis of the work was such passages as had been actually dictated by Muhammad during his lifetime. For the rest, the pious man made diligent search, gathering the diverse and fugitive materials from every possible quarter, 'whether inscribed on date-leaves, shreds of leather, shoulder-blades, stony tablets, or the hearts of men.'[1] It is the proud boast of Muslims that the Prophet could neither read nor write—this by way of emphasizing the sheer miracle of the revelation. Whether or not he could read and write, it is practically certain that Muhammad himself wrote nothing of the Quran, and at the same time likely enough that he did dictate some parts of it. The conception of the prophetic 'word' was, in the first instance, of something spoken rather than written. What moved 'Umar to order the compilation of the Quran was that so many of the 'Readers'—those who knew it by heart—had fallen in battle, and the fear that, if it were not committed to writing, 'much of the sacred text might be lost.'

Much the same is true of the New Testament Gospels. They were written after the Pauline Epistles, which, in the nature of the case, were written documents. The materials of the Gospels at first circulated orally, and it was not until towards the close of the age of the Apostles that the need for written Gospels began to be felt.

The parallel between the Quran and the Bible is not, of course, perfect. Muhammad himself spoke of 'the mother of the book,' the heavenly archetype of the Quran, the several parts of which were communicated to him piecemeal by the archangel Gabriel. The idea of a book revelation was by this time familiar in Judaism and Christianity, whose 'Scriptures' were extant in manuscripts long before Muhammad was born. The conception of 'the mother of the book' was perhaps derived from the Rabbinic doctrine of the eternity of the Torah. The Priestly Document of the Pentateuch speaks of a 'pattern' of the tabernacle (Ex $25^{9.\ 40}$), and the Chronicler represents David as saying of the projected Temple, 'All this . . . have I been made to understand in writing from the hand of the Lord, even all the works of this pattern' (1 Ch 28^{19}). But in Old Testament times there w no 'mother' of the entire book. The Ten Com mandments, to be sure, were inscribed on table of stone, and said to have been 'written with th finger of God' (Ex 31^{18}). This, however, was qui exceptional. The Decalogue is legislation, an laws would be likely to become fixed in writin earlier than stories (sagas) and prophetic oracle The prophetic 'word' was essentially a spoke word. Jeremiah, for example, as late as the en of the seventh century, had been prophesying fo eighteen years before he dictated any of his oracl to Baruch. It is significant that the 'word' of th Lord which bade him 'Take thee a roll of a book and write therein all the words that I have spoke unto thee against Israel, and against Judah, an against all the nations, from the day I spake unt thee, from the days of Josiah, even unto this day' (Jer $36^{2f.}$), came to him in the fateful year of th battle of Carchemish, and with special solemnity Otherwise, a prophet might conceivably exercis quite a long ministry without its ever occurring t him to insure that his message was set down i writing. That the 'word' of Yahweh should no return unto Him void was in no way dependen upon its being written down.

There is no need for us to assume that th sources of Zaid's Quran, 'date-leaves, shreds o leather, shoulder-blades, stony tablets, or th hearts of men,' were mutually exclusive. Indeed it is antecedently probable that a passage would be 'inscribed' in the memory of one or mor people who had not the least idea that it was als inscribed upon one or more of the material medi In other words, written and oral transmissio could be cherished, and for long continue, side b side. To this day, in the East, education largely consists in memorizing texts that are fixed i writing. A man may be highly 'literate,' and a the same time so illiterate as to be able only wit difficulty to locate in a book a passage which h knows perfectly by heart. In ancient times book were rare, and it has been asserted that they were intended not so much to be read, as for reference in case memory should fail. Whole 'books' migh be known by heart by people who never read them There is nothing in itself impossible in the traditio (2 Es 14^{19-48}) that Ezra dictated anew the contents of the sacred books which had been burned when Jerusalem was destroyed in 586 B.C. Indeed, we

[1] Sir William Muir, *The Caliphate: Its Rise, Decline, and Fall*, Revised ed. [1924], 152.

may even wonder whether the exiles could have carried bulky manuscripts with them to Babylon. In any case, they could quite conceivably carry such literature as they possessed, in their hearts, without adding to their impedimenta.

It has long been recognized that the roots of the Old Testament lie in oral tradition. Evidence of this is to be seen even in the structure of written Hebrew, with its simple sentences strung together by *waw consecutives*, its use of participles to describe attendant circumstances, its repetitions—for example, the 'so they went both of them together,' in the story of Abraham's sacrifice of Isaac (Gn $22^{6.\ 8}$)—its use of direct speech, and its frequent vivid particles, like *hinnēh*, 'behold.'[1] Even the Wisdom literature, which, as literature, is relatively late, had its roots in oral tradition. This is clear from a comparison of the detached proverbs which form the central corpus of the Book of Proverbs (Pr 10^{1}–22^{16}) with the introductory chapters (1^{1}–9^{18}), which consist of a number of short essays, and were almost certainly composed as written literature. Even laws, and comprehensive legal corpora, which would have a certain priority in the demand for written fixation, could circulate, and perhaps even be composed, orally: witness the Decalogue and the 'pentads'—groups of five—in the Book of the Covenant (Ex 21^{7}–22^{17}), which could easily be told off on the fingers, and presumably memorized by judges who had no written copy.

It is, however, around the early sagas and the prophetic books that discussion about oral tradition is most lively, and where the consequences for our understanding of Hebrew history and religion are most far-reaching. That the 'JE' stories of the patriarchs, the Exodus, the wilderness wanderings, and the exploits of the Judges, at first circulated orally, is a critical commonplace. Even those of us who learned our Pentateuchal Criticism a generation ago were taught that the old sanctuary and other legends were recited 'around camp-fires' in the early days of the settlement in Canaan, until they were committed to writing by the authors whom we know as J and E—whether in the exact words of the oral narrations, or as the highly polished new creations of their own literary genius—in the ninth and eighth centuries B.C. The latest writer on the subject, Martin Noth,[2] supposes that J and E depended upon a common body of tradition, which he designates by the siglum G (= German *Grundlage*), though he leaves it an open question whether this G was extant in written or still only in oral form.[3] As to the prophets, we still speak of the canonical prophets, Isaiah, Jeremiah, Ezekiel, and the Twelve, as 'the writing prophets,' but the term is now only a term of convenience. Nobody supposes that the prophets 'wrote' their own 'books.' 'Most of them,' says Professor T. H. Robinson, 'seem to have been content to leave the preservation of their message to the memories of those who heard them, and there is nothing which definitely proves that any of them was interested in the literary conservation of his work.'[4] The first stage in the compilation of the prophetical books would be the setting down in writing, or—as some prefer to think—the reverent treasuring in the memories of his disciples, of oracles and autobiographical memoirs of this or that prophet. It is not impossible, though it is not very probable, that a prophet might himself supervise this initial operation. In any case, a particular collection would circulate under the name of a particular master. In course of time oracles from other sources than that of the master himself would be attached to the collections. Finally, the separate booklets were brought together to form the books as we now have them. During the whole process, especially in its later stages, there would be accretions of materials which did not derive from the original master, and the disciples would venture to frame oracles themselves, in the style and spirit of the master, so far at least as they were able to grasp his mind and message. Accordingly, one of the main tasks to which literary criticism has addressed itself has been to try to determine what in the collections was the 'genuine' utterance, the *ipsissima verba*, of the prophet whose name a collection bears, and what is 'not genuine,' and so to recover a picture of the master as he actually was in life.

In 1935 the Uppsala Professor H. S. Nyberg published a volume of Studies in the Book of Hosea.[5] It was not a large book—less than a hundred and fifty pages—and it was chiefly concerned with the textual criticism of Hosea. But the twenty pages of introduction included some four or five which were startling in their implications for literary criticism. Nyberg's thesis was that tradition in the East is seldom purely literary; it is preponderantly oral. The written Old Testament was a creation of the Jewish community after the Exile; what preceded it was certainly only in small measure fixed in writing. We have to reckon with circles or centres of tradition, which preserved

[1] Cf. J. Hempel, 'The Forms of Oral Tradition,' in *Record and Revelation*, ed. H. Wheeler Robinson, 28–44.

[2] *Überlieferungsgeschichte des Pentateuch* [1948].

[3] *Ib.*, 40 ff.

[4] *Prophecy and the Prophets in Ancient Israel*, 51. What follows is a summary of the position which Professor Robinson, as much as any living scholar, has made familiar to students of prophecy.

[5] *Studien zum Hoseabuche. Zugleich ein Beitrag zur Klärung des Problems der alttestamentlichen Textkritik.* Uppsala Universitets Årsskrift [1935], vi.

and handed on the material. It is obvious that material handed on in this way was bound to suffer some alteration, but we have to do with transformation of living materials, not (this with reference to the textual problem) with corruptions of written texts. Nevertheless, from all that we can make out, the material would be much better preserved by this method than if it had been early fixed in writing. At the primitive stage of culture memory is much more reliable than writing—at least so Nyberg asserted. All the same—and here is the sting in Nyberg's thesis—Old Testament research ought earnestly to consider whether it is any longer possible to recover the *ipsissima verba* of the prophets. The problem is much the same as that which faces the New Testament critic in his endeavour to get back to the original words of Jesus.[1] Similar views were expressed a year or two later by the Norwegian scholar, Harris Birkeland,[2] who said that the question of the *ipsissima verba* of the prophets can be solved, if solved at all, not by literary but only by traditio-historical means.[3]

The effect of Nyberg's few paragraphs was like the cake of barley bread which tumbled into the camp of the Midianites, or, if that is too violent a simile, it precipitated a literary-critical landslide, at least in Nyberg's own university. The roots of the 'Uppsala School,' as it has come to be called, are complex, but the emphasis upon oral tradition is derived immediately from Nyberg. Nyberg's thesis was taken up enthusiastically, particularly by Professor Ivan Engnell, and applied particularly to the early sagas and the prophetical writings.

(1) First, in regard to the saga materials in the Pentateuch.[4] Engnell starts from Nyberg's statement that little of the Pentateuch was extant in writing in pre-exilic times. Most of what was written by then was of a legal character; the narratives circulated mainly orally. There were never any 'documents' of the kind that literary critics have postulated. Deuteronomy was originally no part of the Pentateuch. What is generally designated P is a fairly accurately definab quantity, but even 'P' was never a documen and much of it is pre-exilic and so comes with the category of orally transmitted material. A to 'J' and 'E,' although some such strata tradition may once have existed, they were alread at the stage of oral tradition so woven togethe that it is now an impossible task to try to resolv them. In particular, the divine names criterion not a valid criterion for source-analysis.

If I understand him aright, Engnell is mor positive than Nyberg in his attitude to the fixit of oral tradition. Nyberg had laid it down tha oral transmission was, in pre-exilic times, mor reliable than written; but he assumed, neverth less, that it would be subject to change over period of years. Engnell, for his part, insists tha the tradition-materials were faithfully preserved with but little overworking. He also says that th circles of traditionists worked not only with units but with complexes and collections of traditio He even speaks of 'oral "literature"' before th days of written fixation. Written fixation by n means implies something new, but a setting dow in writing of what had already received a fixe form in units, complexes, and collections of tradi tion. Very well: if 'oral "literature"' can hav as much fixity as written, does it matter whethe the tradition is oral or written, or a mixture o both? And is there any valid reason why we should not apply source-critical methods to the study of it? Evidently not. And if oral tradition was so faithfully preserved as Engnell says it was can we be so sure as he appears to be, that it is a hopeless task to try to resolve it into its components?

This, of course, is not to say that the documentary hypothesis of the composition of the Pentateuch must therefore stand. It is only to say that it, or something like it, may still be the right solution, even on the assumption that we are dealing, for the pre-exilic period, mainly with oral rather than with written sources. Whether the familiar J, E, D, P hypothesis is true or not, and what modifications of it, if any, are called for in the light of present-day knowledge, is entirely a matter of evidential probabilities. Into the nature and extent of those evidential probabilities it is impossible to enter within the narrow limits of this paper. All I wish to point out is that the Uppsala emphasis upon oral transmission does not—if oral transmission was as rigid as Engnell says it was—rule out of court what is commonly called source-criticism. We are not necessarily dealing with a welter of unco-ordinated and unco-ordinable oral tradition.

(2) Secondly, as to the prophetical books. The main interest of the debate centres in a literary

[1] *Studien zum Hoseabuche. Zugleich ein Beitrag zur Klärung des Problems der alttestamentlichen Textkritik*, Uppsala Universitets Årsskrift [1935], vi, 8 f.

[2] *Zum hebräischen Traditionswesen: Die Komposition der prophetischen Bücher des Alten Testaments* [Oslo, 1938].

[3] *Ib.*, 22 ff.

[4] For Engnell's general position see his *Gamla Testamentet. En traditionshistorisk inledning*, i [Stockholm, 1945], and articles in *Svenskt Bibliskt Uppslagsverk*, ed. I. Engnell and A. Fridrichsen, 2 vols. Vol I was published in 1948; vol. II is in the press. For articles on the Pentateuch and literary-criticism see 'Gamla Testamentet,' i, cols. 645–70, and 'Moseböckerna,' ii.

duel between Engnell [1] and the Norwegian Professor, Sigmund Mowinckel,[2] each of whom has written under the title ' Prophecy and Tradition.' Mowinckel's work is dated 1946 and is largely directed against Engnell. Engnell's is dated 1947, and is mainly a further elaboration and defence of his position. We may therefore deal with it first. Engnell would divide the prophetical literature broadly into two main types, the liturgy-type—understanding the term liturgy in a purely form-literary sense—and the *diwan*-type. To the liturgy-type belong Joel, Nahum, Habakkuk, and Deutero-Isaiah, and it is not impossible that we have in these books the work of individual prophets whom we may properly call ' authors.' To the *diwan*-type belong, for example, Amos, Hosea, and Proto-Isaiah, and here we have the collected results of preponderantly oral traditions which gathered round the authoritative name of a prophet-master. The *diwan*-materials must in each case be treated as a tradition-unit, and we are not free to pluck them asunder and say, ' This is the word of the master and is genuine,' and ' That is not the word of the master and so is not genuine.' We ought not to regard the pre-exilic prophets as monomaniacal messengers of doom, and to cut out all Messianic and consolatory words as ' secondary.' The scheme ' disaster (followed by) salvation ' was old and well-established, going back ultimately to the cult-ritual of which the prophets were ministers. If the tradition-circles operated with the disaster-salvation scheme there is every likelihood that the masters did the same, rather than that the masters dealt only in doom and that their disciples softened the asperity of their message. We cannot say exactly what came from the prophet himself. On the other hand his ' book ' is not to be treated as an ' anonymous mass.' The individual prophet-master set his stamp upon the whole, and his was ' the driving motive.' To seek for his *ipsissima verba*, or to try to write a novelistic account of his life, is mistaken in principle. We know the master himself only through his circle ; yet although we know him only through his circle, we do know the master himself.

To come now to Mowinckel. Mowinckel insists that there must be continuity in research, and that a method which breaks entirely with the past is likely to be eccentric and exaggerated. ' We have not to do with an exclusive alternative : *either* oral *or* written tradition. In reality we have to do with a *both–and. Oral and written tradition already early existed side by side and influenced each other.*' [3] Even if we grant that prophecy, and with it the disaster-salvation scheme, had its roots in the cult, that is not to say that the reform prophets were bound by the cult-formula. The words that came to them from Yahweh were given to them in definite historical situations, not according to any mechanical scheme. This, again, is not to say that the question of Messianic and consolatory oracles still stands precisely where it did a generation ago. Each case must be considered separately and on its merits. As to its being ' erroneous in principle ' to try to reach the *ipsissima verba* of the prophets : ' We are not going to allow any one to deprive us of the right to attempt to let them speak as clearly as possible. In many cases we have perhaps to give it up ; the voice of the prophet sounds there more like a powerful leading melody or as a deep undertone in the chorus of the tradition, or more subdued, flooded by the many-stringed accompaniment of tradition. However, where there appears to be a possibility to ascertain their own words, get hold of the original sayings, approximately such as they once sounded in the streets and market-places of Jerusalem and by the gates of the temple, there we will try to find them by all the means in our power both those of form history, tradition history and literary criticism.' [4] This, surely, is a right principle : if history is the medium of revelation in the Old Testament, it would be highly paradoxical if the Old Testament gave us, not history, but only the history of tradition.

Finally, as if to say that Mowinckel is right, another Uppsala Professor, Geo Widengren, has recently expressed himself in terms which must be causing some embarrassment to his colleagues.[5] I have only space for a single quotation, from his concluding paragraph. ' All the material adduced would seem to point in the direction of a writing down of this (*sc.* prophetic and other Hebrew) literature at a much earlier date than has been assumed of late in some quarters. This is not astonishing at all. The Israelites are from their settlement in Palestine a sedentary people, the prophets appearing in towns and at great cultic centres, not coming from the wilderness nor preaching to any Bedouins of the desert, but delivering their sermons in the midst of an urban civilization, where writing had been the natural means of preserving the oral word for nearly thousands of years. Only for such Hebrew literature as reflects the conditions of a nomadic or

[1] See *Gamla Testamentet*, i ; articles in *Svenskt Biblisk Uppslagsverk*, especially ' Jesajas bok,' i, cols. 1029–33 ; article ' Profetia och Tradition,' in *Svensk Exegetisk Årsbok*, xii [1947], 94–123 ; *The Call of Isaiah*, Uppsala Universitets Årsskrift [1949], iv.

[2] *Prophecy and Tradition. The Prophetical Books in the Light of the Study of the Growth and History of the Tradition* [Oslo, 1946].

[3] *Op. cit.*, 34.

[4] *Op. cit.*, 88.

[5] *Literary and Psychological Aspects of the Hebrew Prophets*, Uppsala Universitets Årsskrift [1948], x.

semi-nomadic people may we assume a more prolonged oral transmission of historical and poetical traditions and narratives.' [1]

If the case is as Widengren says—and his book is sufficiently fully documented—then Engnell's enthusiasm has only revealed what is an inherent weakness in Nyberg's main postulate. Yet it would be a profound mistake to imagine that Uppsala has only discovered a mare's nest. There is much that is attractive and suggestive in the Uppsala position, and it is certain that the rigidity and assumed finality of the criticism of a generation ago will have to give place to something more elastic.

[1] *Literary and Psychological Aspects of the Hebrew Prophets*, Uppsala Universitets Årsskrift [1948], 122.

Literature.

CHRISTIAN BELIEF.

Books on Christian doctrine appear every year. A good, brief book appears only every decade, if as often. Dr. John Whale's book was one such. Here is another—*Christian Belief*, by Dr. Alec R. Vidler (S.C.M.; 10s 6d. net). Like Dr. Whale's, the lectures bound up in this book were originally Open Lectures given in the University of Cambridge. We can only stand back and applaud the authorities on their choice of Christian apologists.

The subjects treated are the cardinal ones: Belief in God, the Work of Christ, the Holy Spirit, the Church, the Forgiveness of Sins, and Eternal Life. Among these we think the discussions of the Holy Spirit and of Eternal Life particularly good. But how much that is admirable is said *en route* on germane themes like revelation, the place of myth in theology, 'realized eschatology,' and the like. Let us hear him, for example, on faith in Christ.

'Faith does not mean the acceptance of demonstrable propositions concerning intangible subjects. It means trust in a person. In the decision of faith a man commits himself beyond what the evidences necessarily require, as he does when he marries his wife. Faith means taking a risk, making a venture, and discovering in experience whether he, in whom you believe, is entitled to make that absolute claim upon the allegiance of your whole life that the apostolic testimony declares that he is entitled to make. Whatever may be the case with other creeds, Christian belief cannot be proved first and practised afterwards. The proof and the practice go hand in hand' (p. 52).

This is only one of many true and luminous paragraphs; and nearly every page has an apt illustration, or a telling quotation. The writing is easy, graceful, clear, and sweetly reasonable, with ever and anon a flash of humour, or even a colloquialism to drive a point home. Dr. Vidler does not shrink from worshipping with other people's incense, and his most frequent and finest quotations are from P. T. Forsyth—witness the magnificent passage on the grandeur and misery of man (p. 33 f.). But our author himself can turn a phrase or coin an epigram with the best. 'Legalism is the going bad of a thing in itself good and necessary.' 'The best description of the Holy Spirit is that He is "God in action in human life."' Or take this account of Holy Communion. 'It is an action in which the Christians look back to the work of Christ done once for all in the recreation of the race, in which they look upward to their Head and are renewed in their dependence on Him and their allegiance to Him, and in which they look forward to the consummation of all things.'

These are only random samples from a book which warms up as you read on, which reveals more Christian insights than many stout volumes treble its size, and which puts everything so clearly and wittily that the reading of its hundred odd pages is a sheer delight. I commend it unreservedly to all whose business it is to teach and preach the Christian Faith.

A. M. Hunter.

THE BIBLICAL DOCTRINE OF ELECTION.

The doctrine of Election does not occupy the place in Christian thinking that it once did. This is partly because it is difficult to dissociate it from the concept of predestination and all that is conjured up in the mind by 'Holy Willie's Prayer.' Even the doctrine of an elect nation is not very congenial to present-day thinking. Yet there is not the slightest doubt that the doctrine of Election does occupy a prominent place in the Bible, in the New Testament as well as in the Old, and, for that reason, in any revival of interest in Biblical theology it must stand high up in the list of 'priorities.'

No man is better qualified to deal with it than Professor H. H. Rowley, and this he has now done in *The Biblical Doctrine of Election* (Lutterworth

Press; 14s. net). He confesses that he has 'always found it hard to understand why it should be supposed that there is anything morally repugnant in God's electing one nation for one purpose and another for another, or one man for one purpose and another for another.' In any case, the Bible is emphatic that He has done so. Dr. Rowley finds a measure of truth in what some Old Testament passages say about the election of Abraham, but he asserts that it is the election of Israel through Moses which has proved religiously the more fruitful. His general thesis may be summarized as follows: the election of Israel was for service, not to privilege, and it involved loyalty to the Covenant which was the response to the election. When Israel as a whole proved disloyal to the Covenant, the election came to be limited to the Remnant. Here there is frequently the thought that it is of the amazing grace of God that the whole people is not consumed and that a Remnant continues to inherit the election. One element of the election to service was a universal mission to the world. This universal mission, while not entirely neglected, was never seriously undertaken. The Jews never entirely freed themselves from the conception of the elect *nation*, though, in so far as they did admit Gentile proselytes to the true faith, they did look in the direction of an elect society which should be international in its membership. In the Christian Church we have such an international society and the Church is heir to the election of Israel, with all the responsibility for world service which the election implies.

There is, of course, nothing new in this, but it is good to have it formulated afresh and presented as a conception which has the highest guarantees of moral and religious justification. The book is written with all Dr. Rowley's clarity, and the reader is not required, as in some of the more severely academic work of the author, continuously to break off his reading to digest some footnote. There are, of course, a good many footnotes, but they need not deter the reader who for any reason does not want to be interrupted in his straightforward reading of the main text of the book. Some readers, indeed, will value the notes as much as anything in the book. They contain summary bibliographies, and perfect little cameos of discussion in which some particularly vexed or difficult problem is made luminously clear.

C. R. North.

ST. AUGUSTINE.

The City of God. A Study of St. Augustine's Philosophy (Nisbet; 12s. 6d. net), by Professor John H. S. Burleigh, D.D., embodies the substance of the Croall Lectures for 1944. This has been an eagerly awaited book, for those who know Dr. Burleigh know how much time and thought and loving study he has given to the work and life and thought of St. Augustine. Dr. Burleigh apologizes that so long a time has elapsed between the delivery and the publication of the Lectures. Let it be said at once that this book is well worth waiting for. It is a book in the finest traditions of Scottish scholarship.

St. Augustine's *City of God* is not an easy book to read. It took St. Augustine no less than thirteen years to write it. It is an admitted religious classic and yet it comes perilously near to fitting the description of a classic as a great book which nobody ever reads. Dr. Burleigh's work should do much to remedy that neglect for he writes not only with masterly knowledge but with infectious enthusiasm. In the first chapter, The End of an Era, Dr. Burleigh traces the background of history against which Augustine wrote. This is a chapter where he moves with easy mastery amidst great historical events, and which contains a fascinating study and estimate of Alaric. In the second chapter he comes more directly to grips with the thought of St. Augustine. Here we have what we might well call St. Augustine's intellectual pilgrimage. The third chapter deals with St. Augustine's attitude to Scripture. It is amazing to see how modern St. Augustine's attitude to Scripture is. He can call it 'the venerable pen-work of Thy Spirit.' And yet at the same time in the *De Doctrina Christiana* he can say, 'A man who keeps a firm hold on Faith, Hope, and Charity does not need the Scriptures except to instruct others.' St. Augustine always was clearly aware of the difficulty of Scripture. 'If Moses were alive I would lay hold of him and ask him and entreat him to unfold these things to me. . . . But if he should speak in the Hebrew tongue, in vain would his words impinge upon my organs of hearing. They would never reach my mind at all. Even if he spoke Latin would his words be the cause of my understanding?' Many a modern divinity student might well take these words as his own! In this chapter Dr. Burleigh quotes from the *Confessions* what might well be called 'The Interpreter's Prayer.' 'May Thy Scriptures be my chaste delights. May I not be deceived in them, nor deceive out of them.' Dr. Burleigh goes on to deal with the Divine Plan of Salvation as St. Augustine saw it; and in the course of this chapter there is a most helpful discussion from St. Augustine's standpoint of the Pauline connexion of sin and death. Thereafter Dr. Burleigh goes on to deal with the Heavenly and the Earthly Cities. Here again we have a masterly discussion of the Augustinian conception of the relationship between Church and State.

In this chapter it would have been helpful and relevant if something had been said of the Heavenly City as Marcus Aurelius and the Stoics conceived it. Finally, there is a chapter on A Philosophy of History.

In view of the excellence of this book it gives us little pleasure to record that never was a book worse printed. There are plain mis-spellings. 'Unreconciliable' appears on page 100 and 'apparant' on page 55. The forms 'Manichaean' and 'Manichean' appear indiscriminately (pages 55 and 86). 'Ticonius' appears on page 104 and becomes 'Tyconius' on page 142. The Latin word '*atque*' appears as '*adque*' on page 67 and the quotation is rightly printed on page 68. 'Cassiciacum' (rightly) and 'Cassisiacum' (wrongly) appear on page 65 within six lines of each other. Professor Hearnshaw appears on page 185 as Professor 'Hernshaw' although he is rightly named in the rest of the chapter. On page 90 there is a footnote in which all the accents in the title of a French book are omitted. On page 155 the word πόλις is amazingly accented as πὸλις. On page 75 St. Augustine's *De Quantitate Animae* appears as '*De Quantitatae Animae*.' Varro appears as 'Verro' on page 160. When Scripture references are given, sometimes the chapters are given in Roman numerals and sometimes in ordinary figures quite indiscriminately. On more than one occasion quotation marks appear at the beginning of a quotation and not at the end.

This book will undoubtedly become a classic on St. Augustine. No one who studies St. Augustine or who teaches about him will ever be able to afford to neglect it. No doubt in some future edition these blemishes can be removed. Dr. Burleigh's book is a book of ripe scholarship and of singular and surpassing excellence. It deserved better treatment from its printer than this singular ineptitude.

WILLIAM BARCLAY.

METHODIST SECONDARY EDUCATION.

Methodist interest in higher education is more deeply rooted than is commonly believed, and in *Methodist Secondary Education*, by Mr. F. C. Pritchard, M.A., Ph.D. (Epworth Press; 20s. net), we see how the seeds which John Wesley sowed when he founded Kingswood School have come to full fruition, and how the traditions and principles of Methodism have found expression in Methodist public and secondary schools.

It is a far cry from Kingswood (1748) and Woodhouse Grove (1812) where Patrick Brontë was the first examiner, to the Leys, Cambridge (1875), and subsequent developments, and the story is long and involved, and sometimes unspectacular. But Dr. Pritchard is a sure guide, and in the course of his researches he has lighted upon some curious and out-of-the-way scraps of information which add interest to his theme.

In two regards Dr. Pritchard has done especial service. Firstly, he has rescued from oblivion the unique contribution made by the Bible Christians, that small denomination now happily reunited with the parent body. The modern Shebbear College in Cornwall owes its origin to the far-sighted policy of Samuel Thorne, one of the founders of the Movement, who in 1834 began a school which later became the 'Bible Christian Proprietary Grammar School.' The story of this noble enterprise and of its most famous headmaster, Thomas Ruddle, is deeply moving.

Secondly, Dr. Pritchard is at some pains to expound the peculiar 'dual system' in Methodist secondary education, by which the governor (a minister appointed by the Conference) was responsible for religious instruction and pastoral oversight, whilst the headmaster (usually a layman, and appointed by the management committee) was responsible for the educational work. This dual control caused many difficulties, and no longer exists, but whilst it lasted it 'kept the schools in close touch with the Connexion and perpetuated Wesley's family spirit.'

Despite the many excellencies of this book and its useful appendixes, one finds here and there a looseness of expression unusual in a historian, which is apt to betray the writer into false interpretations of facts or errors of judgment. Dr. Pritchard is not too familiar with the minutiæ of Methodist history, but on the broad scale he has done good service by giving us this admirable full-length survey of a neglected aspect of the social outworkings of the Evangelical Revival.

WESLEY F. SWIFT.

AQUINAS AND KANT.

The sub-title of *Aquinas and Kant*, by Mr. Gavin Ardley (Longmans; 18s. net), is 'The Foundations of the Modern Sciences,' and the aim of the writer is to show the possibility of a modern synthesis similar to that achieved by Aquinas in the thirteenth century between the philosophy of Aristotle and the theology of the Church Fathers. Many parts of the book are brilliant and illuminating, but as a whole it is not convincing. Briefly, the author's thesis is that Kant's chief contribution to philosophy was to show the activity rather than the passivity of the scientist, who imposes laws upon Nature, always prefers *nomos* to *physis*, is more akin in his methods to the butcher than to the anatomist, and succeeds in an elaborate systematization of artifacts, the purpose of which is the manipulation of experience

rather than penetration into real being. The cardinal error of Kant was, it is argued, his over-elaboration of this insight. He tried to show that the categories were innate in human nature, whereas he should have been content to indicate the subjective or artificial origin of modern science, in which attitude, as a matter of fact, his lead was largely followed though not adequately acknowledged. Now he is coming into his own, and his separation of the phenomenal and real worlds has again to be emphasized. A recognition of the distinction will facilitate a reconciliation between the scholastic *philosophia perennis* and modern science. The latter, if it understands itself aright, does not even claim to give us a knowledge of the real world, and so the way is clear for traditional theology to assert its inherited conclusions regarding God, causation and free-will, and other kindred topics. Procrustes, whom modern scientists adopt as their model, is a good servant but a bad master and ought to be put under restraint. It is held that the two systems, the scientific and the religious, cannot clash because they never meet, or never ought to meet—a rather negative conclusion, suggesting 'You in your small corner, and I in mine.' Surely the prevailing trend in Kantian criticism, that he separated too abruptly between the phenomenal and the real world, might have been an approach to a more positive conclusion, and the author is hard put to it, from his point of view, to explain even the pragmatic success of science, if indeed there is no connexion between it and metaphysics. His own dictum that 'man is certainly the measure of *some* things, but he is equally certainly not the measure of *all* things' should have guided him to a more satisfactory solution.

W. S. URQUHART.

Is there one order for Church life which is the expression of the gospel? Professor W. D. Davies sets out to answer this question in his pamphlet, *A Normative Pattern of Church Life in the New Testament: Fact or Fancy?* (James Clarke; 1s. net). Our New Testament scholars agree that the New Testament writers show a deep unity about the essential nature of the Church. Do they agree about the way in which it should be organized? The authors of 'The Apostolic Ministry' think that one Divinely ordained form of church is clearly implied. Davies demurs. Neither lexicography nor the facts of history bear them out. No form of church government can claim the unique sanction of the New Testament. This is the thesis of Streeter's 'Primitive Church.' Nevertheless, Davies contends, the New Testament does give us some criteria for judging any form a church may assume. The Church of the New Testament was a disciplined community; it was aware of its essential unity; its worship had certain unvarying constants; it was conscious of a universal mission; and so on. But, he insists, the ultimate New Testament criterion of any church order is that it does not usurp the crown rights of the Redeemer. Judged by this test, do not both Catholicisms (Roman and Anglican), by exalting episcopacy into a *sine qua non*, incur the charge of dictating to the Lord of the Church and the Spirit which bloweth where it listeth?

The Church and Music (Duckworth; 9s. net) is an inquiry into the history, the nature, and the scope of Christian judgment about music. It is from the pen of the Rev. Erik Routley, Lecturer and Tutor in Ecclesiastical History in Mansfield College, Oxford. The first part of the book, which is based on a thesis submitted in 1946 for the degree of Bachelor of Divinity in Oxford, tells the story of Christian thought about music until the time of the Renaissance and the Reformation. The second part carries the story right into the twentieth century, and in the closing chapter some attempt is made to answer the question: What are the scope and limits of Christian judgment on music?

It is the author's conviction that the contribution which Christian theology can make to a right musical judgment is an essential one. The metaphysical and physical worlds are kingdoms with a common frontier, though not precisely collateral, since movement is always in the first instance from the metaphysical *to* the physical. This logical priority of the metaphysical is faithfully reflected in art, which is essentially communication, and communication of a rhetorical kind, seeing that it is from the metaphysical to that part of the physical which is the affective region of man's consciousness. Now in music there are three things that hinder the successful communication from the metaphysical to the affective region of man's consciousness—bad technique, bad use, and bad argument. In bad argument there is a failure of the specifically rhetorical function of music, corresponding to that incoherence or disregard of the hearer's necessities which makes a bad speech or a bad sermon. And what is the cause of such failure? It is due, like the failures in technique and use, to what St. Augustine called *superbia*, 'pride,' which is the cardinal sin. Here is the source of careless writing and shoddy performance, wrong use, and lack of rational integrity. This amounts to saying that a sound criticism of music must take account of an imperial seat of justice and origin of order, which is theology. 'Theology is the science which has something to say of all

other sciences, which oversees both the metaphysical and the physical kingdoms, and which alone can dispense justice and establish order between them.' But this does not mean that the theological expert in the narrow sense is as such qualified for sound musical criticism, nor that all great composers are necessarily Christians. It means, however, that the Christian empire of thought is the best environment for the practice of music by performer, composer, or critic.

The main purpose of *Daybreak in Jamaica*, by Mr. Frederick Pilkington (Epworth Press ; 10s. 6d. net), is to give a history of the birth and growth of the Methodist Church in Jamaica, and very effectively this main purpose is carried out, to the increase of our admiration for the particular band of missionaries and those who are generously recognized as having co-operated with them, and to the deepening of our faith in missionary work in general. The picture which Mr. Pilkington gives would indicate that there can hardly be busier men anywhere on earth than the Jamaican Methodist missionaries. The missionary record is placed against a geographical, economic, and political background, and occasionally one is tempted to think that the background has become the foreground, but the information about the geography and climate, the flora and the fauna, the history of early and later times, racial relationships, economic and political problems, is so valuable in itself and so judiciously presented as to appeal to a wide circle even of those who profess to have no interest in missions ; and may induce in them a higher mentality.

Mr. Pilkington has a gift of picturesque description and vivid narrative. As to history, even Columbus is brought out of the distant past, and though the night of slavery is very dark, and the story of it and of even the early days of emancipation makes painful reading, a knowledge of days that are gone is shown to be necessary for the understanding of the problems of the present. The analysis of racial relationships is admirable, and the description of the dawning of the day of liberation is almost an epic. Not only the freaks of the hurricane, but even the cultivation of bananas can be made to produce a thrill for the reader. The author is optimistic about the future of Jamaica, and sees in the present attitude of Government a wider diffusion of the idea that we owe a debt to the people of the West Indies for our previous treatment of them—an idea which Schweitzer has done so much to foster in other connexions.

The Adoration of the Lamb (Epworth Press ; 6s. net), by the Rev. J. Ernest Rattenbury, D.D., the well-known Methodist minister and writer, i a series of fourteen studies for Lent and Hol Week (two preparatory, six for Lent, and six fc Holy Week). The Lamb of God which taket away the sin of the world is the central theme c all the studies. The primary purpose of the boo is to stress not so much our Lord's long fast a His communion with the Father. A secondar purpose is to encourage Free Churchmen in th growing practice among them of observing th Christian Year. The book is designed as a firs contribution to a series of studies on the Christia Year. And it should be a successful series if al the volumes contain discourses as thoughtful an pointed, as evangelical and searching, as rich i illustrative instance as this.

In the April 1947 number of this magazine th Rev. R. J. Wedderspoon said of Dr. Gossip's *In th Secret Place of the Most High* : ' Only Dr. Gossi could have written this book, and his name on th title page is quite superfluous. Every paragrap is initialled by his genius, and every chapter is signed by the authentic and irresistible Gossi style. Not only is this book a searching study o the human heart and a survey of all the reaches o the devotional life, it is great preaching as well . . . . This is a book to possess.' Anyone who does not already possess a copy will be glad to know that the publishers, Independent Press, Ltd., have just issued a new edition, the price of which is only 5s. net.

The Rev. James Wareham, Canon-Emeritus of Peterborough, has written a little book which appears to fill a gap in religious literature—*The Conducting of Retreats* (Mowbray ; 5s. net). It is designed to be of help to priests or ministers who are called upon to conduct retreats for ' ordinary ' people. As a result of conducting many retreats Canon Wareham now knows certain things which he regrets he did not know at the start ; and here he has set them down. The first part of the volume deals with the nature and purpose of retreats and with such subjects as the addresses, the services, the interviews and confessions, and the retreat time-table. The second (much shorter) part gives guidance for the conduct of the retreat devotions.

The Methods of Christian Education, by Mr. Clifford M. Jones, M.Sc. (S.C.M. ; 7s. 6d. net), is an extremely useful little book. The book, after dealing with the general principles of religious education, takes each of the stages through which ordinary education passes and outlines the form and method of religious education suitable to it. So there are chapters on The Nursery School, The

Infant Department, and the Junior Department in the Primary School, The Secondary School, and the County College. On the technical side Mr. Jones is well qualified to deal with his subject for he is Senior Lecturer in Religious Knowledge in the City of Leeds Training College and in the University of Leeds Institute of Education. But all through the book it is made clear again and again that his interest goes far beyond technique and that he is supremely interested in the personal side of the young person's religion. The chapters are short; it is true that they say nothing new and nothing original but they gather together in the most attractive form the general principles which need to be stressed. At the end of each chapter there is a most useful list of sources from which further information may be sought; and at the end of the book there is a most helpful selection of typical time charts and diagrams. There is but one complaint about this book—the fact that the author does not seem to know anything about Scotland at all. He makes no reference to the work being done by the Church of Scotland on visual aids, on aids to devotion, or by the joint committee of the Church of Scotland and the Educational Institute of Scotland. His sources are entirely English. It is, however, a most useful book which those involved in the task of religious education either in the Church or in the day school would do well to study.

This welcome addition to the series of 'The Torch Biographies'—*The Yellow Robe*, by Mr. Cyril J. Davey (S.C.M.; 5s. net)—tells in simple and vivid manner the story of Sadhu Sundar Singh. Several lives have been written of this Indian Saint, but it is possible that this as much as any creates a proper atmosphere for understanding. It is a thrilling record of dramatic events and hair-breadth escapes, suffused throughout by an intense mystical consciousness of the presence of God and of Christ, and a conviction of apostolic vocation. The similarity of many of the Sadhu's experiences to those of the Apostle Paul is striking, and the inner conflicts of his spirit show also a remarkable resemblance.

The Valley of the Shadow, by the Rt. Rev. Hanns Lilje, translated and with an Introduction by Dr. Olive Wyon (S.C.M.; 7s. 6d. net), is an intensely moving book. In the Epilogue the author himself describes it. 'This is the record of a simple Christian man, who, although he was only a preacher of the gospel, fell into the hands of the Gestapo, and whom God preserved, as He once preserved those three men in the fiery furnace.' The keynote of this book is restraint. It is more notable for what it leaves unsaid than for what it says; and yet this reticence and this restraint produce an effect of serene heroism and victorious faith. The writer tells us of the Jesuit Father, Delp, speaking to the prison chaplain as he was going to die. 'In a few moments,' he said, 'I shall know more than you do.' He tells us of the saying of Freiherr von Guttenberg in the middle of one of the many air-raids when the prisoners were left without protection in their cells while their guards sought the safety of an air-raid shelter. 'Don't you think,' he said, 'that those of us who are in this situation understand the story of Gethsemane better than ever before?' There is one passage which must be a great weapon in the hands of those who believe that far too little memory work is now demanded in Sunday schools and in day schools. When Dr. Lilje was put into his cell literally everything, even his Bible, was taken from him. He writes, 'Under these circumstances I could only repeat passages from the Bible, and verses from the hymn-book, which I had retained in my memory. How grateful I am to all my teachers who had made me learn by heart hymns and poems, Greek lyrics, Latin odes, or Hebrew psalms! They provided me with a treasure which in those hard days was literally priceless.' In this book there are no heroics; there is no hatred; there is not even bitterness. There is a serene spirit throughout it of the man who is more than conqueror. The faith and the steadfastness and the *hupomone* which brought the Church through the great days of persecution in the Roman Empire shines again through these pages.

Dr. Wyon's Introduction is very helpful and her translation is so well done that we would never have known that the book was a translation.

Dr. Lynn Harold Hough, formerly Dean of Drew Theological Seminary, is well known on this side of the Atlantic as a preacher and theological writer. He stands for a Christian humanism as against much of the neo-conservative theology in its effort to press the distinction between the human and the suprahuman, the natural and the supernatural. In the volume before us, *The Dignity of Man* (Independent Press; 6s. net), the author's characteristic standpoint appears; and we have here, as is justly claimed, an intimate yet searching analysis of the position given to man in Classical Christianity. There are twenty chapters, and each chapter might well be prefaced with a Scriptural text as the key to its contents. In fact the titles are in some cases Scriptural texts. Like the author's writings in general, the book is not only thoughtful but abundantly rich in illustrative instance from history and literature.

Human Depravity or Natural Goodness?

By the Reverend E. Lynn Cragg, B.A., B.D., Wesley House, South African Native College Fort Hare.

The doctrine of the corruption of human nature has been part of the Christian tradition for many centuries. Its more extreme form, that human nature is totally incapable of any goodness, has not always been acceptable, but the essential truth of the doctrine can be stated in the form that there is in human nature a twist by which man is naturally inclined towards self rather than towards God.

During the last two centuries the opposite view has been widely held, that man is naturally good, and that environment, civilization, governments and society are responsible for his evil. We have had the cult of the noble savage, with its suggestion that a return from civilization to simplicity would cure all evil; the belief in natural progress by which mankind may go on to increasing heights of knowledge and virtue and achieve a perfect society; and the theory of evolution, explaining man's sin as the survival in him of the animal nature, and holding out the hope of a spiritual evolution towards perfection.

The belief in man's natural goodness was a product of humanism, of the confidence in man's powers engendered by scientific achievements, of the democratic spirit, exalting the worth of the common man, and finding in his rulers the obstacle to his development, and of the rationalism which rejected God and Christian doctrine. But Christian theology itself has been widely infected with this same belief, and has followed humanism in exalting man's natural goodness and minimizing or explaining away his evil.

There can be no doubt that the doctrine of the corruption of human nature, the twist which inclines men to egoism, is rooted both in Scripture and in experience, and the increasing manifestations of evil in the world to-day have brought many, both Christian and non-Christian, thinkers to realize that the Christian doctrine is nearer the truth than humanist optimism. But the difference in these opposing views is not merely theoretical; many modern tendencies and policies, political and social as well as religious, are influenced, often unconsciously, by the belief in the essential goodness of human nature.

Take, for example, the so-called 'social gospel.' So far as it means that Christian faith should bear fruit in social and national as well as in private life, it has its proper place in the Christian message, but when it assumes that the main object of Christian endeavour should be 'the Kingdom of God on earth,' the building up of a Christian society rather than the salvation of souls unto eternal life, it is assuming that human nature is fundamentally good, and that therefore a perfect Christian world order can be achieved by 'the application of Christian principles' to our social problems.

Such a dream of a perfect Christian society on earth brought about by human effort is unknown to the New Testament. The only 'Kingdom of God on earth' of which the New Testament might be thought to speak is that rule of God associated with the parousia, which is supernatural rather than political in its origin. A perfect earthly society as the ultimate goal of human life is impossible, because such an earthly society would, like all earthly things, be doomed to perish, for nothing earthly is eternal; and because human sin, the twist in human nature which makes men ever seek their own interests, will wreck any ideal scheme of society which might be devised. The League of Nations and the United Nations are two recent examples of such schemes wrecked by human selfishness. If the Christian view of human nature is true, some similar fate must befall every cleverly devised social ideal. Whether society is based on Imperialism or Democracy, Capitalism or Communism, Nationalism or Internationalism, human selfishness and greed will enter into its working and make perfection impossible. This does not mean that no social progress is possible, but that self-seeking human nature makes earthly perfection unattainable. The only perfect society, the true goal of Christian desire, is the eternal family of the redeemed, and to win sinners to the life of God here, that they may find their place in His eternal family, must ever remain the supreme object of Christian evangelism. Christianity must be other-worldly rather than this-worldly in its final outlook.

Thus the very goal which we set before ourselves depends upon our acceptance of one or the other view of human nature. If man is naturally good and needs only better environment, better government, better social conditions, then we shall believe in the possibility of an earthly Utopia, and follow a political Christianity aiming at the regeneration of society. But if we believe, with the Christian tradition, in man's inherent egoism, we may indeed seek to make social conditions as

Christian as possible, but we shall cherish no illusions of perfectibility, and we shall make it our supreme aim to save and change individuals, not, as sometimes asserted, as a means to a better society (though that will incidentally follow) but for their own sakes and that they may share in the eternal life of the Kingdom of God in heaven, which is the goal towards which the New Testament looks.

If it be replied that when all men are converted the Kingdom of God will be possible on earth, that may be granted with reservations (for even converted people are not perfect either in goodness or in wisdom), but the belief in universal conversion rests upon the same assumption that all men are naturally inclined to good and are only waiting for the opportunity to embrace the gospel. The New Testament has no such belief. In it wheat and tares, sheep and goats, good and evil, remain until the end. Salvation is a sifting process; there are those who love the darkness rather than the light, and only the Divine judgment which separates the children of God from the children of the evil one will usher in the perfect society of eternity. Neither Christ nor His apostles nor the later Church have found that all men will respond to the call of the gospel. 'There has never been a crowd flocking round the narrow gate that leads to life,' as Dean Inge has put it. The duty of the Church is to preach the gospel so as to save as many souls as possible, but neither to be elated with the illusion of the universal conversion of mankind, nor depressed by its failure to realize that dream. Mass conversions have never proved deep, and in a nominally Christian society the taint of original sin remains; in fact, even in a society of the converted the twist of pride and self-interest is still there, as any Church assembly can testify.

The belief in a goodness that is natural to man is responsible for the view that a change of laws or constitutions will produce justice, harmony, and peace on earth. Nationalization of industry is advocated on the ground, *inter alia*, that men who will not work their best for the profit of a private employer will eagerly engage in the service of the community. Alas, experience seems to show that the human desire to gain as much in return for as little as possible normally holds sway under communal as well as under private ownership. Communism can show the same acquisitiveness and tyranny as Capitalism. Where the working class holds power it is as keen to advance its own interests as any other class has been. The love of money which is the root of all evil and the trust in riches which bars the way to the Kingdom of God are found in the poor as well as in the rich, and those who believe that better wages and more material prosperity and comfort are the way to social perfection are in fact trusting in riches for salvation.

Environment does play a part in the growth of personality, and it is not easy to be a Christian in a slum. But, so far from telling the poor to seek salvation by becoming rich, Jesus pronounced His blessings on the poor and His woes on the rich. Experience shows that many a Christian life has been lived under uncongenial surroundings, and many an evil life amid luxury and comfort. Increasing material prosperity often leads men away from God rather than towards Him.

Imperialism has been denounced as the root of social evil, and democracy hailed as the way of salvation. But experience shows that democracies can be as corrupt and self-assertive as empires, and the rule of the people has obviously not brought peace on earth.

Many peoples see in the white race the source of human misery and in the abolition of its rule the road to Utopia. But history records tyranny exercised by many different races, and where subject peoples have achieved their independence from alien rule the same tendency of the strong to exploit the weak for their own advantage appears in the liberated peoples. Too often an oppressed race or class has gained its freedom only to deny that same freedom to others.

In fact, Imperialism, Race, Capitalism are often made the scapegoats to bear the evil which belongs to all men. The tendency to self-assertion and the love of power and gain are not the prerogatives of any race or class but belong to man as man. The same evils reappear under various ruling races or classes.

Those who find in a ruling race or class, a wrong social order or constitution, the source of injustice and evil, may well ask themselves how from a human nature *ex hypothesi* good there came to be an evil social order or ruling class. The only reasonable explanation of the universal prevalence of the lust for wealth and power is that no special groups but all mankind are infected with egoism and pride, and the illusion that a change in the ruling class must inevitably lead toward perfection is doomed to be dispelled by experience.

The nineteenth-century belief in moral, intellectual, and social progress by a natural process of evolution, or by the development of man's mastery over Nature, is another derivative from the optimistic belief in man's natural goodness. It overlooks the facts that even in Nature evolution does not always mean progress, that while there has been progress in some directions the history of mankind is one of repeated falls as well as rises of empires and civilizations, and that the greater the material and intellectual progress the greater the

opportunities for evil as well as for good, so long as egoism remains in human nature. Scientific advance has indeed produced much material good, but it has tended to dull rather than to develop man's spiritual nature. Scientific destructiveness, the lust for speed, the use of modern inventions for base propaganda and the dissemination of rubbish by sound and sight illustrate only too well how human nature can pervert for its own evil or stupid ends the product of its intellectual powers, and needs more than science for its redemption.

Humanism, rejecting the Christian doctrine of sin, has looked to education as the cure for moral and social evils. But years of popular education have produced a generation obsessed by sport, cinemas, and sex, overridden by materialism and the lust for wealth, pleasure, and comfort,neglectful of God and the spiritual, and a prey to emotional propaganda. Only those who assumed that the root of evil was ignorance rather than self-will need be surprised at the futilities of a so-called educated democracy.

The same fallacy of a natural tendency to goodness is responsible for the oft-repeated charge that it is the failure of the Church to present its message in modern terms and to accommodate itself to modern thought or modern youth which is to blame for indifference or antagonism to religion. An example of this is to be found in Dr. Foster's article on the Amsterdam Conference (The Expository Times, lx. [November 1948]): 'A British speaker suggests that we take thought how to present our message in terms the present generation will understand, and so win a favourable hearing,' as if men were naturally inclined to accept the gospel if only they could understand it. Modernism has believed that intellectual difficulties about Christian doctrine and its relation to science and philosophy are responsible for religious indifference, but its attempts to win the intellectuals by a watered-down conception of Christianity have not been conspicuously successful. It is true that intellectual difficulties do keep some from acceptance of Christianity and that the Church must be ready to meet such difficulties and to remove obvious obscurantisms from its teaching. But intellectual difficulties can often be excuses for men's unwillingness to face God, and the intellectual, like lesser mortals, suffers from the same diseases of egoism and pride. Christianity has never claimed to be a religion for intellectuals, and it is doubtful whether many have ever been converted by intellectual argument. The Church has no right to eliminate the supernatural from its message in its anxiety to present a reasonable faith. Those who have found God in other ways will not easily be deterred by intellectual difficulties, and can find many helps to the removal of these. Only the belief in man's inherent goodness can account for the idea that a scientific version of Christianity would readily win men back to God.

The modern programme of 'salvation by entertainment,' seeking to win youth by all sorts of new devices and accommodations, is similarly based on the belief in a natural goodness which is only thwarted by the out-of-date ideas and methods of the Church. Let the Church become a place of entertainment, let it give up its narrow and Puritanical ways, and youth will flock to receive its message. 'We needs must love the highest when we see it,' sang Tennyson (a striking example of the belief in natural goodness), and if we do not love it then the fault must be with the Church that has presented the highest to us in such a way that we cannot see it. That the Church has often failed in its life and teaching, and that there is need for new methods to win back a pagan generation is true. But the belief that new methods, new language and better Christian lives will cause youth or age to flock to Christianity is based on the same assumption that it is anything rather than human perversity which keeps men from God. In truth most religious revivals have come not from making the Church as like the world as possible and accommodating its message to men's demands, but by a return to the 'narrow' truths of the gospel and the old-fashioned ways of the Spirit.

St. Paul saw deeper when he wrote: 'The natural man receiveth not the things of the Spirit of God,' a saying which easily lends itself to spiritual pride or dogmatic intolerance, but which faces the fact that beneath misunderstandings, dislike of methods, impatience with Christian failures, is spiritual blindness and sinfulness, a point of view which Jesus (or the evangelists) shared when He quoted Isaiah's words about those who see and do not perceive, who hear and do not understand.

If it is only or chiefly the failure of the Church which is responsible for man's irreligion, how is it that Christ Himself, who surely presented truth and goodness in the highest way, was rejected by the majority of His generation, and that St. Paul, preaching the unadulterated gospel with all the power of the Spirit, failed to win more than a minority of his hearers? Christ might have won the multitudes by bread and fishes, even as the Church or the parson may become popular when they espouse the cause of men's demands for their rights or material advancement. But Christianity is a religion not of human rights and self-interest, but of self-surrender, and to-day, as in Christ's day, those who are ready to use the Church for what they can get out of it will turn away when the appeal for self-surrender and self-sacrifice is made. Man's love of the world is a deeper cause

of his failure to accept the Christian gospel than the failure of the Church to present it aright.

Thus at many points in modern programmes and policies we are faced with the alternative. If the humanist is right in his belief in man's natural goodness, then we shall believe in the possibility of salvation and perfection by science and education, by new theologies, new vocabularies and new methods, by social reforms and political changes. If we believe in the Christian doctrine of original sin, of human nature warped by egoism, we shall know that none of these things is sufficient, that the root of evil is deeper than the intellect or the environment, and that only a spiritual change in man's inmost self by the power of the Spirit of God can cure his ills. This is not to suggest that the Church can be indifferent to social evils or intellectual problems, or can neglect education and youth movements. We must use many methods to win men, and our Christianity must be expressed in our individual and social life. But we shall remember that the supreme aim of Christianity is not to change society or build up a new philosophy, but to change men and women, to offer God's gift of eternal life and so to gather the redeemed not into any earthly Utopia, but into the city of God in the heavens. We shall discard the belief in social perfectibility or the faith in a ready and universal response, which rest upon the illusion of man's natural goodness, and we shall remember that from the days of the prophets of Israel to the present day religion has persisted not through the response of the mass of mankind but through the faithfulness of the remnant, the chosen ones of God.

In the Study.

Virginibus Puerisque.

Steadfastness.

By the Reverend W. Palmer Morris,
West Didsbury, Manchester.

'He that shall endure unto the end.'—Mk 13^{13}.

Here are two stories. They are rather alike and yet are very different. Some time ago I was conducting morning service in a Cornish chapel. I noticed a mother lift her little son on to the seat so that he could stand up during the singing of the hymns and hold on to her arm. One of the hymns was rather a long one and after three or four verses had been sung the little boy decided to sit down. His mother evidently thought it wise to say nothing to him at the moment. A day or two afterwards I heard the end of the story. When they got home his mother said: 'Evan, why did you sit down during that hymn?' And Evan replied: 'I'd had enough.'

A few months later I had a free Sunday. This gave me the opportunity of going to hear a friend of mine preach in Stockport. In the pew immediately behind me there was a small maiden. Her mother lifted her on to the seat for the hymns, as Evan's mother had lifted him. When we sang, she sang, but she sang her own tune to her own words. No one in the neighbouring pews seemed either surprised or disturbed, so I concluded they were used to hearing her singing in that way. She was enjoying her singing as we were enjoying ours. When you come to think of it, Jesus heard her as well, for He always listens and understands and is glad. At the end of one of the hymns, when we all stopped singing and sat down, she wanted to go on. The silence was broken by a clear, sweet voice calling out 'More.'

'Enough—More.' I've been thinking about Evan and that little maiden quite a lot lately. I want to tell you some of my thoughts. 'Had enough.' 'More.' The words suggest two very different types of people, the people who give up and the people who go on. You all know them, don't you? In fact you and I belong to one type or the other. An account of a recent football match stated that in the first half it was anybody's game. Both sides were clever and enthusiastic and the score was one each. In the second half one side began to grow careless and 'go all to pieces.' They seemed to be saying 'We've had enough.' The other side were saying 'More,' and they won the match.

The same kind of thing happens in other spheres. Take the Scouts or the Girl Guides or any other society. Some members are very keen at first and are eager to qualify themselves for badges or promotion. Gradually a change comes over them. For one reason or another they begin to 'slack off' and finally give up altogether. They have 'had enough.' Others, again, are loyal and determined to be a credit to their company and to themselves. They carry the lofty principles of loyalty to each other and to their great, though unseen, Captain into all they do and through all the days. They say 'More.'

Think now of the most important matter of all. You know that ministers and Sunday school teachers and, we hope, parents are all looking forward to and praying for the time when you will decide to love and follow Jesus Christ. When you make that great decision, the greatest you will ever make, you will never turn back, will you ?

And yet we know some do give up and we wonder why. Of course, it is not always easy to be loyal to Him. We all realize that from the start. To ' follow Him where'er He goes ' demands courage and firm resolution. We shall be tempted to take the easier and more popular course and so avoid being in the minority. But we can never find a satisfactory excuse for reversing our decision to follow Christ. In every walk of life it is those who never give up who succeed. They succeed because they say ' More,' and mean it. This is supremely true in our Christian life.

The New Testament tells us of a man called Demas. Once he loved Jesus, or at least said he did. Then he began to love those things Jesus did not love, and he drifted away from Him, and as far as we know he never came back. That is the saddest of all sad things, he was a deserter. But Paul, who tells us about Demas, remained steadfast all through his life. Sometimes he found it difficult of course, but more often it was easy and always it was happy. When at length Paul came to the end of life's journey, as we all must one day, he said, ' I have kept on. Henceforth there is laid up for me a crown.' Demas said, ' I've had enough.' Paul said ' More.' What shall we say ? Jesus is anxious to hear.

Prayer at a Holiday Service.

O Lord of heaven and earth,
here where the sky is undimmed,
and the silence of the hills is around us,
and the glory of Nature unspoiled,
let peace come to our souls.
Thy works show forth Thy praise !
Teach us to read aright in Nature's book.
Move us humbly to adore Thee,
our Creator and Redeemer.
For we would lift our eyes higher than the hills,
even to God from whom cometh our help.
Knowing our sin, and that Christ died for us,
we would pray for the peace of God
that passeth understanding.

Lord in Thine amazing mercy
make us sure of Thy forgiveness.
Deliver us from the power of evil.
Calm the fret and fever of our spirits.
Renew in us the pure joy of life,
the love of virtue and truth and beauty,
love for one another, and for all good things.
Enable us to check every word,
to banish every thought,
that might mar the peace of these days.
Restore the strength of our body and mind
as at leisure from the world
we commune with Thee.

When we worship Thee with new companions,
and hear Thy Word in unaccustomed accents,
give us new insight and vision.
Awaken in us fresh hope and courage.
Widen the horizons of our charity.

At this holiday season,
when many travel among those of different race and speech,
may the result be to increase
sympathy and understanding, good-will and brotherly love.
And to God, Father, Son, and Holy Spirit
shall be the glory and the praise.
AMEN.

The Christian Year.

EIGHTH SUNDAY AFTER TRINITY.

The Day for Action.

BY THE REVEREND JOHN L. RIACH, B.D.,
EDINBURGH.

' Have you a grudge because I am generous ? '—Mt 20[15] (Moffatt).

' Without a parable spake he not unto them,' says Mark of Jesus Christ ; and such being the case, it is no surprise to find that the Gospel records abound in parables. When these are scrutinized closely, it is evident that Jesus laid down three rules concerning the treatment of His parables. He called upon men not to be like Humpty Dumpty when he said, ' when I use a word it means just what I choose it to mean,' and thus to extract any meaning one fancies from His parables. He called upon men to interpret them as He intended them to be understood. Having discovered the one true interpretation of any parable, He then asked His hearers to apply it to the concrete situation in which they found themselves. ' He that hath ears to hear let him hear ' was the sentence He quoted at the conclusion of many of His parables, as though summoning His audience

to see the relevance of what He had said to the immediate situation in which they were placed. And, finally, He summoned men to act. 'Go thou and do likewise,' He commanded the lawyer to whom He had spoken the Parable of the Good Samaritan. It was not sufficient for that nimble mind to see the Parable's true interpretation and its relevance to life as it had to be lived in Palestine at that time, but he was told to act. He must do what the Parable indicated should be done.

Suppose we apply these three rules concerning His parables, which Jesus apparently laid down, to the puzzling Parable of the Labourers in the Vineyard. An Eastern farmer went out to the labour market to hire workers for his vineyard at harvest time. It was certainly an employers' market. There were too many men for the jobs available so that this farmer could pick and choose his men. He selected the best labourers he could find, but before they would go to work they insisted that the just wage of a shilling a day be paid. The employer did not haggle. If they wished to work on strict terms then they could do so. As the day wore on, the farmer saw he would need to reinforce his labour squad, and so, again he went and sent fresh labourers to work in his vineyard. Towards evening he went into the village once more, and there he found unemployed labourers, hoping against hope that they might receive even an hour's work before darkness came and so earn enough for a meal. Taking pity on these unemployed fellows, the farmer told them to go into the vineyard and work, and, if they did, he would pay them what he thought right. At the end of the day's darg he ordered his bailiff to pay the wages, beginning with the men who had worked only an hour. What did he do but give them a shilling, the just wage for a day's work, and made them equal in remuneration to those who had toiled all day. When the latter saw this they protested on the grounds that it was unfair, and since their thoughts tend to be ours, what are we to make of the Parable? Suppose we apply the three rules laid down by Jesus for the treatment of any of His parables in the hope that we might find light.

1. First, Christ calls upon us to find the true interpretation of the Parable, and when we look for it we find it in *v.* 15. The words 'Is thine eye evil, because I am good?' are translated by Moffatt, 'Have you a grudge because I am generous?' The true interpretation of the Parable is not that if we have faith in God there is no saying where He will lead us; nor is it that the standards of this world are not those of the Kingdom of God. Both these thoughts may be true but they are not what Jesus intended to be conveyed by this Parable. The true interpretation of the Parable is that God deals generously with men. He deals with them not according to the laws of justice but according to the higher laws of love, if we will allow Him to do so. Perhaps the most damning thing that can be said of men to-day is that with all our culture and cleverness we have not learned to deal with one another justly, yet. Once in the Hebrew class-room of a Scottish University, the professor came upon the famous Jewish saying, 'an eye for an eye, and a tooth for a tooth.' Looking up from the script he said, 'Gentlemen, men to-day scoff at this old Hebrew demand for strict justice between man and man. We should deal with one another on a far higher plane than that and treat each other lovingly, they maintain. What right have men to-day to talk so? A century ago a man could be hanged for stealing a shilling, but to-day in Europe even worse and more unjust atrocities are perpetrated. We dare to scorn the ancient demand of the Jews of an eye for an eye and a tooth for a tooth. The fact is we have not nearly reached that level yet.' Can that be seriously debated? Are not the tensions of the world between nation and nation, class and class, which threaten the peace of the earth not due, fundamentally, to the fact that we men have not learned to deal with one another justly, yet? With God, however, it is all so different. He does not deal with men merely on terms of strict justice. He goes beyond that and deals generously with men in accordance with the loftier laws of love, if they will allow Him. And in so doing, He does not violate the laws of justice, for love involves justice. What He does is to go far in advance of what the laws of justice demand. This is the vital point brought out in the Parable. If the just wage was a shilling a day, then those that had worked only for an hour deserved one penny, according to strict justice. Instead, they were treated with extraordinary generosity and given a shilling. Those who had worked all day for the same amount objected but, argue as they would, they could not claim an injustice had been done them. They had bargained for a just wage. They would not trust the generosity of their employer or they might have received more. They insisted on strict justice for themselves—a shilling a day, before they would work, and they had received it. If they received justice, since that was what they had demanded, then what right had they to object to the farmer showing generosity to others who were willing to accept it and if such was in keeping with his nature? The God with whom we have to do is generous in the extreme. He deals with us not in accordance with the strict laws of justice but with the higher laws of love. Such is the interpretation of the Parable.

2. Second, if this be true, Christ calls upon us to apply it to the situation in which we find ourselves. What is that but the astounding fact that if this, our generation, would return to God, then He would deal so generously with us? What is the truth about this, our generation? Was Stanley Baldwin right when he maintained that this is the most irreligious age the world has ever known since Jesus Christ was born? If so, then, if this generation were suddenly to come to itself, as it well might, and return to God, woe betide it if He will deal with it only justly! For trifling with the Christian faith, as men of our day have done in their pride, strict justice would demand that God should practically annihilate the human race. But the great tidings this Parable has to declare is that, if our generation were humble enough to turn to God, He would treat us most generously. Our sins would be truly pardoned, our natures changed, the history of the world altered, the tone of the earth transformed, and new hope born in men, not one iota of which we have deserved or earned, but which would be ours, because God is generous. He is one who deals with men according to the laws of love.

3. Third, Christ calls upon us to act; and the action demanded of our generation, in the light of the Parable, is to take the step of having faith in God. For the past twenty-five years men have been arguing about Christianity, discussing it, questioning it, demanding that its certainty be proved as conclusively as the angles at the base of an isosceles triangle are equal, before they will dare to take the plunge of having faith in God. The Christian Church has patiently endeavoured to meet this demand. Books by the dozen have been written to show the reasonableness of Christianity, and to answer the intellectual difficulties of scientists, philosophers, and rationalists, as far as it is possible so to do. Sermon after sermon has been apologetic, explaining the faith and showing its rationality. Discussion groups by the thousand have been formed where the Christian faith has been turned inside out. What more do men want along this line? Will more discussion and questioning bring them any nearer certainty, or has the time not arrived when men need to be told bluntly that they have argued about Christianity long enough and the day is long overdue for them to act? Has not the day dawned when they need to be informed that Christian theologians cannot show them that Christianity is any more reasonable than they have proved it to be in their works, but that the time has come for us to cast ourselves in faith upon this mighty God who will deal with us generously?

Interpret, apply, act. Let this our generation apply these three rules of Christ to this Parable, and there is no describing the transformation which would overtake this world, because of the generosity of the God with whom we have to do.

NINTH SUNDAY AFTER TRINITY.

The Feast of the Transfiguration.

BY THE REVEREND J. S. MACARTHUR, D.D.,
SOUTH LUFFENHAM, RUTLAND.

'After lifting up their eyes, they saw no one, save Jesus only.'—Mt 17^{8} (R.V.).

The Transfiguration of our Lord has been described as the culminating point in His incarnate life, the great dividing line. It was a revelation of His glory, anticipating the Ascension. Only to the very innermost circle of His friends was the revelation made. What they saw was no figment of their imagination but a glorious reality. Yet we may wonder whether, if any other than His chosen friends had been on the mountain top, they would have seen anything at all. It was because they were His friends that Peter and James and John saw.

It was as though the gates of heaven were opened, and here surely was the fitting way by which the sinless Son of God should return to His Father, His mission on earth accomplished. If death is the wages of sin, surely one who was sinless ought not to have to pass through its gates. Had our Lord chosen that way and passed through the gate that then stood open to Him He would have taken His place with those great figures of the Old Testament, Elijah who had been received into heaven in the sight of his disciple, and Moses whose grave was unknown and whose death was believed to have differed in some mysterious way from the deaths of other mortals.

But Jesus Christ was greater than either of these. They had proclaimed the Word of God: He *was* the Word of God made flesh, and His was a greater mission than theirs, for He had come to deliver His people from their sins, come that they might have life and have it more abundantly. The way that lay open to Him, the sinless, was not open to them, burdened and fettered by the weight of their sins. To have returned to His Father by that way would have been to leave His mission unaccomplished. And so He chose the way by which He could lead His people, the hard way of the Cross. While He was still on the mountain top He spoke with Moses and Elijah of His decease which He should accomplish at Jerusalem, and when He went down from the mountain He set His face steadfastly to go to Jerusalem.

What had His chosen friends seen in Him up till

now ? A leader of whose friendship they might be proud, one in whose words and deeds there seemed to revive the ancient glories of their nation. But in Him the faith of at least one of His disciples had discerned something more. St. Peter had said, Thou art the Messiah, the Son of the living God. This Jesus of Nazareth who had called them to follow Him was none other than that great figure for whom the chosen people had been waiting for centuries, the coming one whose Kingdom was to restore and even to surpass all the splendours of ancient times, who was to vindicate all those precious traditions to which their people had clung in face of the ridicule and persecution of the great world empires into whose hands they had fallen.

So far there had been a sufficient manifestation of the signs of the Messiah to convince those who had eyes to see and ears to hear ; but now there was a fuller revelation of His glory. Before their very eyes His appearance was changed. His face shining as the sun, His garments white as the light —that was unforgettable, but there was something more remarkable still. Beside Him stood two figures whom they recognized as Moses and Elijah, and He was talking with those two great heroes of tradition, builders of the chosen race to which the disciples were proud to belong. It is hard for us to find an analogy that would not be an anti-climax, for no heroes dominate our history in quite the same way, but let us try to imagine what we should feel did some one we knew well prove to be the intimate friend of St. Columba and King Alfred.

When the disciples saw their Master in intimate converse with Moses and Elijah they knew how unfounded were the suspicions of His critics who turned a cold eye on Him as a subverter of His people. Here He was shown to be the fulfilment of all that these two saints had stood for, no rebel from the ancient faith but rather its consummation. Think of all this revealed in one blinding flash of glory. No wonder that the three were afraid at the voice out of the cloud saying, ' This is my beloved Son, in whom I am well pleased ; hear ye him.'

And then when our Lord came to reassure them the manifestation was past. Gone was the supernatural light, gone were Moses and Elijah, and lifting up their eyes they saw no one, save Jesus only. St. Peter had wanted to fix the experience, to perpetuate it, to make it always available by building three tabernacles or abiding-places, one for the Lord Himself, one for Moses, and one for Elijah. But that could not be. The moment of vision was but a stage in their discipleship, not its goal. They were even bidden to keep it secret. But when they looked on Jesus standing there alone, would they not look with a greater understanding ? In every moment of their intercourse with Him they were learning more about Him, but in this moment their understanding took a leap forward, as when some new piece of knowledge lights up all that we have learned before.

Jesus only—there had been no visible glory about Him when He had first called them, but His call had been enough. So now, when the glory had passed, when they saw Him without that unearthly light, without His two companions, Jesus only was sufficient for them. Not yet could they pass on to others that manifestation of His glory, but they were more than ever His disciples, and that loyalty must be manifested to the world.

We can see in this moment of vision a stage in discipleship, but how remote from our own experience such a revelation seems to be. Yet if we read the Gospels as disciples ourselves we shall find that there is hardly any stage in the training of His first friends, in the growth of their understanding of Him, that is without meaning for His disciples throughout the ages.

It may be in His own house that He shows us His glory, as He showed it to Isaiah with His glory filling the Temple and the seraph train before Him. Or perhaps the preaching of the Word stirs us, or a great religious poem kindles our imagination, and the Christ whom we have learned to worship long ago takes on a new appearance, and we see His intimate connexion with all that we have cherished in love of friends, love of country, beauty of Nature, beauty of art, beauty of character. There are moments when we seem to see the glory and the honour of the nations being brought into the New Jerusalem. But these moments pass, and happy are we if, with the vision still in our minds, we can lift up our eyes and see Jesus only.

Jesus only—when the disciples saw Him on Calvary did they remember the Transfiguration ?

> No kingly sign declares that glory now,
> No ray of hope lights up that awful hour :
> A thorny crown surrounds the bleeding brow,
> The hands are stretched in weakness, not in power.

Yet then too was the hour of His glory. Not then was He visibly identified with the glorious traditions of His people, but then above all He was the fulfilment of their hopes. So it is with His Church. At times we are conscious of her glory. We think of her cathedrals and religious houses, of her saints and scholars and the part they have played in the history of our race. But in all the glory we must see Jesus only, and see Him at the times when the glory seems to have passed and the Church is alone with her Lord in His Passion, as she must be because she is the bearer of that faith of which Jesus Himself is the author and the perfecter.

TENTH SUNDAY AFTER TRINITY.

Sympathy.

BY THE REVEREND WILLIAM BARCLAY, B.D., GLASGOW.

'For we have not an high priest which cannot be touched with the feeling of our infirmities.'—He 4^{15}.

Christianity is often said to have brought certain qualities into the world for the first time. It would be largely true to say that it was Christianity which taught the world what sympathy really is.

That is true on the *Divine side*. The noblest of all the pagan faiths was the faith of Stoicism, and according to Stoicism the first essential of godhead was apathy. By apathy they did not mean indifference; they meant utter incapability to experience any emotion. They argued that if a person can make God sad or glad, it must mean that that person is capable of influencing God. When we influence a person we are for the moment greater than that person for we are exercising power over them. Therefore, they argued, God by His very nature must be incapable of feeling, for it is not possible that any one should influence God and therefore be greater than God. 'The gods,' as Plutarch put it, 'are lords ever of one state in eternal equability.' Divinity, they argued, necessarily takes the heart from God. The last thing of which they could have conceived was a God touched with the feeling of our infirmities, a God who could feel sympathy.

In certain circles of Jewish thought, and these the orthodox circles, this was also true of Jewish religion. It is true that Isaiah could have a great vision of one who was afflicted in all our afflictions. But in relation to the sinner the orthodox side of Jewish thought in the time of Jesus could not conceive of the sympathy of God. In the fifteenth chapter of Luke's Gospel there runs like a refrain the saying: 'There is joy in heaven over one sinner that repenteth.' It was not for nothing that Jesus reiterated that saying, for the orthodox Pharisaism of His day also had a saying, 'There is joy before God when those who provoke Him perish from the world.' Not sympathy but immovable sternness characterized their conception of God.

Further, Christianity came with a new conception of sympathy on *the human side*. The great aim of Stoicism was that a man should become as apathetic as God, that he should bit by bit train himself to remain quite unaffected by anything that might happen not only to himself but even to those nearest and dearest to him. Epictetus insists that a man must train himself to consider that nothing is necessary. 'This should be our study from morning to night, beginning from the least and frailest things, from an earthen vessel, from a glass. Afterwards proceed to suit of clothes, a dog, a horse, an estate; from thence to yourself, body, parts of the body, children, wife, brothers' (*Discourses*, IV. i. 13). The whole aim was to experience any misfortune, to suffer any pain, to be able to see your nearest and dearest suffer and die and to say, 'I don't care.' Their way to the peace of God was to make of the heart a desert and to call it a peace. Their aim was to banish sympathy from life.

That elimination of sympathy marked even the most intimate relationships of life. Seneca writes, as if it was the most natural thing in the world, 'We strangle a mad dog; we slaughter a fierce ox; we plunge the knife into sickly cattle lest they taint the herd; *children who are born weakly or deformed we drown.*' In a papyrus letter dating from A.D. 1 Hilarion, who has gone off to Alexandria, writes back to his wife, 'I know that you are expecting a child; if it is a boy keep it; *if it is a girl throw it out.*' Varro, writing on farming, tells the farmer once a year to inspect his equipment and if he finds any old broken hoes or spades or ploughs to throw them out; and if he finds any old slaves who are past their work to throw them out too. A slave was a living tool who, when he was past his days of work, could be discarded to die as an outworn implement is thrown on the scrap heap. In that ancient and that pitiless world it must have been a terrible thing to be old or broken or maimed or deformed.

Christianity changed all that.

1. *Jesus taught men to care for each other.* He came into this world and that which characterized Him was the quality of *compassion*. If we will only read the Gospels we are bound to see that Jesus spent far less time talking than He did touching men's ills away, feeding the hungry and giving joy back to the heart-broken. Over and over again He is said to have been moved with compassion (Mk 1^{41} 6^{34} 8^{2} 9^{22}). And the word that is used signifies no superficial wave of emotion; it means that He was moved to the depths of His being. He took the children up in His arms and put His hands on them and blessed them (Mk 10^{16}). When Jesus looked at the rich young ruler there came into His heart a very surge of wistful love for this young man who was throwing life away (Mk 10^{21}). Is there anything more instinct with sheer human affection than the phrase which concludes the story of the raising of the only son of the widow at Nain?—'He gave him to his mother' (Lk 7^{15}). His whole life was one great act of compassion for men. As has been said of Him, the Pharisees and the orthodox good people of His day saw men as chaff to be burned by the wrath

of God ; He saw them as a harvest to be gathered by the love of God.

That quality of compassion descended to His followers. Myers wrote of Paul's reaction to the sin and sorrow of the world.

Desperate tides of the whole great world's anguish
Forced thro' the channels of a single heart.

This is precisely where Christianity and the Church can lift up its head and look the world defiantly and even proudly in the eyes. Had there been no such thing as Christianity there would have been no such thing as a hospital to mend the broken ones, no such thing as schemes for the aged to help those who are near the end of the way, no such thing as a trades union to protect the rights of the common man, no such thing as social security and a health service to give people some kind of safety in a grim world. Christianity brought pity into the world and if ever Christianity is lost pity will be lost from the world.

2. But, more than anything else, *Jesus taught men that God cares.* The fundamental truth about the Incarnation is that it is the greatest act of sympathy in all the universe. Paul knew this when he wrote of Jesus that although He had equality with God as a right He did not regard it as a thing to be snatched at and hugged to Himself but He gave it up and became an ordinary man, and a servant of men, and finally died upon the Cross. You can almost hear the catch of awed wonder and sheer amazement in Paul's voice as he thinks of the glory Christ gave up and heaps up the humiliations He underwent in sympathy for men.

That is what makes the Christian conception of God so uniquely precious. ' We have not an high priest which cannot be touched with the feeling of our infirmities.' It is easy to think of a God of transcendent perfection and unapproachable glory. It is easy to think of a God of pure and radiant and utterly sinless holiness. It is easy to think of a God who is a Judge standing over men, or even so remote that He is scarcely aware of men's existence. But there is nothing more terrible than to think of the soul's approach or the heart's cry to such a God. But the Christian conception of God is that of a God who sympathizes in the most literal sense, *who suffers with* men. It is for that very reason that, as the writer to the Hebrews triumphantly wrote, we can come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

There is laid on the Christian the duty of caring for others and of sympathizing with them, because there is given to him the privilege of a God who cares for him and sympathizes with him.

ELEVENTH SUNDAY AFTER TRINITY.

Why I am a Christian.

BY PROFESSOR A. M. HUNTER, PH.D., D.PHIL.,
THE UNIVERSITY, ABERDEEN.

' Be ready always to give an answer to every man that asketh you a reason of the hope that is in you.'—1 P 3^{15}.

St. Peter declares that Christians ought to be ready to give every inquirer a reason why they are Christians. To-day, no less than in the first century, when the Faith has many enemies, the same readiness is being demanded of us. In many lands—even in our own—the Christian Church, Christian doctrine and Christian morality are being openly challenged, and not seldom repudiated. If then we mean to be Christians in strong earnest, we ought to be able to give a reason for the hope that is in us.

Why are you a Christian ? If a Communist suddenly fired that question at you, how would you answer ? That is the question we will consider now ; and because this is not a debating platform but a pulpit, I am going to submit my answer.

If this question were put to me I should make this threefold answer : (1) I am a Christian because Christ is for me the Lord of all good life. (2) I am a Christian because in Christianity I find the one satisfying solution to the riddle of the universe. (3) I am a Christian because in the gospel I find the one convincing assurance of the Life Everlasting.

Let us consider these three reasons one by one.

(1) First, then, I am a Christian because Christ is for me the Lord of all good life. What does that mean ?

Ever since man became conscious of the difference between right and wrong, he has been troubling his brain with the question, What is the good life ? Of course, there have been many answers. It is because Christ's answer commends itself to me as the best that I call Him the Lord of all good life. In His life and teaching I find the ideal life revealed. Better than any other He teaches me how to live : how to treat my family, my neighbours, my friends, my enemies. He sums up the whole duty of man to his fellow-men in the Golden Rule : ' As ye would that men should do to you, do ye also to them likewise.' He teaches that true greatness lies in readiness to serve, and Himself takes the way of the Suffering Servant and is obedient unto death. He preaches unselfishness and self-sacrifice, and Himself goes to a Cross to redeem men from their sins. And all through

His own life I find goodness, courage, gentleness, and truth such as I find in no other. In short, when I look at that Life and study His teaching, I cannot doubt that that is how God meant us men to live.

But Christ gives me more than pattern: He gives me also power. He not only shows me the good life; He helps me to live it. Following Him, obeying Him, trusting Him, I get strength to conquer my sin and lead a better life; and though I may never be able to say with St. Paul, 'I can do all things through Christ which strengtheneth me,' I know that without His help I should be a worse man than I am.

First, therefore, I am a Christian because Christ not only shows me what the good life is but helps me to achieve it.

(2) In the second place, I am a Christian because in Christianity I find the one satisfying solution to the riddle of the universe.

Why are we here in this world? What is the meaning of life? Is there a purpose in the world and in our joys and sorrows? What is to be the end of it all?

It is because I find in Christianity the one satisfying answer to these great questions that I call myself a Christian.

But what is the Christian answer to the riddle of the world? Briefly this: Behind this mysterious universe there is not a blind and inscrutable Fate but a Father in heaven who loves us. He made us and, in Christ, redeemed us. His whole purpose in making and redeeming us was to create a great family of sons and daughters living for ever in fellowship with Him, and trained for their eternal destiny by the discipline of free probation on this earth. What does this mean? It means that our life here is a sort of education that God our Father puts us through: a nursery-school for heaven, or, if you prefer Keat's phrase, 'a vale of Soul-making.' Here on earth, by joy and by sorrow, by delight and by disappointment, by happiness and by suffering, we are being disciplined and trained that we may be fit persons to receive all those blessed things that God has prepared for those who love Him.

This, or something very like it, is the Christian answer to the riddle of the universe. And I say, not without knowledge of the other solutions, that it is out and away the noblest and the best. On this view, your life—my life—take on a new dignity. We are no longer merely cattle of a superior breed who have our little day and die. We are spiritual beings with the chance to become sons of God; and this world, though terribly marred by human sin, is still one of our Father's many mansions. This is the Christian view of life and the world; and accepting it, you can cry with Browning:

> This world's no blot for us,
> Nor blank; it means intensely, and means good.

(3) Come now to the third reason. I am a Christian because in the gospel I find the best assurance of immortality. In other words, in the Christian hopes and promises I find the best grounds for believing that death is not an end but a beginning: not a terminus but a milestone on an endless road.

To be sure, I may find support for belief in a future life elsewhere—in the ineradicable human instinct that the dead live on, in the arguments of philosophers like Plato or Kant, perhaps even in some of the better evidence of the spiritualists. But, when I am asked to give a reason for the hope that is in me, it is upon two strong pillars in the Christian temple of truth that I take my stand.

The first is the character of God as He is revealed in Christ. If God is such a Father as Christ declared Him to be, loving us with an everlasting love and prepared to give up His own Son to save us, then He cannot allow the last enemy, death, to break the strong bands that bind us to Himself. Are we to believe that the purposes of the infinitely wise and good Father will be defeated by a germ, by a fall of coal, by a drunken taxi-driver, or by a surgeon's mistake? No; when God loves once, He loves for ever; and death for the Christian is not a passing to extinction—not a candle blown out, never to be relighted—but a going to be with the Father.

The second strong pillar on which I build my hope is the resurrection of Christ. With a full knowledge of the evidence, I cannot doubt that Christ conquered death. I am persuaded that He is living now. I remember His words: 'Because I live, ye shall live also,' and I take to myself that promise and wait for the day when it shall come true. It is because then I believe in the strong love of God and in the fact of the living Christ that I can say with Richard Baxter:

> My knowledge of that life is small,
> The eye of faith is dim;
> But 'tis enough that Christ knows all,
> And I shall be with Him.

So, were I asked, Why are you a Christian? I should answer humbly but confidently: 'I am a Christian because Christ is for me the Lord of all good life; because in Christianity I find the one satisfying solution to the riddle of the universe; and because in the gospel I find the one convincing assurance that death, so far from being the ending of the road, is simply the gateway to the presence of the King.'

The Return of the Jews to Palestine

By Principal-Emeritus S. F. Hunter, M.A., D.D., Knox College, Dunedin, New Zealand.

What is the relation to prophecy of the return of Jews to Erets Israel and the establishment of the Republic of Israel? So many devout Christians and sincere Bible readers in our churches, as well as members of the various 'Adventist' sects, regard the relation as that of fulfilment, that the subject demands investigation.

The Old Testament Position.

The prophets of Israel, whose oracles are recorded in the Old Testament, definitely promise in the name of the God of Israel that the Jews will return to Palestine. But the Return to Palestine is one element in the fulfilment of the Messianic Hope, one element in the inauguration of the Messianic Age, and I would stress that the whole picture of the Messianic Age must be taken as a unity, whatever principle of interpretation is employed. That is, if the promise of the Return is to be taken literally, or given some other interpretation, then every other element or detail must be treated similarly. Every detail, every element, stands on the same level as a promise of God.

Let us examine these details of the Messianic Age. 1. The Jews are to be brought back to the land of their fathers, and certain conditions of life, with which I will deal later, are to be established.

2. Also there is promised the return of the tribes that constituted the Kingdom of Northern Israel, retaining for themselves the name 'Israel.' The people of this nation, set up on the death of Solomon, were transported by the Assyrians on successive occasions beginning with 735 B.C. The main transportation occurred when the Kingdom was extinguished on the Fall of Samaria to Sargon in 721 B.C., and further sectional transportations seem to have occurred. The prophetic promise includes the return of Israel (the Ten Tribes), and union with Judah in their Home Land under a Davidic King (Jer 31, Hos 3^5, Zech 10^6, Ezk 37^{15}, etc.). It is a united Israel that is to be restored, for the promises are as valid for the northern tribes as for the Jews. This raises an important question. If the present settlement of Jews in Palestine under Zionist auspices is the fulfilment of prophecy, then what are we to do with the promises to the 'Ten Tribes?' Where are they? The Jews we know, but the descendants of the people of the Northern Kingdom are traditionally known as 'The Lost Ten Tribes!' Some of them may have returned to Palestine with the Jews under Zerubbabel, or at later periods. The Samaritans claimed, and still claim, that they are the remnant of untransported Israel. Josephus declares that they did not return with the Jews after the decree of Cyrus, but are in his day, *c.* A.D. 100, still in Media. However, compared with Judah, that has never lost its distinct identity, Israel has disappeared, and now the Jews have arrogated to themselves the name 'Israel.' Possibly it is in place to interpolate that the British-Israel theory holds that the British people and the people of the U.S.A. are the descendants of Ephraim and Manasseh. This only complicates the matter, and I apologize for introducing the theory, for in this case the British and the Americans are to combine with the Jews into one nation with headquarters in Palestine under a Davidic King. However, brushing this aside, if the present Zionist settlement is in fulfilment of prophecy, then the other Ten Tribes, old 'Israel,' must be gathered in from some quarter and combined with the Jews to restore the old united Israel. Till this is done, prophecy is not literally fulfilled. The problem of Northern Israel is a supreme difficulty.

3. But if we confine ourselves to Judah (the Jews) there are certain conditions of life to be taken into the picture.

(1) It is repentant, converted Israel that is restored. Israel is to be restored when the discipline of Exile has created a new spirit, when God gives them a new heart and puts in them a new spirit, even His Spirit. The Rabbis of old taught that Messiah would not come till Israel was converted. God shall make a new covenant with united Israel, and write His Torah on their hearts, not on tablets of stone (see Jer 31, Ezk 36f., Is 60 f., etc. etc.). Are the Jews in Palestine, not to speak of them elsewhere, converted to their Old Testament faith, not taking into account the New Testament conception of their conversion?

(2) The Messianic Age will dawn when Israel is restored. God will intervene in this world-order, bring this Age to an end, and set up His new Divine Order. The prophets never thought of a return to the old life; that was gone for ever. It was a redeemed people on a redeemed earth who were to be brought back to Paradise Regained, to a land ever fruitful, Nature and beasts at peace with and in harmony with man, because man himself is in harmony with God, and God's final perfect Kingdom is established. The whole world is at

peace, war is learned no more, the nations come to Zion for the settling of disputes. Ezekiel speaks of the last effort of Anti-God, Gog Prince of Magog, and his Allies gathered from the ends of the earth, to destroy the perfect nation on the hills of Palestine ; but he and his are themselves destroyed, and a perfect life is lived because ' Jahweh is there.' How does the present Zionist movement and settlement square with the Messianic picture ?

(3) The prophets write as if the dawn of the Messianic Age is near their own day. For example, Is 1–39 thinks of Assyria as first being destroyed ; Is 40 ff. envisages a miraculous journey from Babylon when that great city falls and the victorious Cyrus sets the Jews free to return home. The Divine Kingdom will then be established. Moulton well calls these chapters ' The rhapsody of the redeemed.' Ezekiel brings Egypt, Tyre, etc., into the picture. Jeremiah thinks of the establishment of the Messianic Age, based on a New Covenant, after a period of seventy years' exile. That is, the prophets do not refer to a return in the twentieth century, but to a return at first of Jews from Babylon, which did occur in 536 B.C., and then later returns of groups, to be finalized by the union of Israel and Judah, and all this to happen near their own time. The future was fore-shortened. This will occur in ' the Day of the Lord,' which is a period of time in which the nations are judged and the Divine Kingdom set up. There is judgment also in Israel, Amos, for instance, regarding the Exile as one element in the judgment of that great Day. (We must note differences in point of view between pre-Exilic and post-Exilic prophets.) The nations found in these oracles are the nations of the prophets' own day. Taking these oracles literally, where are we to find Egypt, Assyria, Tyre, Edom, etc. ? To find them in Turkey, Russia and other modern nations, as has been done by some Adventist writers, is merely foolery ; at least it is not a literal acceptance of these oracles.

(4) Over this perfect New Covenant people a descendant of David is to reign, the perfect vicegerent of Jehovah, for Jehovah will always be the real King of Israel. The Messiah is not mentioned by some prophets. He is to be a human king, or dynasty. Hosea says that Israel will return to David their king (note also Is $7^{9.11}$, Jer $23^{5ff.}$ $33^{14ff.}$, etc.). The Messiah of Is $9^{6ff.}$ is a human son of the Davidic house so perfectly fitted to be Jehovah's vicegerent as to merit being *called* Wonderful, Counsellor, Godlike Hero, etc. We must at first read these oracles as those who heard them would understand them. Jerusalem is to be re-built and there the throne of David restored.

(5) The Temple also is to be restored, a perfect ritual would be observed (Ezk 40 ff.) and a priesthood as eternal as the Davidic house would perform sacrifice continually (Jer $33^{17ff.}$).

(6) There is not unanimity among the prophets regarding the fate of the nations and their place in the Messianic scheme. Some prophets are silent ; others give them an inferior place, others give them a full share in the blessed community (Jonah, Is 40 ff., Is 19^{23}).

I have dealt with this very generally, and as if the prophets were unanimous in all details. Actually some omit this or that, but I have given the main features of a composite picture of the Messianic Age according to the writing prophets of Israel. The pre-Exilic prophets speak of the return of Israel ; the post-Exilic recognize that a return has taken place, but the Messianic Kingdom has not been established, and they speak of other outcasts of Israel being brought in until the full tally is complete.

So, to sum up, we must first take the prophetic oracles as they are to find out how their contemporaries would understand them. Taking them literally we find that *all* Israel, Judah and the Ten Tribes, are to be restored when repentant and converted, at which time the Messianic Age will dawn, the New Divine Order will be established : the nations to be punished or brought into the blessed community are the nations of the prophets' own day, a descendant of David will sit on his throne in Jerusalem, the Temple will be re-built, a priesthood, as eternal as Messiah's dynasty, will be restored with a pure sacrificial system. Now I must stress that if one element is to be taken literally, then every element must be similarly taken. We cannot pick and choose and separate the return of the Jews from all the other parts, or take a New Testament view of one part without taking this view of every detail. So we ask, What is the New Testament attitude to the prophetic picture ?

The New Testament Position.

1. The New Testament position is, as a basis, that the Messiah has come, and the Kingdom of God is here and now, though not in the complete sense. Jesus of Nazareth is the Messiah, the Christ. But the Son of David is really the Son of God, the King of Israel is not a man so perfectly fitted to be the representative of God that he could be *called* Immanuel or the great names of Is 9, but he is actually ' God with us.'

2. Messiah's throne is never mentioned as being in Jerusalem. Our Lord repudiated an earthly throne. Even after the Resurrection the disciples could not break away from the national ideas of the Old Testament and asked, ' Lord, wilt thou at this time restore again the kingdom to Israel ? '

Our Lord's reply was to the effect that they were to dismiss all thought of such a kingdom, but, as witnesses to the true Messiah and His mission, to seek in the power of the Spirit to bring the whole world into spiritual subjection to the King of kings. Jesus did not care for the title 'Son of David,' but preferred 'Son of Man' which in Daniel denotes the One to whom universal rule is given as gathering up in Himself 'the saints of the Most High,' and in the Gospels relates Him to the whole human race, whatever other allusions there are in the title. When in course of time the Church spread far and wide among the Gentiles the new Israel after the Spirit took the place in Christian thought of the old national Israel. The middle wall of partition between Jew and Gentile was broken down, and Jews and Gentiles without distinction among those who accept Jesus as the Christ, the Son of God, in the full sense of the words, are now welded into an indivisible unity. There is neither Jew nor Greek . . . all are one in Messiah Jesus (Gal 3^{28}, Col 3^{11}). The true Israel is clearly defined by St. Paul in Ro $9^{6ff.}$, Gal $3^{6ff.\ 19}$ 6^{16}, Eph $2^{11ff.}$, etc. Since the Messiah has come, even the very Son of God, all who accept Him, of whatever division of mankind, are welded into a supra-national body, and *all* the promises of God to Israel after the flesh are to be fulfilled to these believers, who now constitute the true Israel of God. This is the Gospel which St. Paul proclaimed against much opposition, linked up with his repudiation of the necessity of circumcision.

3. What then of Israel after the flesh? In Ro 9–11 St. Paul deals with 'the Jewish Question,' but his solution is not in the literal fulfilment of the prophetic promises. The only hope for the Jews, he tells them, lies in their becoming Christians. The nation of Israel played its part in world history according to the purpose of God by being the special 'People of God' till Messiah came of the flesh of Israel. But the purpose of God comprehended the whole human race, Jesus was the Christ of all mankind, and into the Messianic Kingdom, the New Israel, the only way of entrance is by faith in Him. As the original disciples, as St. Paul himself, as the first Christians who were Jews found in their acceptance of Jesus by faith in Him the fulfilment of the promises to Israel, so must other Jews of the first century and the Jews of our century. St. Paul and the other New Testament writers have nothing to say about a return to Palestine, a literal throne for Messiah in Jerusalem, a restored Temple and priesthood and sacrifices. All this is abandoned in their inspired message of Jesus as not merely the Jewish Messiah, but as the Redeemer of the whole world and its Lord.

4. What is the New Testament attitude to the literal fulfilment of the promise of the Temple and sacrificial system in Ezk 40 ff., and the eternal priesthood in Jer $33^{15ff.}$? We must note that in Jeremiah a literal, actual King of Israel on the throne of David is linked with a literal, actual priesthood, and literal, actual sacrifices. But the Christian gospel, the message of the New Testament as a unity, not merely that of St. Paul and the Letter to the Hebrews, is that, notwithstanding Ezekiel and Jeremiah, the Temple, the priesthood and the sacrificial system will never be restored; they are abolished for ever. For Jesus the Messiah, the Son of God, is the perfect priest and sacrifice, and Calvary the final altar; nay, wherever believers are they are the Temple of God, and in them are the closing words of Ezekiel fulfilled, 'The Lord is there.'

The Key to the Whole Question.

The last sentence gives us the key. I must repeat that the prophetic picture is a unity. *Every* detail must be accepted on the same basis. If the Jews are to return to Palestine then the oracles in Ezekiel and Jeremiah just dealt with must also be literally fulfilled. But if the New Testament declares that the oracles about the Messiah, the Temple, the sacrificial system (as it does), are already fulfilled in a higher spiritual sense; that the Messianic Kingdom is universal and spiritual, Jews and Gentiles being admitted only on the same condition of faith in Jesus; and that the Israel for whom are to be fulfilled the promises is a universal spiritual community of believers, in which Jews after the flesh have no precedence over Gentiles; then we must just abandon all thought of the literal fulfilment of other prophetic details, such as Israel's return to Palestine, the throne in Jerusalem, and so on.

I admit that to many sincere Bible readers I am open to the charge of denying the Word of God. I have been told, 'There in this and that prophet is this and that clear promise. God says so and so, and the return of the Jews among other details is definitely promised. All the promises that have not yet been fulfilled must some time be fulfilled, or God is a liar. The promise of the Messiah has been fulfilled, and we now await the rest.' But these same good Christian folk do not seem to realize that the promise of the Messiah, the Priesthood, the Temple, and the sacrifice, were not fulfilled literally. Their fulfilment was as far above man's thoughts as are God's thoughts. So I have answered. 'Will God restore the Temple, priesthood, and sacrifice literally? If He does not do so then has He not failed His promises?' 'But God HAS fulfilled those promises on Calvary,' I am told. And I am forced to ask, 'Was that

literal fulfilment ? ' The New Testament takes up the whole Messianic scheme spiritually and we are forced to follow in the footsteps of St. Paul, the writer of the Letter to the Hebrews and the other New Testament writers in repudiating everything relating to the Zionist movement as having Messianic significance, and in holding that the only hope for the Jews in the religious sense lies in their becoming Christians as did the first generation of Jews. Israel has served its purpose in God's plan, and must enter the New Israel after the Spirit by accepting Jesus as the Christ in the full New Testament sense. Of course if Jews, holding fast to national ties of flesh and blood, establish an independent Republic of Israel in Palestine, we may wish them freedom, peace and prosperity, ' shalom ' in every sense, while at the same time refusing to admit that all this has any relation whatever to the Messianic promises. So long as the Jews, in this Republic or among the Gentiles, repudiate Jesus, or indeed, as so many of them do, repudiate the God of their fathers, they are still outside the true Israel of God, and are not partakers of the promises.

Early in this century my old professor and friend, Dr. James Orr, wrote *The Problem of the Old Testament,* which was hailed as a triumphant answer to assaults on the Bible and its vindication against the vagaries of ' Higher Critics '! His opinion on the points I have raised should, therefore, be re-assuring to our honest, ' simple ' Bible readers. Let me quote from p. 461. ' The *idea* becomes the main thing ; the particular *form* of the idea—the clothing of imagery or detail it receives—is less essential. . . . In the prediction of distant events to which existing conditions no longer apply, there is no alternative but that these should be presented *in the forms of the present.* This is a principle which runs through all prophecy where the future state of the kingdom of God is concerned. It would have served no end, and is, under ordinary conditions, psychologically inconceivable, that the prophet should have been lifted out of all the forms of his existing consciousness, and transported into conditions utterly strange and inapprehensible by him. Such a revelation would, in any case, have been incommunicable to others. We have, in the earthly condition, the same difficulty in picturing to ourselves the conditions of a heavenly state. But, just as supersensible realities cannot be conceived or spoken of by us except under forms of symbol or figure drawn from earthly relations, so prophecy of the future, or of a better dispensation, must necessarily picture that future, or those new conditions, in forms drawn from the present. The kingdom of God, *e.g.*, in the Messianic age, is still figured as a theocracy with Jerusalem as the centre ; the nations come up to it to worship ; the enemies of the kingdom of God are figured under the old names—Egypt, Babylon, Edom, etc. ; the converted nations are these same powers. How far the prophet himself was able to distinguish the symbol from the idea is a secondary question. In some cases, at least, the idea is clearly seen breaking through the symbol and transcending it.'

So to sum up, such details as the return to Palestine, the throne in Jerusalem, the restored temple with its priesthood and sacrifices and so on are temporary, historical, human vehicles belonging to the generation to which each prophet and his hearers belonged to convey to them the prediction that the ideal of the theocracy as it existed in the mind and purpose of God would in His time and by His power be realized, but in a way transcending the power of human thought and imagination. Why limit the Divine Ideal to the capacity of the mind of a pre-Christian prophet, the situation in which he lived, and the particular forms which he was compelled to use for his own understanding, and that of his hearers ? ' Prophecy is a revelation of principles . . . a revelation of ideals, of what ought to be, quite as much as what will be.'

Recent Foreign Theology.

The Day of the Lord. Dr. L. Černý, of Prague, has published in English a short, but acute and valuable, study of the origin and history of the phrase *Day of Yahweh.*[1] After a preliminary and somewhat sketchy treatment of the Hebrew conception of time and of the uses of the word *day* in Hebrew and Assyrian and Babylonian texts, leading to the conclusion that nothing comparable with the phrase *Day of Yahweh* can be found outside Israel, he studies the various theories of the origin of the concept which have been put forward in modern times, and especially those of Charles, Gunkel and Gressmann, Mowinckel, Morgenstern and the British ' Myth and Ritual ' School. While each of these is criticized in turn, the author reaches a view which is in some sense a synthesis of elements of these. Charles is right in holding

[1] *The Day of Yahweh and Some Relevant Problems* [1948]. Prague : Filosofická Fakulta University Karlovy ; Kčs. 95.0.

that the concept had a history; Gunkel and Gressmann are right in finding a contribution from mythology, though Černý rejects the idea of a fatalistic cycle of world ages, and thinks the ills of which mythology spoke were here lifted into a purposeful process; Mowinckel, whose theory of a *Neujahrsfest* is rejected, is held to be the most successful and creative of all the scholars referred to, and especially for his perception that the eschatology is secondary and derived from the cult; while the 'Myth and Ritual' school are found to be right in their view of a general culture pattern from which the material of the descriptions of the *Day of Yahweh* were derived, covering the whole of the contemporary world of ancient Israel. Nevertheless, the author thinks the conception is a specifically Israelite one, developed in the context of her own experience and religion. It is the day decreed by Yahweh when he will newly shape the fate of his nation, and it has the twofold aspect of judgment and deliverance. Either aspect might be emphasized in popular thought or in prophetic teaching, and even in prophetic teaching either aspect could find a place. As a study of recent theory and as a contribution to the subject, this monograph deserves attention.

The Book of Job. Attention has been called before to the extraordinary fascination the Book of Job has for German writers to-day. The Roman Catholic scholar H. Junker has now published a small work, under the title of *Job's Suffering, Struggle and Victory*,[1] in which he offers a short exposition of the message of the Book, into which translations of a number of passages have been worked. On the question of the integrity of the Book, Junker parts company with most scholars, in that he holds the Wisdom chapter (ch. 28), the Elihu speeches, and the second Divine speech, all to be from the hand of the author of the rest of Job. He allows, however, that the Elihu speeches were not original to the Book, but thinks they were inserted by the author. The climax of the Book's message is rightly found in Job 42^6, where Job no longer cries out against God or protests at his suffering, but triumphs over his suffering by finding God in it. It is hard to see how Junker can still maintain that the Wisdom chapter is in place where it is, exalting true wisdom over against the efforts of Job's friends, since if Job had reached this point so early, there was no need for the rest of the Book. There was in that case no need for God to remind him that there were things too deep for him to fathom, since this is precisely the burden of the Wisdom chapter. As for the second Divine speech, Peake observed that this came perilously near nagging after Job had given in, and most editors feel that it lacks the brilliance of the first and is something of an anti-climax after it. Quite apart from critical questions of this kind, this little book is of real value for its penetrating summary of the message of Job. Amongst many other suggestive observations is the suggestion that the Book rests on the author's own experience.

[1] *Jobs Leid, Streit und Sieg* [1948]. Herder, Freiburg im Breisgau.

Islam. Dr. H. Ringgren, who has now relinquished his Chair at Åbo for an appointment at Uppsala, has published a contribution to Islamic theology in the form of a careful study of certain terms[2] which are fundamental here. These are *Islam*, the verbal form *'aslama*, and *Muslim*. Dr. Ringgren pursues his researches widely in the Arabic field and also in the cognate Semitic languages, and studies the various theories which have been put forward. He reaches the conclusion that the element of totality belongs to the root idea, so that *Islam* means not merely *submission*, as is so often stated, but *total submission*; similarly the verb *'aslama* means *to surrender wholly*, and then developed the meaning *to become a convert to Islam*; while *Muslim* means *one who makes the total surrender* to God. The frequent linking together of *'īmān = faith*, and *Islam* is noted, and the almost complete equivalence of the related verbs *'amana* and *'aslama*, leading to the final conclusion that 'total surrender is total confidence.' Such careful discussions of terms by specialists are basic to the work of the theologian, but demand a high standard of patience as well as of scholarship from those who prepare them and Dr. Ringgren will add to his already high reputation for sound scholarship by this study.

[2] *Islam, 'aslama and Muslim* [1949]. (*Horae Soederblomianae*, ii.). Gleerup, Lund; Kr. 2.0.

Studies in New Testament Grammar. A further issue in the Swedish series of *Coniectanea Neotestamentica* contains two related studies by Professor Nyberg and Dr. H. Riesenfeld.[3] The first deals with 'The Grammatical Understanding of Mt $12^{44f.}$,' and argues learnedly, with abundant references to other passages in classical and Oriental literature, that the participle ἐλθόν is here conditional, so that the meaning of καὶ ἐλθὸν εὑρίσκει is not 'and when he is come, he findeth it empty,' but 'and if he comes, he finds it empty.' The second study deals with 'The Participle in

[3] H. S. Nyberg, *Zum grammatischen Verständnis von Matth. 12, 44 f.*; H. Riesenfeld, *Zum Partizip Matth. 24, 41* (*Coniectanea Neotestamentica* xiii.) [1949]. Gleerup, Lund and Munskgaard, Copenhagen; Kr. 1.50.

Mt 24[41],' and finds a similar conditional use of the participle ἀλήθουσαι. Here in *vv.* 40 f. we have two conditional sentences differently constructed, but obviously parallel. Once more a number of parallels are cited from other Greek sources, and the whole forms a useful contribution to New Testament grammar.

Introduction to the Old Testament. The second volume of Professor Aage Bentzen's *Introduction to the Old Testament* [1] has now appeared. Like the first volume,[2] this is no mere translation of the Danish edition.[3] It deals with the special introduction to each of the books of the Old Testament, and while it is on a smaller scale than such works as Eissfeldt's [4] and Pfeiffer's,[5] it is quite indispensable to the reader who would be abreast of recent discussions. Especially does the author take account of Scandinavian work—and much other Continental work—not easily accessible to the English reader. His brief outline of the views of Professor Engnell on the Pentateuch is by far the clearest and fullest which has been published in a non-Scandinavian language ; and his summary of Professor Nyberg's important article on the Servant of Yahweh is also invaluable. These are but samples of the way in which important studies are mediated to the reader. Nevertheless it would be wrong to give the impression that Professor Bentzen is a mere mediator. He offers his own contribution to the discussion of every question, and while he adopts no strikingly new or original positions this is an advantage in such a handbook. He aims rather to acquaint the reader with all the latest Continental research—American work was less accessible to him—and to give him guidance by judicious comment. The bibliographical material contained in the book would alone give it high value for all serious students. It includes a great deal of work which has been published since the Danish edition was issued. At the end of the volume there are brief notes on the Apocrypha and Pseudepigrapha of the Old Testament.

In 1939 Professor A. Weiser published in German an *Introduction to the Old Testament.* Practically no copies of this work reached this country—the reviewer has failed to get a copy—and it went out of print during the War. Now a new and enlarged edition has been published,[6] which will be eagerly sought by those who have waited in vain for the old edition. In a single volume it surveys the literary forms of the Old Testament, the growth of the Canon, the witnesses to the text, and the Introduction to the individual books of the Old Testament, and to the Apocrypha and Pseudepigrapha. It is more inclusive than the 1939 edition, and is throughout brought up to date —save that the author failed to get access to some works, owing to post-war conditions in Germany, as the asterisks in his Bibliographies show. While it has not the special interest in Scandinavian work which Bentzen's work shows, it contains a good deal of material to supplement what will be found in Bentzen's. Full Bibliographies stand at the beginning of each section, and throughout it rests on very wide learning. It is a masterpiece of compression, yet not lacking in clarity, and recent discussion of every problem is critically surveyed. One of the most interesting sections is that which deals with the Book of Ezekiel. Here many recent authors have found the work of two prophets combined, or have drastically reduced the work of Ezekiel. Against these tendencies Weiser regards the whole Book as substantially the work of Ezekiel, but edited and added to by a later hand. He thus represents a reaction against the view of Herntrich, which greatly influenced some English writers, and stands rather with Bertholet and Galling. It is interesting to note that despite the oft-announced demise of literary criticism and of Wellhausenism, neither Bentzen nor Weiser abandons the literary-critical method. Both books are to be warmly commended and neither is superfluous to the owner of the other.

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[1] *Introduction to the Old Testament,* ii. [1949]. Gad, Copenhagen.

[2] Cf. The Expository Times, lxi. [January 1950] 123.

[3] Cf. The Expository Times, lvii. [February 1946] 137.

[4] *Einleitung in das Alte Testament* [1934].

[5] *Introduction to the Old Testament* [1941].

[6] *Einleitung in das Alte Testament* [2] [1949]. Vandenhoeck and Ruprecht, Göttingen.

Entre Nous.

Henri Bremond.

When Henri Bremond was made a member of the French Academy they said of him that he was a water diviner, ' discovering and revealing new springs of life in the Sahara of religious records.' And that was true.

As a teacher in his youth his characteristic was

a certain subtle sympathy which seemed able to get inside the pupil's mind, and think along with him. And as a writer and historian he retained not a little of that enviable gift. His many-volumed 'Histoire Littéraire,' which Mr. Hogarth confidently claims as 'one of the outstanding works of modern French literature: by its learning, its insight into human character, its suavity and sympathy, its liveliness and grace, it is worthy of a place beside Renan's "Origines du Christianisme" and Sainte-Beuve's "Port Royal"' (*Henri Bremond: The Life and Work of a Devout Humanist*, by Mr. Henry Hogarth, B.A. [S.P.C.K.; 13s. 6d. net])—the 'Histoire' fascinates, not only by its revelation of the immense wealth of the French spiritual heritage, not even by its studies of the great figures one can meet with elsewhere, but rather, as the 'Revue des Deux Mondes' put it, 'because he resurrected hundreds of figures, laymen, monks and nuns, secular clergy, bourgeois and simple servants, whose business in life was the practice of the presence of God.' Bremond had something of Carlyle's faculty of seeing, and of making others see, of fastening on vivid details, until what had been a shadowy figure came alive again.

Moreover, he had a hospitable mind that ranged widely, and was apt to come on something interesting. Though one of his books was placed upon the Index, and his audacity at Tyrrell's funeral landed him in trouble, he was a good Roman Catholic. Sir Thomas More was a kind of ideal; Francis of Sales was, for him, the saint of saints; Pascal held a fascination for him, though he could write: 'M. le Maitre composed his own funeral oration. Nearly all the Port-Royalists were like this as individuals, humble, yet puffed up with a sense of their own merit and importance, or more often that of their friends. They were more serious than becomes decent Christians. Pelagians of a new order, they realized the corruption but not the absurdity of fallen man. They sincerely despised themselves, but they never thought of laughing at themselves or their own insignificance as did the Desert Fathers and Sir Thomas More and St. Vincent de Paul.' But outside his own Church others attracted him. Alexander Whyte is 'my venerable friend.' 'Wesley,' he says, 'is one of the finest subjects of study that I know of.' He thought Wesley's weakness was his sentimentality. 'He had three love affairs, each more lamentable and ridiculous than the other; the first with a hussy, the second with an hysteric, and the third with a virago. He believed that he loved them, and he blessed God for creating such marvels.'

Bremond was a devout humanist. He believed in life, and wished to use it all for God. A religion which shrank timidly into a corner repelled him. For himself he could and did laugh heartily to the glory of God. 'Humanism,' he writes, 'leads souls to the mystic portal, and with all its might seeks to push them across the threshold of the sanctuary. Its logical aim is to begin to make us saints.' His was a happy religion. St. Francis of Sales once tortured with the fear of reprobation, reached this of it that he was willing to be damned for the glory of God, and when at prayer in a church in Paris heard Christ saying to him, 'I am not called the damning one; my name is Jesus.' Bremond never forgot that.

Mr. Hogarth has enjoyed writing this book. There is a hearty but discriminating enthusiasm in it, the infection of which passes to the reader.

A. J. Gossip.

The Links between Men and Nations.

Last month we drew attention to Mr. Wilding's excellent new volume of children's addresses. Here, in slightly shortened form, is one of the talks.

'Just about a hundred years ago a Frenchman put out from Boulogne in a fishing boat. He grew tremendously excited when he caught a huge eel. It was as big round as his wrist, and he pulled it into his boat dark and dripping, yards of it. He gave it a chop or two with his hatchet to break its back and went on pulling it in. It wasn't until he had about twenty yards of it in his boat that he decided it wasn't an eel but a sea-serpent. His guess was still wide of the mark. What he had fished up and ruined was the first cable laid down to carry messages across the Channel. As a result of his mistake, it was November 1851 before the cross-Channel cable was laid and operating.

'Men immediately turned their eyes to the Atlantic. Could they lay a cable that long, 2000 miles? Was it possible that an electric current would run that far? . . .

'Within three years some bold men had made a start. Gisborne, a British engineer, was laying a cable from New York to Newfoundland. He went to New York to raise money for that scheme and there met Cyrus Field, a young and eager and very rich business man, whose name you must remember, Cyrus West Field. As soon as Gisborne and Field got talking, Field began to outline a scheme for laying a cable right across the Atlantic. He tackled his Government and he began to collect money in America and in England. He raised £350,000 in England in a few days. "The Atlantic Telegraph Construction and Maintenance Company" was formed and laid careful plans. It

had to lay a cable one hundred times heavier and longer than the cross-Channel cable. It meant a voyage of three weeks to lay the cable, and there wasn't a ship in the world big enough to carry the cable when it was made. 367,000 miles of copper wire went into that cable. It was divided into two and two ships were borrowed from Britain to carry it. On August 5, 1857, one end of the cable was made fast in Ireland and the first ship set off to lay it as far as the mid-Atlantic. For two days all went well and messages came back all right along the cable. Then, 353 miles out, it broke and the end was lost in the depths of the sea. £100,000 and one year's work were lost.

'In a year's time, June 10, 1858, a second start was made. Two boats were used, one starting laying cable from Ireland and one from America, hoping to meet in mid-Atlantic. All went well for three days. Then a fearful storm broke; and the heavily-laden ship pitched and rolled so much that damage was done to the coils of the cable on deck. After another 200 miles were laid, it broke again.

'All the wise people said, "We told you so. You can't link such distant continents in this way. Give it up." Cyrus Field said, "Go on!" Within a month and a half, they were at it again. This time no one came to give the ships a send-off. All went well and on August 5, 1858, the work was done. The world was delighted. Queen Victoria was to send the first message across the new link between Britain and America on August 16. In New York they gave Cyrus Field a procession and triumphant feast on August 31. The procession was so long that it took six hours to pass any given point.

'And Cyrus Field knew that that very day the cable had ceased to work! On September 1 it was admitted that no more messages could be got through. People went crazy again, but this time with anger. They said the cable never had worked. They said—perhaps it is best to forget what they said. The cable lay there on the ocean bed useless.

'For six long years it lay there. No one cared. They were back in the old world with the great British and American nations far apart and messages from one to the other taking two or three weeks to pass. But, little discoveries and improvements were being made here and there all the time. It needed another Cyrus West Field with drive and enthusiasm. At last he was found. His name? *Cyrus West Field.* Yes. He tackled it again. He got £600,000 together and found a new ship, *The Great Eastern,* which could carry all the cable at once.

'On July 23, 1865, she sailed from Ireland paying out cable all the way. Within two days of America the cable parted again and another £600,000 was lost. Did Cyrus Field give up? No. Once more and for the fifth time he tried, and in 1866 a new cable was laid without a hitch. What is more, they found the end of the 1865 cable, spliced it and completed it, so that year saw two cables completed and in working order.

'I have told this long story of dogged perseverance because it tells of one of the greatest steps towards linking the nations of the world. We all know what that linking meant to us in the years of peril during the War. . . .

'Cyrus Field did marvellous things in linking the continents, but it is Jesus Christ who links the nations. . . . We call Jesus "The Carpenter." We rarely call a man a carpenter without calling him something else. We say "A Carpenter *and Joiner.*" Jesus came to join the separated, to reconcile enemies, to gather men into one family, to lead them into true love of God. It was in His love that God sent His Son to bring us into touch with Himself. Christ came to be the Link, to bridge the gap. His people will work to link all the nations into God's one great Family. . . .

'It leads us to ask questions.

'Am I really linked firmly to God?

'Am I linked firmly to others at home, in the Church, and as I meet them every day?

'Do I want the nations to be linked and can I help to do it?

'We who are called to be followers of Jesus the Joiner have our part to play in bringing peace on earth and goodwill among men.' [1]

New Series.

Professor North's article this month on 'The Place of Oral Tradition in the Growth of the Old Testament' opens the new series of articles on 'Living Issues in Biblical Scholarship.' The titles of some of the articles which will follow are: 'The Antiquity of Israelite Monotheism' by Professor H. H. Rowley; 'Is There a Theology of the Old Testament' by Professor A. S. Herbert; 'Prophet and Priest in Israel' by Professor Norman W. Porteous; and 'Divine Kingship and the Old Testament' by Professor A. R. Johnson.

After the Old Testament articles we hope to arrange for a number on New Testament problems.

[1] J. Wilding, *Put in Your Hand,* 68 ff.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

Dr. John Baillie's new book, *The Belief in Progress*,[1] should on no account be missed. The title would not at first sight appear to suggest that a heartening and inspiring call to Christian service was being provided, but it is to this that Dr. Baillie summons us, after cogently expressing his reasons why such a summons is extremely well founded in the world in which we live to-day. Dr. Baillie has now become Principal of New College, Edinburgh, and in addition he has been elected Dean of the Faculty of Theology in Edinburgh University. His world-wide reputation in theological circles always ensures for his writings a wide and discerning public. Let it be said that once again he lives up to that high reputation he has gained, and that he has provided us with a volume which well repays, as it demands, close attention.

Just thirty years ago, in 1920, Dean Inge delivered his famous Romanes Lecture on 'The Idea of Progress' and now Dr. Baillie feels it to be laid on him to return to the same theme. It would appear that a world war brings into sharper focus a question that is ever with us, and concerning which it is important for us to be clear in our minds as to what the Christian point of view should be.

Has our belief in progress been completely mistaken? Or is there definite progress to record in the realm of knowledge and scientific achievement, with no corresponding progress to record in the realm of human behaviour? Is there any clear purpose in life, and if so to what is it leading? Is there a final culmination of all things, and of what nature is it likely to be? These are all questions that are distinctly relevant to our age, and there is very deeply involved in the answer to them the future of the Christian religion. It is obvious that two things are necessary—first, the intelligent interpretation of history, and secondly, a clear understanding of what the Christian Faith has to say.

Dr. Baillie provides, first of all, an exceedingly useful and comprehensive study of the history of the idea of progress, and of the various 'Patterns of Progress' that have been traced out during the centuries. Then, in his third chapter, he comes to the pattern providing 'the working faith of recent Western Civilization.' 'So far as it may be considered to be false, the doctrine of progress is a Christian heresy . . . It is the development of one aspect of the received truth to the neglect of other aspects.' How this pattern came to be worked out he describes in graphic and arresting fashion, paying special tribute to Bury, whose 'Idea of Progress' (1920) he commends for its admirable survey from the seventeenth century onwards. Although the note throughout was one of secular optimism, Dr. Baillie remarks that the prevailing tendency in Britain was to regard the belief in earthly progress not as an alternative to the traditional Christian outlook but as a supplement to it. Later, and particularly in the nineteenth century, under the influence of Hegel and Comte and Herbert Spencer, the traditional Christian position was ignored and the idea of the omnicompetence of the human reason in every department of life became firmly established. Now that this kind of belief in inevitable and automatic progress has been sadly shattered by the course of events, the time is opportune for the kind of study that Dr. Baillie offers when he asks whether we have any real ground for the assertion of any *a priori* principle which would lead us to look for spiritual progress in the past, or expect it in the future. He further asks whether such a belief in progress, even if substantiated, could really provide the spiritual satisfaction that men have sought. His discussion at this part leads to the conclusion that the *a priori* presupposition, the element of faith, which was the specific foundation of seventeenth and eighteenth century belief in progress, is no longer available to us.

In the most rewarding part of his book he comes to the question whether there is in original Christianity the hope that during the interim period, the years of grace falling between the inauguration of the Christian era and the end of earthly history, human life and society will be more and more conformed to the mind of Christ. Having shown that all forms of progressivism have harboured a debt,

[1] Oxford University Press; 10s. 6d. net.

often acknowledged, to the Christian hope, he proceeds to show how that hope is still our only ground for a true and worthy belief in progress to-day.

At this point he takes up modern New Testament teaching, and reviews in masterly fashion the conception of the Kingdom of God, referring of course to Schweitzer and to the impetus given by him towards deeper study of what Christ's teaching really was, gradually working through to C. H. Dodd's 'realized eschatology.' He goes on to point out that there are two vitally constituent elements of the New Testament outlook that seem to be given less than their due weight. One is the cosmic aspect of the Christian hope; the other is the sense of a victory already accomplished, and of powers of the Spirit already available to us. In connexion with the first he calls attention to Cullmann, whose works are surely overdue translation into English, and emphasizes Cullmann's point that there is often a considerable interval between the decisive battle during a war, and the celebration of 'Victory Day.' He also draws attention to the well known article in the International Review of Missions by the late D. S. Cairns in which Cairns defended the certain assurance of victory against the contrary view that human history will be 'a ding-dong battle all the way with the good becoming better and the bad worse till the end comes.' The fact that, on Dodd's view, the Kingdom of God is already here must not be allowed to militate against our conviction that there will still be a time of final consummation.

His conclusion then is that the Christian Faith does offer us a very confident hope for the future course of terrestrial history. 'It is a hope that has been too little represented in the Christian tradition, but to which we are now recalled. We must recover that sense of standing on the threshold of a new historical dispensation, that sense of a noble prospect opening out before us, that sense of the power of the Spirit and of the inexhaustible resources now available to us, that adventurous zeal for the renewal of humanity and that confidence in ultimate victory of which the New Testament is so full. We must allow that one cause of the emergence of the secularized and distorted version of the Christian hope, which it has been our present concern to study and to refute, has been the felt need of compensating for the apparent defeatism that characterized so much of traditional Christian thought.' The balance must be redressed in such a way that it is at once more consonant with original Christianity and less vulnerable to legitimate and fair-minded attack.

Having thus cleared the ground he goes on to make a most effective plea for the continuance of Christian propaganda as providing the only means whereby true progress can be assured and as guaranteeing the only victory that is likely to be lasting and real.

The Rev. Leslie S. R. Badham, M.A., H.C.F., has written a useful, popular contribution to the Christian 'apology' under the title, *Verdict on Jesus*.[1] It claims to be 'a fresh inquiry' into the grounds of the Christian faith; and its style is simple, clear, and pointed. Here, in illustration, is a sentence chosen at random in which the Dominican and the Franciscan friars are compared: 'These two orders were largely complementary in their activities—the one characterized by high thinking, the other by kindly living; the one remembering the breadth of the Master's mind, the other the largeness of his heart.'

The first half of the book, the 'thesis,' is an appeal to the facts of history, with the intention of showing how incomparably great and valuable the influence of Jesus has been. It is a useful conspectus of Church history with Jesus always in the central position. It might be described as a new edition of 'Gesta Christi.' Among the facts on which it insists is the many-sided impact that Jesus has made on human life and culture, on art, music, literature, and law, not to speak of morality or of religion. In this section, as indeed throughout the book, the author quotes often from the works of recent authoritative writers.

The second section, the 'antithesis,' treats of 'the advance through storm' (Latourette), or, in other words, of the progress of the Christian cause despite opposition and criticism. It is the shortest of the three parts; and perhaps it is well, as the author is happier in the building up of his case than in his discussion of the 'centuries of crimson malice and grey negligence.' For instance, his treatment of the recent much-canvassed books of Loisy and E. W. Barnes on the origins of Christianity is somewhat cavalier. It is surely insufficient to remark that their books have 'little more than an antiquarian interest' at the present hour. They may be out of fashion, but that in itself is no evidence of their falsity.

In the third part, the 'synthesis,' the author has before him the question: What is that 'something' in Jesus that has brought about His unique influence in the world, and has enabled His cause to survive opposition and negation? For Mr.

[1] Williams and Norgate; 9s. 6d. net.

Badham is persuaded that Christianity is on the march again and that it is once more intellectually respectable to be a Christian. What then of Jesus ? Is He an accident or a revelation ?

Beginning with the observation that modern physicists, like the Greek thinkers, speak of a Mind behind the universe, our author goes on to urge that the supreme Mind must surely reveal itself where there are creatures capable of receiving the revelation. Indeed there is nothing philosophically difficult, it is further urged, in believing that the Creator God should out of love for mankind send to the world an ambassador or mediator—a Messiah, a Son of God Incarnate.

On the assumption that God might thus choose to make Himself known through a personal human life what are the conditions, Mr. Badham asks, that might reasonably be postulated as to be fulfilled before the advent of the Messiah, before the incarnation of the Son of God ? The answer here given is : (1) We would expect God to prepare men's minds by raising them to a level at which the teaching of the Messiah would be intelligible. (2) We would expect God to give mankind some ideas by which they could, if they were true to the best insight that they had received, recognize the Messiah when they saw Him. (3) We would expect God to choose an opportune time for the Messiah's birth and for the fruitful planting of His teaching. (4) And a fourth anticipation is added, with regard to the Messiah Himself. We would expect that the character of the Messiah, when He came, would be such as to commend itself to men, as fitting one who was indeed bearing a message of august and sublime significance.

These four logical anticipations are discovered to have been wholly fulfilled in the first century of our era (though to describe the ' discovery ' as ' amazing ' savours of exaggeration), as witness the four succeeding chapters of the book, entitled The Significance of the Old Testament, The Atmosphere of Expectation, Flood-Tide, and The Clear Mirror.

In the concluding chapters Mr. Badham treats of the seeming finality of the teaching and life of Jesus, as offering the purest idea of God that we can receive, and the highest pattern of virtue that we can envisage ; and of Jesus' own testimony to Himself, which is consistent with the impression of transcendent mystery that has been made by Him all down the centuries. The framework of thought in which the New Testament enshrines the transcendent mystery (Messiah, Son of God, etc.) may not be the framework of *our* thought, but we should use it till we find a better.

The Dead Sea Scrolls: Publications and Review.

By the Reverend Bleddyn J. Roberts, M.A., B.D., Bangor.

The American Schools of Oriental Research and the Hebrew University of Jerusalem have each published recently extremely important works containing facsimiles and transcriptions of parts of the Hebrew manuscripts now apparently officially designated ' The Dead Sea Scrolls.' The former is the first of two volumes entitled *The Dead Sea Scrolls of St. Mark's Monastery*, and contains the whole of the Isaiah manuscript and the Habakkuk commentary, under the general editorship of Professor Millar Burrows, with the assistance of Dr. J. C. Trevor, who first photographed the manuscripts, and Professor W. H. Brownlee, who has already published a translation of the Habakkuk commentary. The work is exquisitely published, and, in addition to the facsimiles and transcripts, has a foreword by Mar Athanasius Yeshue Samuel, Syrian Archbishop-Metropolitan of Jerusalem and Hashemite Jordan, to whom the work is dedicated, and some brief introductory remarks by the editors, giving an outline of the story of the discovery in 1947, and details of measurements of the Scrolls. For convenience, I reproduce the general scheme of nomenclature and sigla as it is given in the introductory remarks, because it is likely to be commonly used in future : DS = The Dead Sea Scrolls ; DSD = The Sectarian Manual of Discipline ; DSH = The Habakkuk Commentary ; DSIa = The St. Mark's Isaiah Manuscript ; DSIb = The Hebrew University Isaiah Manuscript ; DSL = The Aramaic Lamech Apocalypse [1] ; DST = The Thanksgiving Psalms ; DSW = The War of the Sons of Light with the Sons of Darkness. Further fragments, which provide the

[1] In the Spring 1950 number of *Archæology* (a publication of the Archæological Institute of America) an announcement is embodied which was made by the Harvard University concerning the condition of this Scroll—also known as the Fourth (unrolled) Scroll, part of which has been identified as the Lamech Apocalypse.

textual student of the Hebrew Bible with extremely important evidence, are designated DSf, with an indication of the book to which the fragment belongs, thus, DSfGen (*i.e.* Genesis) or with a number if the fragment is non-Biblical. Unfortunately, the texts of fragments which Dr. Lankester Harding brought to the British Museum in August 1949 have turned out to be too small for identification, many of them are no larger than a finger-nail and contain but a letter or two. At best their use will be confined to palæography.

In the *ASOR* volume, the whole text of the Scroll DSIa is reproduced on fifty-four plates of practically the same size as the original manuscript, and a printed Hebrew transcript is given on the opposite pages with the chapter and verse enumeration of the present Massoretic text. DSH follows on eleven plates, with a transcript which shows the quotations from Habakkuk in thick type.

The contribution of the Hebrew University is made in the second volume of Professor E. L. Sukenik's *Megillôth Genuzôth*,[1] and is a book of some ninety pages written in Hebrew. It is of somewhat larger size than *Megillôth Genuzôth*, i, and the two volumes, published by the Bailik Foundation, demonstrate the very high quality of Israel's scholarly publications, and one cannot but admire the impression which the new State leaves on the world of scholarship. Professor Sukenik discusses in the present volume various aspects of the discovery, and though there may be disappointment that the text of DSIb, which is in Jerusalem, is not more fully exhibited and discussed, facsimiles of the other Scrolls and their treatment combine to make the volume extremely valuable. In the introductory remarks, the author gives additional details about the way he acquired the manuscripts, and adds a useful table of the various scripts used in the Scrolls.[2] He then discusses some texts, provided with facsimiles. They include portions of DSD, DST (three songs), DSW, DSfLev (in archaic script),[3] DSIa (with copies of facsimiles),[4] with a table showing comparative readings in the Scroll and the Massoretic text, DSH, and, finally, the very important DSIb, with a facsimile, transcript, and notes of two adjacent columns, containing the text of 48^{17}–49^{7}. The publication of this text confirms the statement already well-publicized in the press, that DSIb is virtually the same as the Massoretic text, the major difference consisting of *scriptio plena* and *defectiva* divergences. Parts of this Scroll were exhibited earlier this year in the British Museum, and the portion then shown is of special interest because it contains a textual variant from M.T., namely that in 53^{11} where the Scroll gives 'he shall see light,' a reading to be found also in DSIa and in the Septuagint, and previously advocated by numerous commentators.[5]

One other important contribution published recently, which provides first-hand information about the discovery, and facsimiles of passages from additional fragments from the cave, is the article by Father R. de Vaux of Jerusalem entitled 'La grotte des manuscrits hébreux.'[6] The article is in two parts; first, the ceramics of the cave are described, with arguments intended to prove 'without doubt' that the jars which held the manuscripts were definitely of the late Hellenistic period, that is, of the second century B.C. Secondly, a series of fragments are given in facsimile and discussed. They consist of the following sections: a few words from each of the following passages from the Book of Leviticus, $19^{31\text{-}34}$ $20^{20\text{-}23}$ 21^{24}–22^{3} $22^{4\text{-}5}$, all in archaic Hebrew script; a portion of the Book of Jubilees in Hebrew; a fragment of eleven lines of an unknown text. The Leviticus text (DSfLev) shows the same affinity with the M.T. as that found in DSIb, but it should be noted that the actual amount of text extant in the fragments is too small to allow any definite verdict. Father de Vaux would date these fragments as early as the fourth century B.C., and he thinks that they formed part of a Scroll of Lv 17–26, the Code of Holiness, which may, at that time, have been in circulation as a separate code. But, as Professor Sukenik reminds us in his treatment of these

In the announcement the Chief of Technical Research in the Fogg Museum states that at one end of the Scroll 'four or five layers of outer leather have been cracked off and lost and here are revealed light cream-coloured inner layers, . . . and these may be of parchment.' He further remarks that they may turn out to be two separate Scrolls, one leather and one parchment; and that, though it is known that the outer, leather Scroll has writing, it is not yet established whether or not the parchment is inscribed. The difficulties of unrolling are, it is feared, insurmountable, and the officer suggests that 'the unrolling of the middle may perhaps be done only at the sacrifice of the ends, especially if it is certain that there is no inscription here. It is hoped that that will not be the case.'

[1] Cf. the present writer's 'Recent Discoveries of Hebrew Manuscripts,' in THE EXPOSITORY TIMES, lx., 305 [August 1949], to which the present remarks form something of a sequel.

[2] A comparison of this table with a similar one by Dr. J. C. Trever, in *BASOR*, cxiii. [February, 1949], 20 f. is instructive.

[3] These are also discussed by Father de Vaux, and will be mentioned later in this résumé.

[4] These are copies of facsimiles previously published in *BA* and *BASOR*.

[5] Cf. *Biblia Hebraica*[3], *ad loc.*

[6] *Revue Biblique*, LVI. iv. [October, 1949], 586 ff.

fragments, there are Mishnaic references to the custom of writing the Torah in the archaic script at a very much later period, even after the fall of Jerusalem.[1]

As in the former discussion, I find it convenient to deal with the Scrolls and their significance from two standpoints—firstly, their relevance to the textual history of the Old Testament, particularly of the Book of Isaiah, and, secondly, their possible contribution to the study of Jewish history. The remainder of this review will deal with these.

Among the Biblical texts, the most important are DSIa and b; at the same time, they are the most difficult to place in any pattern. The major difficulty, quite apart, I think, from the question of dating, lies in the fact that two such dissimilar text-forms of Isaiah belong to the same cache, and therefore, presumably, to the same sect. DSIb is very similar to the M.T.; DSIa is comparatively dissimilar, for the publication of the entire text has shown that the divergences between them are by no means confined to orthography and occasional variants. The present writer has felt for some time that too much was made, in the earlier stages of the discussion of this Scroll, of the similarity and even identity of the text with that of the Massoretes, and elsewhere [2] he has presented some considerations for its being regarded as a recension text. The publication of the whole Scroll has not in any way modified this view, nor are there *prima facie* grounds for denying its likelihood. The variants are almost always typical of recensional divergences; they may be paralleled in the Septuagint recensions, or, again, in the relationship of such renderings as the Targums and the Samaritan Pentateuch to the Massoretic text, or even of the parent texts of the Vulgate and Peshitta to it. Now the history of the transmission of the Hebrew Bible itself provides evidence of Scribal activity in the treatment of such textual variants. In the Jerusalem Talmud Taanith iv. 2, and repeated elsewhere, it is said that there existed in the Jerusalem temple, therefore, at latest during the first century A.D., three 'copies' of the Torah, with the following divergent readings: in Dt 33^{27}, one offered the reading *ma'ôn*, two *ma'ônah*; in Ex 24^{5}, one had *za'ṭûṭê*, whereas two had *na'ar*; one had *hi'* nine times, the others eleven. In every case the Scribes favoured the reading of the two 'copies' rather than the one. Until recently it was thought that this Rabbinic story simply described an eclectic activity by the Scribes, who acted commendably in choosing the reading of two manuscripts against the one; but since the discovery of the Old Cairo Genizah manuscripts, it has been realized that a variant reading in an ancient manuscript generally indicates much more than a mere scribal error or idiosyncrasy. It far more frequently represents a die-hard remnant of a traditional variant text-form, transmitted in the text by ever-meticulous scribes. It is submitted, then, that the Scroll DSIa is a copy of such a recension text, and its existence suggests either a sect which did not subscribe to the authority of those Scribes who, in due course, produced the Massoretic text, or a period before the exercise of Scribal establishment of the text, or, again, both these alternatives. Naturally, the publication of the whole of the Scroll does introduce certain considerations which will demand further study respecting this 'recension' theory. For instance, a very obvious feature of the Scroll is the division of the text into paragraphs. In most cases the division coincides with that of the M.T., but not invariably. Furthermore, as far as can be established, there is no such thing as a strictly uniform text-division even in the transmission of the M.T. itself. Thus, a comparison of *Biblia Hebraica*[3] with, say, Ginsburg's edition, shows minor divergences; and an examination of Old Cairo Genizah fragments of Isaiah reveals a similar absence of uniformity. On the other hand, it is natural to expect a measure of agreement, especially in scrolls designed, as this was, for public reading at a time when the need for Targum renderings was generally recognized.

The problem becomes more involved when we consider the presence of DSIb in the cache. The palæography shows, according to Professor Sukenik in *Megillôth Genuzôth*, ii, that the Scroll belongs to the same period as the other Scrolls. The discovery of other fragments, including books from the Torah and from the Kethubim and beyond, with an orthography of the same class, indicates that in the original deposit there was at least one copy of the text according to this recension. The presence of other books, such as Jubilees, the Lamech Apocalypse (possibly from a recension of the Book of Enoch?) shows, however, that the present limits of the Hebrew canon of the Old Testament had not been defined at the time. Consequently, we must accept the conclusion that two recensions were used by the sect, and that probably one of them was more standard than the other; and, because DSIb is practically that of the M.T., and because the text of the other Biblical books belongs to the same recension, it is reasonable to assume that this was the more official text-form. Now, if the Biblical Scrolls in the cache belong to the pre-Christian period, as archæologists and most palæographers still insist, there is evidence here that the authority of the

[1] Cf. Mishnah Yadaim, 4^{5}, and the comment thereto in Professor Danby's translation.

In an article scheduled to appear in the forthcoming *Zeitschrift für die Alttestamentliche Wissenschaft.*

Massoretic text was established long before the period generally assigned to it, namely, the second century A.D. On the other hand, the evidence for associating this authorization of the M.T. with the early second century A.D. is traditional and very strong—so strong that for centuries scholars were misguided into believing that a *Musterkodex* was formed at that time which was subsequently scrupulously followed by the Massoretes. If this tradition is historical, a reasonable *terminus a quo* for the Dead Sea Scrolls would be the first century A.D. Professor Kahle has suggested [1] that the occasion for hiding the Scrolls in the cave was the attempt by orthodox Judaism, about the end of the first century A.D., to annihilate all sectarian literature and textual recensions divergent from the more or less standardized M.T.; but the presence of DSIb and the other fragments in the cache would seem to contradict this view. Nevertheless, it is difficult to explain why DSIa was not cancelled in view of the actual acceptance of DSIb and the other (assumed) Biblical Scrolls.

By way of a general observation on the significance of the Isaiah Scrolls for the textual study of the Hebrew O.T. generally, it may be remarked that any hope of evidence for textual emendation must be deferred until a more adequate understanding of recensional readings has been achieved. Fundamental issues are raised by the existence now of three divergent and possibly contemporary text-forms of Isaiah, namely DSIa, DSIb (=M.T.), and the parent text of the Septuagint. What is a recension text? Is it a later divergence of an original archetype? Or is it a perpetuation of a very ancient text-form? Professor Paul Kahle and others have been greatly exercised about the application of these two possible reconstructions to the early history of the Versions, and they have concluded in favour of the latter alternative. It may be that their arguments have been considerably strengthened in principle by the present discovery. In any case, it is incorrect to assume that, for instance, because DSIa or the LXX gives a reading which differs from the M.T., and is also more acceptable to a commentator, the commentator is justified, on purely textual grounds, in emending the M.T. accordingly.

By the publication of DSH Professor W. H. Brownlee has rendered a two-fold service. Firstly, he has made available the text of chs 1 and 2 of the Prophecy of Habakkuk as used by the sect which originally preserved the Scrolls, and secondly, we may know from its contents what the sect made of the prophecy in their exegesis. Textually, the Scroll differs from the M.T. in a number of details, and the suggestion lies to hand that again we have a recension text of the same type as DSIa. But an important consideration is mentioned by Professor Brownlee in his introductory remarks, namely, that the text presupposed by the commentary sometimes differs from that of the quotations themselves, and agrees with the M.T. Possibly, then, this again is a case of duplication of texts. Further study may enable scholars to resolve this enigma.

Secondly, the substance of the commentary comes for brief consideration. In the words of Professor Brownlee, the commentator 'wished to show how the national and religious situation of his day had been foretold by the prophet Habakkuk.' The major interest attaches to two anonymous personalities, the Righteous Teacher and his opponent, the Wicked Priest. Nowhere is the question of dating the whole corpus of manuscripts more relevant than in the attempt to place these figures in an appropriate historical setting. To say that these personalities frequently recur in the Scrolls is simply to underline this importance.

By an amazing coincidence, there have lain in the University Library of Cambridge since the beginning of this century three manuscripts from the Old Cairo Genizah, which belong to the tenth and twelfth centuries A.D., now called the Damascus Document [2] and which likewise deal with the Righteous Teacher and the Wicked Priest. Scholars have failed to agree on the date of the original composition of these manuscripts, but the general view which obtains is that they belong to a sect which flourished about the end of the pre-Christian era, and which was later banished from Palestine and re-formed in Syria, whence its title, 'The Damascus Covenanters.' In a recent estimate of the date of the sect, Professor H. H. Rowley [3] states that he 'would prefer not to attempt a closer definition of its age than to say it fell somewhere in the last century and a half before the Christian era.' Despite the daring of the statement made by Professor Millar Burrows in the work referred to above, that 'the internal evidence of the Scrolls themselves shows that they were the work of the same Jewish sect of the New Covenant which, perhaps at a later point in its history, produced the "Zadokite" Damascus Document,' nothing has as yet appeared to challenge it, and naturally, the contents of the

[1] *Theol. Lit. Zeit.* [1949], 2, col. 91 ff.

[2] They were first edited (as two manuscripts) by S. Schechter, *Documents of Jewish Sectaries*, vol. i., *Fragments of a Zadokite Work* [Cambridge, 1910], but subsequent work on the text has enhanced its value, and at present the best available sources are the Hebrew edition by L. Rost, *Die Damaskusschrift*, in Lietzmann's *Kleine Texte*, No. 167 [Berlin, 1933], and the translation by R. H. Charles, *Apocrypha and Pseudepigrapha*, ii. [1913], 785–834.

[3] *The Relevance of Apocalyptic* [1944], 71–4.

Damascus Document will now receive an additional significance.

The most important of the hitherto published works which consider the Scrolls in their relationship to the Damascus Document is an article by Dr. Bo Reicke of Palestine, entitled ' Die Ta'amire-Schriften und die Damaskus-Fragmente.' [1] Dr. Reicke had earlier discussed the Damascus Document in relation to the New Testament,[2] and had dated them in the Hasmonean period at the latest, mainly on the grounds of anti-Hellenistic tendencies in the contents, and of stylistic contacts with the Book of Jubilees. In the present article he fastens on the identity of function in DS and the Damascus Document of the Righteous Teacher and of his opponents, and he also develops his historical analysis in a very interesting way. It is particularly important, argues Reicke, that in the DS Scrolls the opponents of the sect are called Kitt'im ; they are mentioned nine times in DSH, and here the word obviously means Greeks or Hellenists, especially in the light of the formulæ Kitt'iiê Assur and Kitt'iiê Misraim as found in DSW, where they betoken the Seleucids and Ptolemys. Even before the discovery of the Scrolls, maintains Reicke, it was held that the Damascus Document contains a reference to Antiochus Epiphanes, the ' head ' of the kings of Jawan (Greece). But now, continues Reicke, a still closer identification can be assumed, namely that the villain of the piece, the Wicked Priest, was none other than Joseph, son of Tobias, who collected taxes for the Ptolemys *c.* 200 B.C., and who is known to us from Josephus' *Antiquities*, XII. iv. 5. The main clue to the identity is that a certain kind of incestuous marriage which Joseph had made is specifically prohibited both in the Damascus Document and in DSH. There are, indeed, striking coincidences in this and other items in the case made by Reicke to establish the identity. Nevertheless, it appears to be premature to draw any definite conclusions of this kind, especially as it might involve closing one's mind to other possibilities before the whole of the texts has been published. Thus, Dr. Reicke has found the evidence in the DS Scrolls to support his particular interpretation of the Damascus Document ; but one wonders whether, for instance, Dr. J. Schusboe, who identifies the Righteous Teacher of the Damascus Document with John the Baptist,[3] will likewise come across some interesting possibilities of identification ! Still more serious is the fact that numerous outstanding Hebraists have from time to time argued strongly that the Damascus Document is considerably later than even the first century A.D. I think particularly of the case made by G. Hölscher [4] who cannot see any compelling reasons for an early dating, and concludes that it is a matter for Jewish mediæval students to establish the date of the sect. Obviously the question of the relationship of the DS Scrolls and the Damascus Document should be thoroughly examined, but, because the latter is very much the smaller text, it will best be studied in the light of the larger collection.

[1] *Studia Theologica*, ii. [Lund, 1949], 45–70.

[2] *The Jewish Damascus Document and the New Testament* [1946].

[3] *La Secte Juive de l'Alliance Nouvelle au pays de Damas et le Christianisme Naissant* [Copenhagen, 1942].

[4] ' Alter und Herkunft der sogen.-Damaskusschrift,' in *Zeitschrift für die Neutestamentliche Wissenschaft*, xxviii. [1929], 21–46.

Literature.

OLD TESTAMENT CRITICISM.

At no time during this century has it been so difficult to write a critical introduction to the Old Testament. A generation ago it was customary to speak of ' the assured results ' of criticism. Those ' assured results ' were many, and they extended even to details. To-day, they are fewer than was once assumed, and that there are any ' assured results ' at all would be widely challenged. Just what the challenges are is for most people a matter of hearsay and surmise, but they are sufficiently bruited about to occasion widespread alarm and despondency.

Where does criticism stand to-day ? No better answer to the question can be given than in a little book by Professor H. H. Rowley, under the title *The Growth of the Old Testament* (Hutchinson ; 7s. 6d. net). Dr. Rowley does not conceive it to be his task to concentrate on an exposition of the recent rival views, though he knows very well what they are, and naturally he has something to say about them. Nor is it his aim to present his own views, ' but to acquaint the reader with the present position of Old Testament scholarship . . . yet not in so bewildering a way that it will leave him with no clear ideas. His emphasis will therefore be on the consensus of opinion among sober scholars, though he will not present it as the assured and unchallengeable view of modern scholarship as a whole.'

Here, then, is ' critical orthodoxy,' but not

critical orthodoxy which, like the older traditional theory, has to be defended at all costs, or its difficulties resolved by special pleading. 'It is wiser to recognize that, like all scientific theories, they (*i.e.*, the modern theories) only hold the field until more satisfactory theories are forthcoming, and that from the ferment of recent challenge something more satisfactory may yet emerge, though in few cases does it seem yet to have done so.' With regard to the Pentateuch, which once more is the storm-centre of controversy, Dr. Rowley shows that there is now a considerable variety of view. The Graf-Wellhausen view is widely rejected. 'But there is no view to put in its place that would not be more widely and emphatically rejected. Few of the rival views have won any adherents at all, while the Graf-Wellhausen view has still a respectable following. Before it can be discarded a view as complete and thorough-going, taking account of all the facts and related to the history, will have to be provided. A mere concentration on the acknowledged difficulties of the Graf-Wellhausen view, and then on a selection of points that may seem to support a rival view, will not do. For none of the rival views can accommodate so many of the facts, or can escape far more difficulties than the view it seeks to replace. Yet having said this, it remains true that the Graf-Wellhausen view is only a working hypothesis, which can be abandoned with alacrity when a more satisfying view is found, but which cannot with profit be abandoned until then.'

There is a 'maistrie' about this small and inexpensive book which could only come from a scholar who knows all that has been, and is being, said about the subject. Dr. Rowley is a kind of central telephone exchange for all that relates to the Old Testament. His sanity of judgment is everywhere acknowledged. And he is not to be panicked. The advanced student and the beginner alike must read this book.

C. R. North.

ST. AUGUSTINE.

The Catholic University of America, Washington, D.C., is in process of producing a notable series of volumes under the general title 'Ancient Christian Writers.' More than one hundred volumes are projected and ten volumes have already appeared. The latest to appear contains two works by Augustine, *The Greatness of the Soul* and *The Teacher* (Newman Press, Westminster, Maryland; $3.00). These two works have been introduced, translated, and annotated by Joseph M. Colleran, C.S.S.R., Ph.D.

These are two of the most interesting of the shorter works of Augustine. *The Greatness of the Soul* sets out to answer six questions—Where does the soul come from?, What sort of thing is it?, How great is it?, Why was it united with the body?, What results from its union with the body?, What results from its separation? Clearly in such questions Augustine has room to move amidst the great things of the faith.

The Teacher consists of a dialogue between Augustine and his sixteen year old son Adeodatus. It probably took place the year before the death of Adeodatus and may well have been put together as a tribute and memorial to him. It is doubly interesting from the fact that 'all the thoughts expressed in the person of the one discussing with me are his own, although he was only sixteen years of age. . . . The talent he showed filled me with awe.' It is really a discussion on the use and purpose of words. Adeodatus begins with the assumption that when we use words we wish to teach others. Soon the argument proves that words are only signs. The argument goes on to show that a word is not really a sign but only a sound if the hearer does not already know the reality for which the sign stands. The inevitable conclusion is therefore that truth does not come from any external teaching, but from within the soul, and that therefore the only real teacher is none other than the illumination of God, or Christ within us. There is obvious influence here from Plato's 'Meno' but Augustine, with all the subtle dialectical skill of which he was a master, develops this thesis in a way that makes it his own.

Both works are in dialogue form, the first with a character called Evodius, and the second, as we have said, with Adeodatus. As in all classical dialogues the sympathies of the reader inevitably go to the helpless victim who is lured on to his own logical destruction and who has no more hope of escaping from the bands that logic is weaving round him than a fly from a spider's web. With wary caution Evodius remarks, 'I understand what you are saying, but not yet perhaps, what you are after.' And—surely in exasperation—he breaks out, 'I wish you would not ask me about what cannot happen.' But there is a naturalness about the dialogue with Adeodatus which is altogether unusual and altogether refreshing.

Dr. Colleran has provided adequate introductions to both dialogues. In both cases the analysis of the contents is specially helpful. The translation is as good as could be expected because of all Greek forms the dialogue is the hardest to translate with any vivacity. There are really excellent indices by which any reference can be found without trouble. The notes are rather slight.

This is a series which has begun well and which will be a very valuable possession when it is completed. It is worth noting that very

considerable discounts are offered to those who become subscribers to the whole series.

WILLIAM BARCLAY.

THE DOCTRINE OF THE REFORMED CHURCH.

The publication in complete English dress, after almost ninety years, of Dr. Heinrich Heppe of Marburg's source-book, *Reformed Dogmatics*, marks the achievement of a notable enterprise on the part of the translator and the publishers alike. Here is how the title page runs : Heinrich Heppe, Reformed Dogmatics, Set out and illustrated from the Sources, Foreword by Karl Barth, Revised and edited by Ernst Bizer, English translation by G. T. Thomson, M.A.(Oxon), B.D., D.D.(Edin.), S.T.P., University of Edinburgh (Allen and Unwin ; 50s. net).

A recent translator of Homer has said that there are three prerequisites for a good translation : the translator must know his own language ; he must fall in love with his work ; and he must understand the language of the original. Professor Thomson appears to possess all three. There is nothing like long training and experience in ancient and modern languages, such as he has had, to enable one to master one's own language. His zealous devotion to the study of the traditional doctrine of the Reformed Church is well known, particularly among those who have been his students whether in Aberdeen or in Edinburgh. As for the language of the original (in this case chiefly two languages, Latin and German) one has only to recall his success in wrestling with Barth's Prolegomena to be assured of his adequacy to the task he has now fulfilled.

In the Foreword (which appears to offer some recalcitrances even to the work of a skilled and experienced translator) Barth recalls his own indebtedness to Heppe, whose book—unattractive as it was in its original dress—along with the parallel Lutheran work of H. Schmid served to unite him again with the ancient creeds and the mediæval theology from which he thought himself to have been severed by the theologies dominated by Schleiermacher and Ritschl. That was in 1924, when he found himself faced for the first time with the task of teaching Dogmatics. He regards Heppe as more truly informative on the Calvinistic tradition than the more gifted and more highly equipped Alexander Schweizer of Zürich, a disciple of Schleiermacher's.

Barth's Foreword was written for Bizer's edition of 1935. But it was in 1861 that Heppe's book first appeared : *Die Dogmatik der evangelisch-reformierten Kirche*. It was composed, as the late Professor William Hastie has remarked, in the mild and conciliatory spirit of Melanchthon, and with an erudition and industry not unworthy of Melanchthon himself. But through his careful and painstaking work of revision Bizer has succeeded in making many corrections in Heppe's citations ; and he has also presented the book in much more attractive form.

Bizer makes no change in Heppe's arrangement of the book : first, the exposition of each ' locus ' or head of doctrine as a whole (in German) ; then the supporting citations (mainly in Latin), often with footnotes (also mainly in Latin) in small type. On the other hand, Professor Thomson makes very pronounced changes. Not only is each section of the exposition followed immediately by the citation or citations, but the footnotes when they occur are incorporated with the citations. Many of the Scripture passages also to which reference is made are translated. And the type is uniform throughout. The result is a much larger book than in the German editions, and one more difficult for the ordinary reader to use ; for he will not readily distinguish in every case between the section of the exposition and the illustrations from the dogmaticians that follow in support of it, especially as both the exposition and the illustrations are before him in English. And, further, many a page of citations may separate him at times from the succeeding section of the exposition.

No doubt Professor Thomson thinks his arrangement better for teaching purposes, and it may well be so. Yet if I were desirous of studying or re-studying the Calvinistic doctrine, let us say, of predestination, I should prefer to begin by reading Heppe's exposition of it as a continuous whole rather than in parts widely separated by the citations. Barth appears to think that while Heppe's work provides the best introduction to Reformed Dogmatics it is not to be absolutely trusted as a source-book ; which, if true, detracts in any case in some measure from the value of the citations.

While Bizer is of opinion that Heppe's work was worthy of being revised and republished because of its faithful exposition of the orthodox system of doctrine in the Reformed Church, he is not wholehearted in his attitude to Heppe. He allows that the lack of clarity he observes in some parts of the work is unavoidable, as it was a broad and not always plain road that led from Calvin to Keckermann and finally to Wyttenbach and Endemann. But he thinks that the old orthodoxy inherited by Heppe from the Reformed theologians was not always self-consistent in its dogmatic expositions, and tended now and then to turn a revelational into a philosophical theology. But Professor Thomson deprecates Bizer's criticism of Heppe and of the Reformed Church orthodoxy ;

and he speaks out of a long experience as a theological teacher when he affirms, characteristically, that 'to an age fed on the husks of human enlightenment and to-day craving for the true light of direct revelation Heppe is manna, and that in plenty.'

W. FULTON.

COMPARATIVE RELIGION.

Of recent books on comparative religion *The Origins and History of Religions*, by Professor John Murphy, D.D., D.Litt. (Manchester University Press; 25s. net), is one of the best. The author has a comprehensive grasp of his subject, is a master of illuminating phrase, and in the presentation of his main conclusions reaches a happy mean between necessary emphasis and unnecessary repetition. In the comparison of religions he finds the Common Feature method too superficial and the purely Historical method too narrow, the latter tending to concentrate attention, especially amongst anthropologists, too exclusively upon early origins and inducing devotion to pet theories which are strained to breaking point in the attempt to make them all-explanatory. Dr. Murphy himself prefers the Cultural Horizon method, in which the situation is allowed to speak for itself, and the persisting influences of past history are shown in close relation to the dominant characteristics which present themselves to a student of the religion as it actually exists to-day. Of these horizons he distinguishes five—the Primitive, the Animistic or Tribal, the Agricultural, the Civilized, and the Prophetic. The first three are self-explanatory. By the Civilized he means the type of religion which is marked by an increased capacity for abstract reasoning, a greater stress on ethical considerations, and the development of individuality. The Prophetic carries farther the emphasis upon individuality, and treats mainly of religions which are to a great extent dependent upon the influence of a particular founder.

The apparatus indicated is very skilfully used, and provides a framework for a most illuminating treatment of the various religions. Great stress is laid upon the primitive or *mana* religion, the attribution to any mysterious object of power, life and will, and, correspondingly, the theory that animism is the basis of all religions is rejected. The analyses of the religions of the Hebrews, of Egypt and of Greece are especially brilliant. One is conscious of being assisted to a fuller understanding of Old Testament history, Egyptian religion becomes not overwhelming but intelligible, and the interweaving of political and religious development in Greece is most suggestively indicated. In his study of Indian religious thought Dr. Murphy departs from conventional methods in his emphasis upon the importance of the Indus valley culture of 3000 to 2500 B.C., and his insistence that this should be placed alongside of the usual conception that the religious history is fully summed up as the impact of the Aryan invaders upon the primitive beliefs of the indigenous inhabitants. The chapters on Buddhism might profitably have taken fuller account of the views of such writers as Mrs. Rhys Davids, stressing the rather neglected positive element in Buddhist belief; and the data on which the estimate of Rabindranath Tagore is based might have been more comprehensive. The concluding chapters are rather of the nature of appendices and hardly enter sufficiently into the unity of a book which will be a most valuable possession for the rapidly increasing number of those who are interested in the subjects with which it deals.

W. S. URQUHART.

WILLIAM LAW.

Almost anything is to be commended that will extend the influence of William Law into another generation. The Rev. Arthur W. Hopkinson, who knows Law well, appalled by the fact for which he vouches, that 'not one person in a hundred of those who have read The Serious Call has read anything else that Law wrote,' has conceived the idea of publishing in one volume, *The Pocket William Law* (Latimer House; 6s. net), three other of his works —*Christian Perfection, An Appeal to all that Doubt*, and *The Spirit of Prayer*. Unfortunately, he has abridged them. And many things that apparently do not much appeal to Mr. Hopkinson appeal vastly to me. *Christian Perfection*, for example, is ruthlessly shorn of its inimitable 'characters,' 'portraits,' thought Gibbon, 'not unworthy the pen of La Bruyere.' Here we are granted never a glimpse of Publius and Clito; of Julius and Junius, and the rest. It seems rather a Law bereft of much of his weapons that is presented to us here. But what is given us is excellent. *An Appeal* may seem a somewhat unexpected choice out of the plethora of material available. Yet it is wise. And nowhere, surely, does Law wade deeper than in *The Spirit of Prayer*, that moving book.

But abridged editions are, to some of us, a poor second best.

A. J. GOSSIP.

The title of Bishop Gerald Kennedy's new book, *The Lion and the Lamb* (Abingdon-Cokesbury Press; $2.50), indicates the character of the book. The harmony of the lion with the lamb is a paradox, and this collection of most interesting

sermons deals with the paradoxes of the Christian faith. The subject is a live one at the present time, and suggests profound theological depths, but it is dealt with here popularly rather than precisely. With our knowledge of the actualities of leonine nature we may be over-anxious lest in the golden-age zoological garden the lion should devour the lamb, but the author makes a praiseworthy and successful effort to show that, if, ceasing to be mere logicians, we try to grasp the fundamental character of Christianity, our fears will be discovered to be groundless.

Justice and the Law of Love (Allen and Unwin ; 5s. net), by Konrad Braun is the Swarthmore Lecture for 1950. In the conditions of appointment of the Lecturer it is laid down that he must choose ' some subject relating to the message and work of the Society of Friends.' The present Lecturer came into close touch with the group of Friends in Berlin before coming in 1938 to England. He is now a British subject by naturalization. His Lecture reflects a mind at once legally trained and nourished on Christian principle, and shows close acquaintance with the works of recent writers, both German and English. There is much in it that the Christian preacher should find useful. That it strikes a note often struck in recent times may be gathered from the statement that ' if love is to regenerate and inspire social, international, and inter-racial relations, justice must first promote that freedom of personality without which there can be no love.'

The Nature of the Universe, by Mr. Fred Hoyle (Blackwell ; 5s. net), is a book that will bring readers of Jeans' ' Mysterious Universe ' and Eddington's ' Expanding Universe ' up to date with the speculations and conclusions of modern physical science ; and it makes a brave attempt to attain the readable popularity of these earlier essays.

Probably the most sensational point to the theological student is the statement that the investigations of mathematical physics seem to compel the belief that the universe is being kept going by the continual creation of matter, new atoms of hydrogen constantly emerging out of nothing. Since the theological doctrine of creation out of nothing means that the world is originally and for ever dependent on Him who created it and sustains it, it is striking to have it offered as a proved scientific fact that creation is not an event in the abysmal past but something beyond scientific examination which is going on all the time.

One could wish that the author had developed the suggestion rather cryptically thrown out on one page that the tie up of time and space involved in relativity need not be absolutely true for our universe.

Methodist Worship (Epworth Press ; 8s. 6d. net), by the Rev. John Bishop, M.A., is a considerably reduced version of a thesis approved by Bristol University for the degree of Master of Arts. In its present form the thesis is a reminder of the two-fold tradition of the Methodist Church with regard to worship : liturgical and free. The first part of this book treats of the form and order of public worship in the Free Churches and considers the various elements that compose the service, the praise, prayers, lessons, sermon, and sacraments. The second part presents a detailed survey of the worship of the Methodist Church. It examines the early sources ; indicates distinctive Methodist services such as the Covenant, the Watchnight, and the Love-feast ; expounds the Methodist teaching concerning Baptism and the Lord's Supper ; and discusses the place of hymns in Methodist worship. The full title, ' Methodist Worship in relation to Free Church Worship,' suggests that Methodist worship should have been treated first and Free Church worship second, and that is what the publishers' blurb would lead us to think has been the case ! The book is well and vigorously written, and should prove of interest and use to many besides ' the people called Methodists.' Mr. Bishop is widely read in the general subject of worship.

From the Epworth Press there comes a book, the format of which does them credit—*The Cross in Poetry and Prayer,* compiled and arranged by Mr. Alexander C. Blain (5s. net). It consists of seven cycles, with seven subjects in each, all alike dealing with some aspect of the Cross. In every case there is a poem and a prayer or meditation. The selection is fairly catholic, for the net has been wide flung. The result is well suited for a bedside book, or for brief Lenten reading.

Dr. Julian Morgenstern, President-Emeritus of Hebrew Union College—he was its President from 1921–47—is one of the few Jewish Old Testament scholars whose work is familiar to Christian scholars. Since his retirement he has continued his research and writing, and has now published a volume of essays under the title *As a Mighty Stream : The Progress of Judaism through History* (Jewish Publication Society of America ; $4.00). The volume contains fourteen addresses and papers delivered during the period of the author's connexion with the College. The most valuable of them to British scholars is the first, ' The Foundations of Israel's History.' The others deal mainly

with aspects of Jewish life and thought, particularly in America, and in them he outlines his concept of and his high hopes for Reform Judaism.

Dr. Morgenstern's attitude to Old Testament criticism is frankly liberal. He accepts without qualification the general literary-critical hypothesis of the origins of the Old Testament, and even the so-called Kenite theory of the origins of Hebrew religion. Indeed, his Liberalism may almost be said to be the Liberalism of thirty years ago, little influenced by the most recent critical tendencies. The book is inclined to be wordy, which is a pity for English readers, in these days of devaluation when American books can hardly be other than expensive.

The title of the Rev. John H. Pickford's new book—*Paul's Spiritual Autobiography* (Marshall, Morgan and Scott; 6s. net)—would lead one to expect a deeper psychological analysis of Paul's spiritual development, but the contents are mainly of an objective character and provide us with a simple and direct exposition of Philippians. The level of treatment is high and should help towards an intelligent and devotional reading of the Epistle. There are some fresh and convincing interpretations and the author is capable of neat antitheses. The banking analogy is rather overstressed in the concluding pages.

John Knox in Controversy, by Principal Hugh Watt (Nelson; 6s. net), contains five lectures delivered last year in Princeton Theological Seminary by the historian who is the present Moderator of the General Assembly of the Church of Scotland. The largest audiences, we are told, were attracted by the two lectures dealing with the controversy between John Knox and Mary Queen of Scots, and the reader's judgment will agree with the American popular verdict. The main contention of the book is that pugnacity and dogmatism have been over-emphasized in Knox, and attention has been concentrated on his negative criticism generally rather than upon his positive affirmation of Christian truth which did so much to build up a believing community. The Principal thinks that, as Mary owed more to the Renaissance than to the Counter-Reformation, Knox took her too seriously as a champion of Rome, but that he was right in judging that, largely on account of her impulsive political incursions—not unrelated to her religion—the future of Protestantism hung in the balance and that there was no room for compromise. Still, we are not convinced that there might not have been more courtesy and forbearance on Knox's part, or that all the faults were on Mary's side, and we seem almost to overhear the sigh of relief with which the conclusion is reached that the facts do not necessitate a defence of Mary rather than of Knox.

John Neville Figgis (S.P.C.K.; 10s. 6d. net), by the Rev. Maurice G. Tucker, M.A., is a biographical study which has been in our opinion well worth while. The name of this distinguished historian and theologian, who died in 1919 and was buried in the little cemetery of the Community at Mirfield, is now largely forgotten among us. Yet by his Hulsean Lectures on 'The Gospel and Human Needs' (1909) and his other writings he exercised a great influence upon his contemporaries, especially among the clergy. He was influential too as a preacher. He was also famous for his eccentricities, and as displaying in his person the interesting paradox of the 'ascetic gourmet'; which points have been well brought out by the biographer. But Mr. Tucker's main task, for the fulfilment of which he deserves our gratitude, has been to present us with a conspectus of Figgis's writings, to show where their indebtedness lies, and to estimate their relevance to the problems of Church and State that confront us in the present crisis. We are not inclined to quarrel with this assessment: 'It may be doubted if many in his day could rival him as a clear-sighted critic of twentieth-century civilization; in our own era Niebuhr could be compared with him, for there is the same insistence on penetrating to the moral roots of all social problems.'

The veteran American scholar, Professor Emeritus James A. Montgomery, of the University of Pennsylvania, has published a little volume of rather more than a hundred pages entitled *The Bible: The Book of God and of Man* (Ventnor Publishers, Ventnor, N.J.; $2.75). It contains seven chapters dealing with such themes as the Contents of the Bible, the Revelation of God in History, the Revelation of God in Nature, Men and Women of the Old Testament and New Testament. Professor Montgomery has many pertinent things to say, and he lays special emphasis upon the human and historical factors in the Bible, particularly upon the honourable place that women occupy in its pages. The trouble is that most of the chapters deal with the whole Bible—or at least with one of the Testaments—from the particular angle of their titles, and are thus necessarily summary. It is not easy to see for what class of reader the book is intended. The scholar does not need it, and the novice may find it too sketchy. The production of the book is not up to the usual American standards, and, high as prices are in this country, an English publisher would produce it for little more than half the price the Ventnor Publishers are asking for it.

Living Issues in Biblical Scholarship.

The Antiquity of Israelite Monotheism.

By Professor H. H. Rowley, D.D., The University, Manchester.

One of the living issues in Old Testament study —and they are many—is concerned with the antiquity of Israelite monotheism. The view has long been common that monotheism began with the eighth-century prophets [1] and became explicit with Deutero-Isaiah.[2] Nor is it wholly abandoned. So recently as 1947 I. G. Matthews wrote that the emphasis of Amos ' by implication paved the way for the brotherhood of man, provided a sound basis for internationalism, and was the *foundation of ethical monotheism.*' [3] This view is commonly associated with the name of Wellhausen, whose evolutionary presuppositions are widely discarded to-day, and who is held responsible for the idea that polytheism gradually evolved into monotheism through the influence of the prophets.[4] Actually it can be traced to predecessors of Wellhausen,[5] but that it long dominated much Old Testament scholarship is not to be denied.[6] Nevertheless, there were some scholars who were more cautious, and who, while recognizing development in Old Testament religion, did not ascribe it to natural evolution, but to the seed of monotheism which was implanted in Israel's religion by Moses, and which grew to its full stature under the influence of those men of God whom we know as the prophets.[7]

To-day there are various challenges to the evolutionary view which is in some quarters held to be sufficiently discredited by being associated with the name of Wellhausen. That all of Wellhausen's views can no longer be maintained is perfectly true.[8] It is equally true that no living scholar can be sure that all of his views will be maintained for three-quarters of a century. The utmost that any one can hope is that he may be

[1] A. Causse (*Les prophètes d'Israël et les religions de l'Orient* [1913], 62) attributes the beginnings of universalistic monotheism to the time of Elijah. Cf. Volz, *Mose : ein Beitrag zur Untersuchung über die Ursprünge der israelitischen Religion* [1907], 36 ; W. Eichrodt, *Theologie des Alten Testaments*, i. [2nd ed., 1948], 106. Cf. also G. Hölscher, *Geschichte der israelitischen und jüdischen Religion* [1922], 96 f., where, however, the religion of Elijah is differentiated from monotheism in that its theoretical consequences are lacking : there is no denial of the existence of other gods, and no universalism.

[2] Cf. R. H. Pfeiffer, *Journal of Biblical Literature*, xlvi. [1927], 194 : ' We can only speak of monotheism in the Old Testament before Second Isaiah by using the word in a sense other than the belief that there is only one god.'

[3] *The Religious Pilgrimage of Israel* [1947], 129 (italics the present writer's). Cf. L. Wallis, *The Bible is Human* [1942], 166 : ' This evolutionary process . . . gradually carried the spiritual growth of the Hebrew people up to a point where the " remnant of Israel " . . . finally passed out of polytheism into ethical monotheism.' Elsewhere in the same volume, however, Wallis attributes the development to terror of the Babylonians, which was responsible for mass conversion to the views of the prophets (p. 6).

[4] M. J. Lagrange (*Études sur les religions sémitiques* [1903], 24) observes that it is ' impossible de retrouver dans l'histoire un seul cas de monothéisme issu du polythéisme.'

[5] Cf. S. A. Cook, *The 'Evolution' of Biblical Religion* (reprinted from *The Modern Churchman*, Nov. 1934), 3.

[6] Cf. W. L. Wardle, *Zeitschrift für die alttestamentliche Wissenschaft*, N.F. ii. [1925], 195 : ' It may still be regarded as the prevailing view that Israel's religion passed gradually from an elementary stage of animism, totemism, fetichism, through the stage of tribal deity, to the stage represented by the religion of the prophets, and that this stage was reached only under their influence. From this conclusion there are now signs of revolt.'

[7] Cf. E. König, *Geschichte der alttestamentlichen Religion* [1912], 199, where the author refers to the uniqueness of the God of Moses, and adds ' Diese Einzigartigkeit Jahves schloss aber natürlich den principiellen oder potenziellen Monotheismus in sich.' Cf. P. Volz, *Mose* [1907], 65 : ' Die allgemeine Jahwereligion hat ihre Anfänge vor Mose. Die Quelle des intensiven Jahwestroms aber ist Mose.' In his *Prophetengestalten des Alten Testaments* [1938], 43, Volz goes rather farther than this, while A. B. Davidson (*The Theology of the Old Testament* [1904], 60) is more cautious. Cf. also W. L. Wardle, *Zeitschrift für die alttestamentliche Wissenschaft*, N.F. ii. [1925], 198. B. Balscheit, *Alter und Aufkommen des Monotheismus in der israelitischen Religion* [1938], also finds the seeds of monotheism to lie in Israelite Yahwism from its beginnings.

[8] S. A. Cook, *loc. cit.*, 9, observes : ' It is necessary to remember that the Wellhausen *literary* theory of J, E, D, P is not to be confused with the reconstructions of history and religion based thereon by Wellhausen himself or others. Some are conservative, others radical, and others again are by no means " evolutionary." '

enabled to make some contribution to the totality of truth. That Wellhausen was wrong in some of his presuppositions may be agreed; but that all of his views were false is a presupposition as illegitimate as any with which he started. Hence, while the present writer disagrees at many points with Wellhausen and his school, he does so with respect and remembers his debt to those with whom he disagrees. To build the tombs of the prophets of a former age and to stone contemporary prophets is a practice which stands condemned in the Gospels; to throw stones at the tombs of the scholars of a former generation is no worthier an occupation.

One of the views which has come into fashion in recent years maintains that monotheism goes back to the beginnings of the human race. This view is not new, of course. It was advanced in modern times as a scientific hypothesis by Andrew Lang.[1] It was presented by that distinguished Biblical scholar, Lagrange.[2] More particularly, however, it is associated with the name of Wilhelm Schmidt, the author of the voluminous work *Der Ursprung der Gottesidee*.[3] Schmidt seeks to establish the thesis that the more primitive a people is, the more nearly it approaches monotheism, which must therefore have been the original faith of man.[4] Polytheism is held to be the fruit of the disintegration of monotheism, and to be associated with the advance of culture.[5] Presuppositions as unwarranted as those of the evolutionary school appear to lie behind this view, which rests on a pessimistic view of human culture. To suppose that peoples whom we call 'primitive' preserve the earliest outlook of mankind is an assumption that is without foundation. Schmidt observes that these peoples 'have never played any important part in the world,'[6] and his work would seem to be directed to the establishment of the remarkable thesis that primitive monotheism was the religion of the insignificant, and that its retention entailed permanent insignificance. Moreover, such monotheism as can be ascribed to 'primitive' man by these means is an arid faith in a God whose only characteristic is His 'onliness.'[7] Religion is to be tested by the character, and not merely by the number, of the gods, and Biblical monotheism is more than the belief that God is one and beside Him is no other. Such 'primitive monotheism' as this theory sets out to prove is quite other than Biblical monotheism.[8]

In an important study the Swedish scholar H. Ringgren has shown that two opposite tendencies are found in religion, the one moving from polytheism to monotheism and the other moving from monotheism to polytheism.[9] By the hypostatization of qualities and functions a single god can disintegrate into many, while by various processes many may give place to one, the character of the consequent monotheism varying according to the process whereby it is achieved. It may advance from polytheism through a monarchic theism to monotheism, or it may take a pantheistic

[1] *The Making of Religion* [2] [1900], 173 ff.

[2] Cf. *Études sur les religions sémitiques* [1903], 70 ff., where Lagrange argues that the original Semitic religion was a monotheism in which El was worshipped, but El was subsequently split up into a multiplicity of gods (cf. p. 25). With this cf. the view of S. Langdon, published in *The Evangelical Quarterly*, April 1937, and reprinted in Sir Chas. Marston, *The Bible Comes Alive* [1937], 259 ff., in which Sumerian religion is said to have been originally monotheistic. Wardle (*loc. cit.*, 200 ff.) criticizes Lagrange, and Meek replies to Langdon's arguments in *University of Toronto Quarterly*, viii. [1939], 186 ff. (this paper appears to have been published also in *Review of Religion*, iv. [1940], 298 ff., to which the present writer has not had access). With Meek's criticisms Albright associated himself in *From the Stone Age to Christianity*, 322.

[3] 9 vols. [1912–49]. A shorter work by the same author in one volume is available in English, *The Origin and Growth of Religion* [1931]. Schmidt's ideas were accepted by J. Battersby Harford in The Expository Times, xlviii. [1936–37], 68 ff., and by Langdon in the article referred to in the preceding note, and criticized by Meek, *loc. cit.*, 181 ff. Of the value of much of the material assembled by Schmidt there can be no doubt. That he establishes the thesis that primitive monotheism prevailed amongst men is, however, a different matter. C. Clemen (*Archiv für Religionswissenschaft*, xxviii. [1929], 290–333) criticizes his view as a fiction, and quotes (p. 333) Söderblom for the observation 'Weder "Mono" noch "Theismus" will passen.' Schmidt's view is also rejected and criticized by R. Pettazzoni, *Revue de l'histoire des religions*, lxxxviii. [1923] 211 f., 220 ff.

[4] Cf. *The Origin and Growth of Religion*, 179: 'It is just at the most primitive levels that we find the religious element still in greater purity and comparatively uncorrupted.'

[5] Cf. *ib.*, 289: 'As external civilization increased in splendour and wealth, so religion came to be expressed in forms of ever-increasing magnificence and opulence. . . . . Despite the glory and wealth of the outward form, the inner kernel of religion often disappeared.'

[6] *Ib.*, 256.

[7] Vague qualities are attributed to Him, but at the best He is a shadowy Providence.

[8] Cf. S. A. Cook, *The 'Truth' of the Bible* [1938], 21: 'In the interests of progressive religion we must insist that those monotheistic or monotheizing beliefs or tendencies of which we have information are not to be mentioned in the same breath with that lofty spiritual teaching which is Israel's permanent contribution to mankind.'

[9] *Word and Wisdom* [1947].

form, or become the abstraction τὸ θεῖον. As the present writer has observed elsewhere: 'While the dogmatism that assumes a uniform linear development of religion towards monotheism is wrong, it is equally impossible to assume a development away from a primitive monotheism. The question is not to be determined either way on grounds of general principles, but on grounds of evidence, and it is doubtful whether adequate data exist to recover with security the original religion of man.' [1]

Our concern here, however, is not with primitive monotheism but with Biblical monotheism,[2] which was certainly not derived from the supposed primitive monotheism, and a much more important challenge to the view with which we started is the claim that Moses established monotheism in Israel.[3] This challenge is important because it claims no less a scholar than W. F. Albright among its champions. In his brilliant work *From the Stone Age to Christianity* he presented this view,[4] after some preliminary indications of it.[5] Nor has he been without followers. One of the reviewers of a book by the present writer said he was 'inclined to state Mosaic monotheism rather more strongly' than the writer had done.[6] Yet actually, as Meek has shown,[7] Albright only established Mosaic monotheism by giving a new connotation to the term monotheism.[8] He says: 'If the term "monotheist" means one who teaches the existence of only one God, the creator of everything, the source of justice, who is equally powerful in Egypt, in the desert, and in Palestine, who has no sexuality and no mythology, who is human in form but cannot be seen by human eye and cannot be represented in any form—then the founder of Yahwism was certainly a monotheist.' [9] Most of the elements of this definition are irrelevant to the question of monotheism, and of the one vital element in this connexion there is no evidence.[10] For nowhere in the Pentateuch is Moses credited with the formal denial that any other gods exist, such as we find in Deutero-Isaiah, save in passages that quite certainly did not issue from him.[11]

On the other hand, no evidence can be provided to show that polytheism developed into monotheism in Israel by natural evolution or by philosophic speculation. There is no evidence that Moses was a polytheist in the sense that he

[1] Cf. The Expository Times, lix. [1947–48], 194 (in a review of Ringgren's work).

[2] Cf. an important article by R. Pettazzoni, 'La formation du monothéisme,' in *Revue de l'histoire des religions*, lxxxviii. [1923] 193–229. Here it is maintained that the only genuinely monotheistic religions are Judaism, Christianity and Islam, all prophetic religions, and all deriving from Judaism, and that a true monotheism could only be achieved in opposition to polytheism. 'De même que *logiquement* le monothéisme est la négation du polythéisme, de même *historiquement* il présuppose un polythéisme dont il est sorti par négation, c'est à dire par révolution' (p. 200).

[3] J. Prado (*Sefarad*, v. [1945], 185–217) maintains that the patriarchs were monotheists.

[4] Cf. *From the Stone Age to Christianity* [1940]; 2nd ed. [1946]; German revised edition, *Von der Steinzeit zum Christentum* [1949].

[5] Cf. *Archæology of Palestine and the Bible* [1932], 163 ff.; and 'Archæology Confronts Biblical Criticism' in *The American Scholar* [Spring, 1938], 186 f. To the latter the writer has had no access, save through references in Meek's reply in *University of Toronto Quarterly, loc. cit.*, 192 ff. F. James, *Anglican Theological Review* xiv. [1932], 130 ff., also maintains that Moses was a monotheist. Cf. I. Engnell, *Gamla Testamentet*, i. [1945] 133.

[6] Cf. J. Bright, *Interpretation* i. [1947], 85. Cf. also G. E. Wright, *Theology To-day*, iii. [1946], 185 ff.

[7] *Loc. cit.*, 192 ff., and *Journal of Biblical Literature*, [xi.]1942], 21 ff.

[8] Meek says (*University of Toronto Quarterly, loc. cit.*, 194 n.): 'In answer to my request for a statement regarding his idea of early Hebrew monotheism Albright wrote, to make the whole matter crystal clear: "When the monotheistic orbit of Israel encountered the monolatrous-carpolatrous orbit of Canaan, a secondary oscillation was produced giving rise to an elliptic movement with two foci, one the original monotheistic one, the other an henotheistic one of secondary origin."' Most readers will find this a little elusive. Meek complains that Albright contradicts himself in saying (*From the Stone Age to Christianity*, 207) that Moses was not a monotheist with views specifically like those of Philo, Aqiba, St. Paul, or St. Augustine, while saying (*ib.*, 309) that he was as much a monotheist as was Hillel (*Journal of Biblical Literature*, lxi. [1942], 24 n.). Actually there is no inconsistency here. Albright surely means that while Moses believed as firmly in the 'onliness' of God as these others, he did not share their view of the nature of God. Meek (*ib.*, 24) denies that there are various kinds of monotheism, but it is hard to see how this can be maintained.

[9] *From the Stone Age to Christianity*, 207. Cf. the picture of the God of Moses given by Volz, 'Der Gott des Mose,' in *Old Testament Essays* [1927], 29 ff.

[10] Cf. Meek's criticism, *loc. cit.*, 32 ff. Schmidt gives a connotation to the term monotheism from which this vital element is altogether eliminated. For he is prepared to recognize a man who believes in many gods as a monotheist, so long as he holds that One is supreme and the rest are subordinate to him (*The Origin and Growth of Religion*, 264; cf. also *Anthropos*, xvi.–xvii. [1921–22], 1022). It is hard to discuss issues when the fundamental terms are given different meanings by the parties to the discussion. For such monotheism is no monotheism.

[11] Dt $4^{35.\ 39}$ 32^{39}.

practised the worship of many gods; yet there is no evidence that he was a monotheist in the sense that he denied the existence of more than one God. Yahweh was to be the only God for Israel, and Him only were they to serve. This would seem to lead to the conclusion that he was a henotheist,[1] and it is undeniable that henotheism was found in Israel in the post-Mosaic period. Albright dismisses Jg 11^{24}, which he calls 'the parade example,'[2] on the ground that it stands in a speech addressed to an alien people and argues with them on the ground of their ideas. It is less easy to dismiss 1 S 26^{19} f.[3] Nor need we be surprised that henotheism was found in Israel. For we find ample evidence that many in Israel declined from the heights of Moses' religion and fell into polytheism.[4]

It is scarcely sufficient, however, to say that Moses was a henotheist, and this would still leave us with the problem of the transition from henotheism to monotheism. Moab and Ammon are commonly said to have been henotheistic, the one holding Chemosh to be Moab's god, and the other Milkom to be Ammon's. Actually we have no evidence that Chemosh alone was worshipped in Moab and Milkom alone in Ammon, and it may well have been that while these were held to be the national gods, others were worshipped alongside them, just as in Israel through long periods Yahweh was regarded as the national God, though other gods were popularly worshipped alongside Him. Even if Moab and Ammon were henotheistic, however, we should still have to ask how it was that Israel became monotheistic and they did not. No profound and enduring influence on the religion of mankind came through them, whereas it did through Israel.

It is on this account that it is necessary to go beneath labels in our study of Israelite monotheism, and to perceive that if Moses was less than a monotheist, he was more than a henotheist.[5] It has been said above that some older writers maintained that in the work of Moses lay the seed of monotheism. Similarly Meek says: 'It may be said with considerable assurance that Moses sowed the seeds of monotheism.'[6] It is this that the present writer would emphasize more than most writers have done, and this that offers some justification for the over-emphasis of Albright.[7] Moses did much more than lift Israel to the level that is so often ascribed to Moab and Ammon. On the human side he is the creative founder of Israel's religion, giving it a character all its own. For Israelite monotheism developed less out of the 'onliness' of Yahweh as a legitimate object of worship than out of His character. The outstanding fruit of Moses' work in this connexion is not so much that Yahweh was to be the only God for Israel as that Yahweh was unique.

There is ample evidence that behind Moses Israel was polytheistic. Her whole environment was polytheistic. Egypt and Babylon were both polytheistic, and we now know much of the pantheon of the Ras Shamra community, which provides us with our fullest insight into ancient Canaanite religion. The Ḫabiru, who were causing so much trouble in Palestine in the fourteenth century B.C., and who are identified by some with the Hebrews entering the land under Joshua,[8] were polytheistic. For we find references to 'the gods of the Ḫabiru.'[9] Many of the personal names which we find in Israel testify to the polytheistic background out of which they emerged. Alt has argued that each of the patriarchs, Abraham, Isaac, and Jacob, had his own special God.[10] Moreover, while in the Old Testament Shaddai, El, Elyon, and Yahweh are all equated, it is hardly to be denied that they were once regarded as separate deities.[11]

[1] Cf. Meek, *loc. cit.*, 37: 'This was henotheism and not monotheism.'

[2] *Op. cit.*, 220. [3] Cf. also 2 K 5^{17}.

[4] J. Bright suggests that the present writer holds that the religion of Moses was abandoned in Palestine. He says (*Interpretation*, i. [1947], 85): 'The Mosaic religion was debased in Palestine (the reviewer feels that the word "abandoned" is much too strong).' What the writer had said was 'even where it is held that Moses attained monotheism it is agreed that in the post-Mosaic age monotheism was abandoned by Israel, and had to be attained afresh in later days' (*The Re-discovery of the Old Testament* [1946], 78; American ed., p. 109). It was not stated that Mosaic religion was abandoned, but only that if Moses was a monotheist, his monotheism was abandoned in the debasing of his religion. For when monotheism is debased by the worship of other gods, it ceases to be monotheism, which is abandoned.

[5] Cf. F. James, *Anglican Theological Review*, xiv. [1932], 141 f.: 'the actual evidence regarding him [*i.e.*, Moses] points more towards his having been a monotheist than a henotheist.'

[6] Cf. *Journal of Biblical Literature*, lxi. [1942], 37; also *University of Toronto Quarterly*, viii. [1939], 197.

[7] Cf. the writer's *Missionary Message of the Old Testament* [1945], 21 f., 27; *The Re-discovery of the Old Testament* [1946], 87 f. (American ed., 123 f.); *The Biblical Doctrine of Election* [1905], 60 f.

[8] For reasons for rejecting this view, cf. the writer's Schweich Lectures, *From Joseph to Joshua* [1950], 39 ff.

[9] Cf. A. Jirku, *Orientalistische Literaturzeitung*, xxiv. [1921], 246 f.; A. Gustavs, *Zeitschrift für die alttestamentliche Wissenschaft*, xl. [1922], 313 f.; B. Landsberger, *Kleinasiatische Forschungen*, i. [1929], 326 f.

[10] See *Der Gott der Väter* [1929].

[11] Cf. H. G. May, 'The Patriarchal Idea of God,' in *Journal of Biblical Literature*, lx. [1941], 113 ff.

The Egyptian heretic king, Ikhnaton, is often supposed to have been the source of Mosaic monotheism.[1] Even Albright has lent some countenance to this, saying, in words whose evolutionary presuppositions will not escape notice : ' A priori, we should expect that Israelite monotheism would come into existence in an age when monotheistic tendencies were evident in other parts of the ancient world, and not at a time when no such movements can be traced. Now it is precisely between 1500 and 1200 B.C., *i.e.*, in the Mosaic age, that we find the closest approach to monotheism in the ancient Gentile world before the Persian period.' [2] It is commonly held that Ikhnaton was a monotheist, because he suppressed the worship of all gods save one in Egypt. It is not certain, however, that he was a genuine monotheist in the sense of believing that only one God existed, and that therefore He was the only legitimate object of worship for all men.[3] In all true monotheism universalism is involved,[4] and there is little evidence that Ikhnaton was concerned with the world that lay beyond his empire. His religious reform is believed by some to have had a political, rather than a genuinely spiritual, basis.[5] Yet even though we allow that Ikhnaton was a monotheist, it does not follow that Moses was influenced by his ideas.[6] For if Moses took an important step on the road to monotheism, he took it along a wholly different road from that of Ikhnaton, whose religion fell far short of the significant heights reached by Moses.[7]

The religious achievement of Moses was not something that grew naturally out of his environment or circumstances, and the ideas that he mediated to Israel were not derived from Egypt or from any other people. Certainly they were not ideas that were floating around in that age. ' The real source of Hebrew monotheism,' says W. L. Wardle, ' we should probably find in the religious experience of Moses which underlies the tradition of Ex 3.' [8] Here Yahweh sent Moses into Egypt to a people that did not worship God by this name, to announce that He had chosen Israel and would redeem them from their bondage. When the people came out of Egypt they repaired to the sacred mount, where the covenant bond was established between Israel and God. This covenant was the pledge of loyalty given by Israel in response to the deliverance already achieved. This was quite different from the bond between Chemosh and Moab, and it is this which distinguishes Mosaic religion from ordinary henotheism. It is commonly believed that Yahweh was the God of the Kenites before He was the God of Israel.[9] This does not mean, however, that Moses simply mediated Kenite religion to Israel.[10] For the bond that existed between the Kenites and Yahweh was similar to the bond that existed between Chemosh and Moab. Here, however, Yahweh claimed for Himself a people not His own and claimed them by the service He rendered to them. The bond between Him and them was a covenant bond which He would never break, but which they might break ; and if they broke it, it would be broken and they would no longer be His people.[11]

In all this, as has been said, there are the seeds of monotheism. The God, or gods, hitherto worshipped by the Israelite tribes were identified with Yahweh, and ceased to count as against Him. There was no conflict between Yahweh and them. He just gathered them into Himself, and in so far as they had characteristics different from His, they ceased to have meaning for Moses. The name of Israel's God henceforth was Yahweh ; but His character was not derived from her own or from Kenite traditions so much as from the redeeming acts which brought blessing to her. Moreover, Israel's religion was established on a covenant basis, and the covenant itself rested on the ethical emotion of gratitude for the achieved deliverance. It is not, therefore, to be surprised at that an

[1] Cf. J. N. Schofield, *The Religious Background of the Bible* [1944], 78 : ' Even the claim that this man, " learned in all the wisdom of the Egyptians " (Acts vii. 22), was the founder of a moral monotheism is easily intelligible when we remember the monotheism of Akhenaten.'

[2] *The Archæology of Palestine and the Bible* [1932], 163.

[3] S. A. B. Mercer (*Journal of the Society for Oriental Research*, x. [1926], 14 ff.) denies that he was a monotheist. Cf. R. Pettazzoni, *loc. cit.*, 197 f.

[4] Cf. Meek, *Journal of Biblical Literature*, lxi. [1942], 36 f. : ' Monotheism to be monotheism must transcend national limitations ; it must be supernatural and universal.'

[5] Cf. A. Causse, *Les prophètes d'Israël et les religions de l'Orient* [1913], 280 f.

[6] A. Lods (*Revue d'histoire et de philosophie religieuse*, xiv. [1934], 197 ff.) denies that Israelite monotheism was derived from any foreign source.

[7] Cf. W. L. Wardle, *Zeitschrift für die alttestamentliche Wissenschaft*, N.F. ii. [1925], 209 : ' Such " latent monotheism " as we find in Egypt or Babylon is quite different from Old Testament monotheism.' Cf. the present writer's *Missionary Message of the Old Testament* [1945], 20.

[8] *Zeitschrift für die alttestamentliche Wissenschaft*, N.F. ii. [1925], 198.

[9] Cf. the writer's *From Joseph to Joshua* [1950], 149 ff.

[10] Cf. *The Re-discovery of the Old Testament* [1946], 84 ff. (American ed., pp. 119 ff.).

[11] Cf. the writer's *Biblical Doctrine of Election* [1950], 46 ff.

ethical quality was given to that religion from the time of Moses.[1]

Here it is important to distinguish the syncretism of this process from ordinary syncretism, and particularly from the syncretism that identified Yahweh and Baal. There was always an undercurrent of feeling that Yahweh was not Baal, and in any time of national revival this found expression. Yahweh never gathered Baal into Himself, and refused to be swallowed up by Baal. Yet we never find any conflict between Yahweh and the God, or gods, of the patriarchs.[2] They were negligible, *save in so far as they were identified with Yahweh.* All other gods, worshipped by other peoples, were entirely negligible. The gods of Egypt figure in the story of the deliverance, but Yahweh's conflict is not with them, and they could be dropped from the story without varying its course.[3] This is not monotheism, and there is no reason to attribute universalism to Moses. Yet here we surely have the seeds of both. It is not that Yahweh is merely supreme amongst the gods, their monarch and lord, to whom they are subordinate. It is that all other gods are negligible beside Him or against Him. Moreover, Yahweh's power was not limited to a particular land. He could be active in Egypt or in Palestine as freely as in His chosen seat.[4] A God, who could thus be active wherever He wished, who could claim for Himself whatever people He wished, and beside whom no other gods counted, was no tribal or national god, and certainly not merely one of a host of gods. His 'onliness' might not be affirmed; but His uniqueness is manifest. If He is not the only God, He is certainly more than one example—even the most important example—of the category of gods. Amongst all the gods He alone mattered, and He could do with Israel or with any other people what He would.

This is not monotheism, and it is unwise to exaggerate it into monotheism. Nevertheless it was incipient monotheism and incipient universalism, so that when full monotheism was achieved in Israel it came not by natural evolution out of something fundamentally different, but by the development of its own particular character.[5] In substance, therefore, this view is much closer to the view of Albright than to the evolutionary view with which we began, though it refrains from ascribing full monotheism to Moses. The development that followed was a development of the seed which already lay in Mosaic religion, and which came into it from the experience of Moses and the events that arose out of that experience, and not from any *Zeitgeist* or upsurge of the human spirit. Moreover, when development came, it came through the personalities of the prophets, who can hardly be regarded as the expressions of the Israelite life of their day. With Elijah and the eighth and seventh century prophets we find incipient monotheism giving place increasingly to a more specific belief, and in Deutero-Isaiah we find explicit formulation with undeniable clarity.[6] The antiquity of monotheism in Israel may be dated from the time of Moses, therefore, provided it is recognized that it was but the germ of monotheism in his day, when a new impulse of incalculable significance to the world came into religion.[7]

[1] Cf. *The Re-discovery of the Old Testament*, 85 ff. (American ed., 119 ff.).

[2] Cf. *The Biblical Doctrine of Election*, 61.

[3] Cf. *The Missionary Message of the Old Testament*, 21 ff.

[4] For the difference between this and the thought of Sennacherib, cf. *The Biblical Doctrine of Election*, 60.

[5] Cf. F. James, *Personalities of the Old Testament* [1939], 32: 'What he [*i.e.*, Moses] gave Israel was a practical monotheism, out of which the later theoretical monotheism of a Second Isaiah naturally grew.'

[6] Cf. *The Re-discovery of the Old Testament*, 90 ff. (American ed., 127 ff.).

[7] E. Sjöberg's article, 'De förexiliska profeternas förkunnelse,' in *Svensk exegetisk årsbok*, xiv. [1949] 7–42, esp. 8 ff., arrived after this article was completed. His positions agree substantially with those taken in this article.

In the Study.

Virginibus Puerisque.

This I Know.

By the Reverend Charles M. Hepburn, B.D., Crieff.

'We speak that we do know. . . .'—Jn 3[11].

One night, when it was dark, and perhaps because he was afraid to be seen coming by day, a Jewish scholar, named Nicodemus, came to see Jesus. Jesus told him some wonderful things. Nicodemus was so astonished he asked with a doubt in his voice 'How can these things be?' Whereupon, to convince him, Jesus said 'We speak that we do know.' Or, as you and I might say in a more modern way, 'I'm telling you what I know.'

Some one allowed me to read recently the little life-story of an Edinburgh Academy schoolboy who, when but fifteen years of age, was fatally injured at football. Every one loved him, for he was such a bright and likeable boy. Gordon was his Christian name. Once, when not much more than three years old, he was staying at his grand-

father's house. Gordon's grandfather was a minister. Indeed, he was what is called in Scotland 'The Moderator,' the distinguished minister whom his fellow-ministers choose to preside over the affairs of the Church for a period of twelve months. After attending the church one Sunday morning and seeing his grandfather in the pulpit, Gordon decided to conduct a service of his own in the afternoon, at which the other members of the family were present. As a pulpit Gordon turned round a chair and stood up on it and, putting on a travelling rug as a gown, started off. The hymn he chose was 'Jesus loves me.' The prayer naturally was 'The Lord's Prayer.' The collection wasn't as big as he hoped, but that was solved by sending the plate round twice. Then came the sermon. Gordon hadn't quite bargained for that, but he was too game to turn back. So, looking round upon his listeners, and rather serious for once, he said simply, 'I am going to tell you what I know about Jesus. Some of you perhaps know more about Jesus than I do, but I am going to tell you what I know about Jesus. Jesus healed sick people. Jesus helped blind people to see and deaf people to hear. Jesus was very kind to little children. That is all I know about Jesus.'

It was a first-rate sermon, wasn't it? It was besides quite a lot for a little boy of three to 'know about Jesus.'

Now, of course, that is why you come to church and Sunday school, that you may be taught to 'know about Jesus.' Some of you will know more than Gordon did, and others, it may be, not so much; but one thing you all do know, for you have it in that hymn Gordon chose, the first one nearly all children learn:

> Jesus loves me! this I know,
> For the Bible tells me so.

Only I wonder whether, as well as knowing, you ever try to tell any one else what you 'know about Jesus.' A Scottish mother, who hoped her boy might one day become a minister, said, when she was dying, that the first thing she wanted him to do was to 'speak a good word for Jesus.' Now you can't all be ministers, but please try, whenever and wherever you can, to 'speak a good word for Jesus,' and to pass on to others something of what you 'know' about Him.

The Flightless Bird.

By the Reverend D. T. Davies, M.A., B.D.,
Forest Hill, London.

'And I . . . went and hid thy talent in the earth.'—Mt 25^{25}.

Most girls and boys are bird lovers. It is such great fun to feed them on a tray near the house or on the lawn during the cold of winter—a good turn for which they richly reward us in song at the coming of spring and summer time.

To-day the grown-ups have taken to the task of studying the birds at work and play. There are people whose hobby it is to watch the time and place when and where the migrants, such as the warblers, the swallows, the cuckoo and others, arrive here after their winter's holiday in North Africa. We have now bird sanctuaries in many parts of the land where birds are guarded from danger of their enemies during nesting-time; and there is a Society which boasts of the proud title of 'Royal,' for the protection of wild birds.

The rarest bird in the world is called the 'Takahe,' a native of New Zealand and a kind of cousin to our English bird the 'coot.' For a long time it was thought that this bird had gone clean off the map; not one had been seen since 1898. This had been chased and killed by a dog and was afterwards bought by the Government of New Zealand for £250 for their museum at Dunedin. That was over fifty years ago. You can just imagine the thrill we all felt when the other day three living specimens were found by Dr. Orbell, the leader of an expedition into the wilds of New Zealand. These were not killed but photographed, measured, weighed and then set free to increase their kind.

Now, the curious thing about this rare bird is, that, although it has strong wings, it has lost the power to use them. The 'Takahe' is a flightless bird. In the place of its abode there are no snakes or foxes or any beasts of prey which are likely to attack it. Life being easy and carefree why bother to fly into the blue of heaven for safety! By neglecting to make use of its wings it has lost the power of flight.

God has given us the gift of our bodies. The more we exercise them the better we become in health and strength. Cricket, tennis, hikes and rambles in the open, fresh air are all means to train the body that it may tingle with physical fitness. Our eyes are given for us to use them to see the world of beauty, ears to hear the best music, brains to think and thus grow in knowledge from more to more. Above all, hearts and wills to love and serve our Lord and Saviour.

Jesus once told a story of a man who called to his office three members of his staff; to the first he gave five talents or gifts, to the second two talents, and to the third one talent. He bade them make use of them that they might gain more. Two of them took him at his word and made good by increasing their talents a double fold, thus gaining the 'Well done' of their master. The third, however, hid his talent in the ground, which is to say that he was too careless to use what had

been given to him, with the result that, like the flightless bird, he lost at the last that which he had at the first.

'Take ye away therefore the talent from him, and give it unto him that hath the ten talents.'

A General Prayer.

O God whose Spirit moved upon the face of the waters,
who givest the breath of life to Thy creatures,
lead our thoughts to Thee in this hour.
As light to them that wait for the morning,
as good news from a far country,
let Thy word come to us this day.

O God of mercy and of truth,
we acknowledge before Thee and one another
our ill nature and our ill doing,
we would not have the proud or careless manner
to walk unabashed into Thy presence.
May ours be the contrite heart,
the godly sorrow that worketh repentance.
For our trust is not that our sins are small,
but that Thy forgiveness is great and free
in Jesus Christ.
Lord, extend to us Thy mercy,
and help us to live henceforward as we ought.
May the power of Christ,
who stilled the tempest on the lake,
subdue the storms of passion in our souls.
Let the word of Jesus,
who healed many that were possessed of devils,
set us free from the mastery
of hatred and envy and evil desires.
Cause us who labour for meat that perisheth
also to hunger and thirst after righteousness.
Cleanse us from our faults of spirit and temper.
Take away the hardness of our heart,
our pride and harshness,
our love of violence,
our willingness to walk in dishonourable ways.
Keep us sincere in our purpose,
straightforward in our action,
and kindly in our words and ways.
Kindle within us new fires
of faith and hope and charity.
Grant us, O God, the continual inspiration
of Thy Holy Spirit,
that we may be obedient to Thee,
and good companions to one another,
brave in duty, patient in trial,
bearing one another's burdens,
and so fulfilling the law of Christ.
Teach us also to desire that better country,
to look for the city God hath prepared.
And now, and in the end, let Thy mercy, O Lord,
be upon us
as we hope in Thee, through Jesus Christ our Lord.
AMEN.

The Christian Year.

TWELFTH SUNDAY AFTER TRINITY.

The Consecration of Friendship.

BY THE REVEREND T. TUDOR RHYS, B.A., B.D., HINCKLEY.

'My friend, come up higher.'—Lk 14^{10} (Weymouth).

'I don't think I'll buy anything to-day,' said the fussy customer, 'I'm so sorry to have troubled you. The fact is, I was just looking for a friend.' 'Oh, that's all right, Madame,' said the polite assistant, 'no trouble at all. In fact, if you think that your friend might possibly be inside one of these few remaining boxes, I'll open them up, too.'

Friendship, as that little parable might suggest, is often too lightly treated. There is much in the finding and keeping of friends that is casual, arbitrary and accidental. A smile, and the deed is done. Montaigne attempted to answer the question how friendships are formed. 'If you press me to tell why I love him,' he says of his friend La Boétie, 'all I can say is that it is because he is he, and I am I.' Then, why not leave well alone? Why is there any need that friendship should be consecrated?

Friendship, for one thing, is very fragile. A word, and it is wounded. The want of a word, and it withers. And friendship is like fire; unless it is fed and tended it flickers and goes out.

Besides, if friendship is not consecrated, it may turn out to be a curse. 'I am ready to believe in almost any individual,' says John Palmer in *Hesperides*, 'but I profoundly distrust even two individuals when they get together.' 'When three men hold together,' said Swinburne, 'the kingdoms are less by three.' There was a member of the Early Church whose influence was evil. His name was Hymenæus. And he is never mentioned alone but always with somebody else—'Hymenæus and Alexander' or 'Hymenæus and Philetus.' One wonders how much damage he did to his companions. An unconsecrated friendship is not safe; it may even be a peril. How, then, can friendship be consecrated?

1. *The Foundation of Friendship is the Sharing of a Task.* No friendship is safe that goes no deeper than mutual liking. It needs to be consecrated by striking its roots into a common task and by being made to feed from a common faith. There was the friendship between David and Jonathan, rooted in a devotion to the needs of the Kingdom. There were Abelard and Heloise, with their common interest in the poets of Greece and Rome till 'Love made himself of the party with them.' There were W. E. Henley and R. L. Stevenson with their passion for the world of drama

and romance. There were Katherine Conway and Bruce Glasier with their mutual love rooted in devotion to the cause of the common people.

We read that Jesus chose Twelve 'that they should be with him.' What for? To share His task, and that He might share theirs—the task of world redemption. 'Ye are my friends, if ye do whatsoever I command you.'

Friendship between the churches to-day needs to be consecrated by the joining in a task which is felt to be bigger than all the differences. And friendship between the nations needs the consecration of a vision that far outshines all national interests.

The test of friendship, however, is to share a friend, and that is why Jesus came and made friends with us mortal men. 'All things that I have heard of my Father I have made known unto you.' The consecration of friendship needs the Incarnation.

2. *The Condition of Friendship is the Forgiving of Faults.* Friendship is fragile. A chance word can shatter it.

> 'Twas a bubble born of breath,
> Neither sneer nor vaunt,
> Nor reproach nor taunt,
> See a word, how it severeth!

And the pity of it is that friendship seems to be so much at the mercy of the sin which none of us is willing to acknowledge—'the sin that is never shared with any boon companion or whispered to any priest.' How subtly our love for our friends is tinged with vanity is seen from the cynic's aphorism: 'We always love those who admire us, but not always those whom we admire.' It is not the faults that we find that injure friendship but the faults that we keep and treasure up. There is a curious verse in Jude which refers to Michael the archangel contending with the devil and disputing about the body of Moses. The reference is to a story in the 'Assumption of Moses' which says that the devil raked up an indiscretion in the past life of Moses and brought it up against him and used it as an excuse to retain possession of his body. Many a friendship has been wrecked by the exercise of a similar spirit. The purest friendships need to be reconsecrated by the blotting out of the past. 'Friendship cannot exist,' said William Blake, 'without the forgiveness of sins continually.' The consecration of friendship needs the Atonement.

3. *The Crown of Friendship is the Transformation of Troubles.* Our friendship with others is not consecrated by ignoring their faults but by transforming their troubles. A friend is one who takes me as I am, faults and all, and changes me into what I ought to be. One remembers Tennyson's debt to Arthur Hallam:

> But he was rich where I was poor,
> And he supplied my want the more.

A consecrated friendship brings out the best in the friend, not by criticism but by encouragement. A young woman had a friend whose appearance suffered because of a pronounced stoop. Yet she took him as he was, stoop and all. She did not scold him or taunt him but just waited her time. One day she found him making an effort to hold himself straight. At once she complimented him on his fine figure. She only had to do this three or four times to achieve a lasting transformation.

One thinks of Jesus and Simon, the 'man of straw.' Jesus did not scold His friend or tease him or taunt him but simply said to him: 'Thou art Peter,' and under that call of encouragement His friend became what he had been called, 'a man of rock.' A friend is one who encourages us up to our possibilities and transforms our troubles into opportunities. The consecration of friendship needs the power of His redeeeming grace.

4. *The Inspiration of Friendship is the Stimulus of Surprises.* 'He's always the same, he never changes!' A doubtful compliment to pay a friend—soothing, but tame. In all friendships there is an element that stimulates by surprise. When Dr. Johnson was out of sorts, he said: 'If I were to see 'Mond [Edmund] Burke now, it would kill me. That fellow calls forth all my powers.' And there are books that act like those stimulating friends. 'Emerson,' says Marcel Proust, 'scarcely ever began to write without first reading a few pages of Plato, nor is Dante the only poet whom Virgil piloted to the gates of Paradise.'

And what a Friend they had in Jesus, those men and women of the New Testament! Under the inspiration of His friendship they were continually living under the stimulus of surprise. 'And as they followed, they were afraid.' That is one way of putting it. One recalls that time, typical of so many others, when, expert fishermen as they were, He advised His friends to try an unexpected move at an unusual time—'Cast the net on the right side.'

Will death put an end to this wonderful friendship with its inspiration of continual surprise? Or—will the surprises continue on the other side? The consecration of this friendship will need the Resurrection. There will be, some say, a final surprise. In the days of His flesh He used to send out His friends on their common task like lambs in the midst of wolves. And history seems to be repeating the experience. John, the Seer of Patmos, however, caught a vision of the end, and he saw that it was the Lamb who was in the midst of the

throne! That will be a surprise to some—that the final victory belongs, not to the wolves, but to the Lamb!

But even that, we believe, will not be the final surprise, for this Friend's victories are only opportunities for further effort and holier aims. And the biggest surprise of all will be to hear Him whisper to the lowly in heart: 'My friend, come up higher.'

THIRTEENTH SUNDAY AFTER TRINITY.

Spiritual Insight.

BY THE REVEREND STEWART MECHIE, M.A., EDINBURGH.

'But he that is spiritual judgeth all things, yet he himself is judged of no man.'—1 Co 2^{15}.

Suppose you were to hear some one refer to you as a spiritually minded man or as a man of spiritual insight, how would you feel? Most people would take it as a doubtful compliment; and the reason is not far to seek. They have an idea of spirituality as something narrow, disdainful of life in all its interest and variety, perhaps even weak or effeminate. What a mistake! Our text gives the true idea of spirituality, and it is at first sight a surprising one. 'But he that is spiritual judgeth all things, yet he himself is judged of no man.' The word translated 'judgeth' is used nine times in this letter of St. Paul's and in no other; hence it has been suggested that the conceited Corinthians were wont to use it as the catchword of an intellectual coterie—like the words 'criticism' or 'culture' in modern times—and that the apostle took it over from them for purposes of his argument. It means to test, examine, inquire into, so that one might paraphrase the first clause of the text thus—'he that is spiritual has a critical appreciation of all things.' In Paul's view the man of spiritual insight is alive to life in its full range and on all its levels. He can take a complete and not uncritical survey, for he is the true all-round man. One may be sure that only the Lord Jesus Christ, the God-Man, answers this description fully, so let us keep the perfect manhood of the Gospel portraits before us as we go on to explore the implications of this truth.

1. The man of spiritual insight is alive to levels of human experience to which others are dead. 'I am all right so long as I have beer and a bed,' said a prisoner to a London magistrate. Compare that statement with this from Traherne, the mystic: 'Your enjoyment of the world is never right till every morning you awake in heaven, see yourself in your Father's palace, and look upon the skies, the earth and the air as celestial joys.' The first man, alive only to the world of the senses, was dead to so much to which the other was gloriously alive. No doubt that is an extreme case, but extreme cases may bring the point home to us more forcibly. Take another extreme case. The chief impression that one receives from certain wards of a lunatic asylum is that, while all the inmates are talking, they are talking to themselves and not to one another. They are introverted; they are dead to fellowship. Similarly, some men are dead to intangible principles. It was said of a brilliant politician of not far distant days that the note of his political life was an easy flippancy. As the graces of youth vanished 'his bankruptcy of the deeper wisdom of affairs and of the disinterested attachment to a considered philosophy of government' became more apparent. That was a man alive to the senses and very much alive to the intellect, but dead to intangible values. In the same way some are dead towards God. They have 'lost the Face that made existence home.'

The man of spiritual insight, however, is alive to all these levels of experience, even the highest. Jesus could spend all night in prayer as well as join in a tax-gatherer's feast. The spiritual man is the all-round man. It is as narrow to scorn a sacrament as to despise a soirée: it is as narrow to shun a prayer-meeting as to have no use for a race-meeting.

2. The man of spiritual insight appreciates even the lower levels of human experience more than others. The sensual man cannot reach up to the spiritual level, but the spiritual man can enjoy the life of the senses; yes, he can not only enjoy the lower levels of experience, but he can enjoy them more than the man whose whole interest is in them alone. A friend of Temple Gairdner of Cairo, the missionary to the Muslims, writes thus of being with him once in a summer garden—'He took my arm and said, "Let's watch the garden praising God!" and then he began to chant in his strong, virile voice, "O ye delphiniums, bless ye the Lord—O ye azaleas, bless ye the Lord," and so on, right round the garden borders. Who but Temple Gairdner could have done it, and made his companion feel that it was the most natural and fitting thing in the world—and feel it with a thrill of inspiration?'

One can imagine Jesus doing that, He who delighted in the lilies of the field and in human fellowship, children, friends and the common meal. Surely it may be said of the man of spiritual insight that all things are his. He gets more than other folks do even out of the lower levels of human experience.

3. The man of spiritual insight from his vantage point can appreciate things critically. The sensual man is in a fog, the spiritual man enjoys the clear air of the heights. The latter, therefore, can discriminate and follow a plain path among the

relative values of things. He alone sees things in proper perspective, sees life steadily and sees it whole. That is why he sometimes hears the call to forsake the lower for the sake of the higher. He knows that such sacrifices are worth-while.

Think of Jesus again. He enjoyed Nature and human nature and family affection, but He put all that behind Him and accepted an early death, seeking first the Kingdom of God. The spiritual man can grade the values of life. His appreciation is not uncritical.

4. The man of spiritual insight is not open to the critical appreciation of others. Open to their criticism he certainly is, and he gets it in full measure; but it is criticism without knowledge. The spiritual man is the all-round man; others are partial and only half-developed. Hence they cannot make him out. They are like deaf people seeing a normal person entranced by the music of an orchestral concert. Their criticism is as prejudiced and ill-founded, for they cannot understand what it is that rivets the attention and causes the thrill. The spiritual man stands, as it were, on a height overlooking the world, independent of the praise or blame of lesser folks, himself overlooked by God and answerable to Him alone.

So it was with our Lord in the days of His flesh. He seemed eccentric; His disciples misunderstood Him; His family thought Him deranged. You remember how Matthew Arnold in his sonnet to Shakespeare says:

Others abide our question. Thou art free.
We ask and ask—Thou smilest and art still,
Out-topping knowledge.

. . . . .

And thou, who didst the stars and sunbeams know,
Self-school'd, self-scann'd, self-honour'd, self-secure,
Didst tread on earth unguess'd at.

Much of that might be said of our Lord. Note, especially, the term 'self-scann'd.' That, in a word, is St. Paul's phrase about the spiritual man, 'yet he himself is judged of no man.' He is not open to the critical appreciation of others. He is self-scanned.

In conclusion, let us note that this is the ideal of the man of spiritual insight. True of perfect Man alone, it is true of others only so far as they are filled from His fullness. That means not only that we must think of spirituality in terms of Him, it means also that we must receive it through Him. Spiritual insight, as St. Paul makes clear in the context, is not a natural endowment; it is something that the natural man—and that means all of us—must receive. We are not alive to the higher levels of experience till we are born from above, born of water and the Spirit: we are not all-round men till we have received the gift of the Holy Spirit. So the beginning of the way for us in this matter of spiritual insight is just the beginning of the whole Christian way—the surrender of faith to a Crucified and Ever-living and Exalted Saviour.

FOURTEENTH SUNDAY AFTER TRINITY.

Harvest Thanksgiving.

BY THE REVEREND GEORGE JOHNSTONE JEFFREY, D.D., GLASGOW.

'They joy before thee according to the joy in harvest.'—Is 9^3.

Nature has many sights to warm the heart of man, but none more beautiful than the golden sheaves, as they lie, row on row, in the autumn sunshine. Here, once more, is 'God's plenty' for man's perennial and utter dependence. Here, too, is displayed for the feeling heart and the thinking mind the miracle of the seemingly dead seed, in the dark earth, coming by familiar stages to wondrous fruition—a miracle, and not less so because it happens every year we live, Of the seed, as of the stars, Emerson's words ring true, that if this thing took place only once in a thousand years, how mankind would gasp and stare! And yet, to the credit of the human heart be it spoken, the merest worldling is moved to rapture by this annual pageant, and the most blasé amongst us feels that, if he did not join with his fellows in the song of harvest-home, the very stones would speak. 'They joy before thee according to the joy in harvest.'

Here, to begin with, is *the rich joy of co-operation.* Only a farmer or your true garden-lover, who knows 'the thrill of growing things,' can enter whole-heartedly into this Divine-human partnership. How willing a man is to do all a man can do, all that a man is expected to do, when he knows that all the while he can count on supernatural power to crown and reward his unceasing toil. The perfect expression of this co-operation is found in one of the gems of Christ's parables, though its lustre has been somewhat dimmed by the more familiar Parable of the Sower. In this brief, simple story Christ pictures a man happily and expectantly casting the seed into the ground, and having tended it, going unconcernedly about his other duties and at night lying down to quiet sleep, sure that great supernatural forces have now taken the seed out of his keeping and will in due time bring it to abundant fruition. For the seed groweth up 'he knoweth not how.'

Is not this co-operation one of the purest joys, as it is one of the most amazing adventures, of Christian living? Which of us but feels, every day we live, the germination within us of seeds

implanted in our hearts by the Holy Spirit of God ? What are these intuitions, flashes of insight, promptings, leadings, ' stops ' and impulsions which it is to be the glory of the day to tend and obey ? God plants a happiness or success in our lives and it lies with ourselves if it is to prove a curse or a blessing. He takes a sorrow that lurks in the secret place of the heart and by the working of His supernatural grace it bears fruit, not in bitterness or in envy of others but in a chastened and understanding sympathy. He sets a complete stranger in our path and this man lives to be the vital influence in our career. We pick up, ' by chance,' one book, leaving others unread, and it sets our lives ablaze with the impulse to great and creative living. Some sour disappointment comes our way but we are made to learn that ' God has provided some better thing for us.' What a harvest the most untoward and repugnant experiences can, under God, be made to yield !

Haroun, at sunset, in life's garden saith
Within this pleasaunce, many a plant there grows
Of flower or weed, until it slowly comes
To budding time, none but the Gardener knows.

How could I know the ugly, twisted root
Of pain He gave me in the darkest hour
Would burgeon with the tender leaves of hope
Would bloom with joy's most lovely, crimson flower ?

When we learn believingly, patiently, obediently the secret of working with God, we are on the way to the highest kind of harvest thanksgiving.

Again, harvest joy comes of building our lives on eternal foundations, *on the everlasting laws of cause and effect.* ' Whatsoever a man soweth, that shall he also reap.' There are two aspects of this law—one austere, the other beneficent. Have we the courage and the realism to be on God's side when He relates our wrong-doing to its sure nemesis in suffering ? God has set plainly before us certain awesome deterrents to evil. We are surely lost to every consideration of honour and chivalry if we blind ourselves to the fact that our moral failure will work its direst consequences in the hearts dearest to us and that our cowardice will go speeding into other lives in pulsations of unmerited pain. Let us tell ourselves once for all that the fruits of our sin can never be confined to ourselves. If a man sins he does so, not as an isolated individual but as a father, a husband, an employer, an elder, a minister, a friend—a thought surely to bar the way to evil like an angel with a flaming sword. Conversely, what an incentive to good is here ! If we conquer, all who love us best—wives, friends, children—will garner precious spoils in their hearts. ' Whatsoever a man soweth, that shall he also reap.' Why should these words read like a threat ? Why should they not shine for us like a golden promise ? Every time a man goes into the private place with God, cleansing his motives and giving his heart to the Purifier, thereafter every thought and word and deed of his will acquire a Divine lustre and glory. ' Whatsoever a man soweth, that shall he also reap.' This law is a ' savour of death unto death ' to those who flaunt it. But it has a savour of life unto life to those who live by it. And in the life, which is life indeed, life abundant, life eternal, they will one day joy before God according to the joy in harvest.

Lastly, it were good to remind ourselves that *there is a spiritual joy for which the material harvest has no analogy.* The harvest of the fields has its own definite season. You can predict the time ' to put in the sickle ' to within a few days. But such prognostications are difficult to make regarding the harvest of the spirit. ' God does not pay on a Saturday, but He pays.' There is much comfort here for troubled hearts. The harvest is often deferred and we grow tired and faint by the way. But it comes, and that often in the most mysterious ways. One day Lord Macaulay received a cheque for twenty thousand pounds. But that, he said, was a harvest day, the reward of years of unremitting toil. We too, have these harvest days. When a former pupil revisits his school, with the rich promise of human usefulness gleaming in his eyes —on that day his teacher reaps his harvest and knows that his toil has not been in vain. A Christian minister has many a day and many an experience when he feels he is but ploughing the sand. But let him revisit the scenes of his former labours and in welcoming faces and the grasp of kindly hands he learns that if God does not pay on a Saturday still He pays. A father is often troubled regarding the influence his own life has had on lives he cherishes with unutterable love, but the day comes when he rejoices to see his son or daughter seeking instinctively the clean, white things of life, and this is his true harvest-home.

And there is a corollary to this thought. If God can wait to see His precious seed coming to fruition so can man. Our best harvests may be reaped long after we have gone. Can we be faithful

In the deed that no man knoweth
Where no praiseful trumpet bloweth
Where he may not reap that soweth ?

There never was a time when such sowing was so much needed as to-day. We live in a world sick with the pangs of hope deferred. Just when some helpful plan for the healing of mankind seems to be laid on stable foundations it crashes, and chaos is come again. But through one frustration after another we must fare forth into the future believing

that the very hardness of our epoch is its glory, that our darkest hour may be our finest, and that God has yet something lasting and precious to bring to birth out of all this travail. The harvest may be reaped not in our day, or in our children's, but in our children's children's. If we sow in self-effacement, with 'the end far out of sight,' we may yet reap a harvest greater than we know, living worthy of the heroes of the faith of whom it stands written: 'These all died in faith, not having received the promises. . . . God having provided some better thing for us, that they without us should not be made perfect.' And life shall lose its sense of futility and frustration and the dirge shall become a song:

> We are living, we are dwelling
> In a grand and awful time,
> In an age on ages telling.
> To be living is sublime.

FIFTEENTH SUNDAY AFTER TRINITY.

Rest in Weariness.

BY THE REVEREND JAMES MUNN, M.A., DUNDEE.

'Fret not thyself. . . . Rest in the Lord.'—Ps $37^{1, 7}$.

If we are to judge by the lavish advertisements of our popular magazines, food and drink and clothes are a perennial attraction for the average reader. That warning might well have been spoken to the man in the street and his wife who are about to fall for these alluring offers of foods, wines, and slim modern clothes—'Take no thought saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?'

Much of the remaining space for advertisements seems to be claimed by medicines. Headache powders, evening drinks for sound sleep, pills for vitality and health—it looks as if half the world were waiting for stimulants to overcome weariness of body or of mind and to cure the droop in their spirits! What is it that wears us out, that leaves us sub-standard and makes us tired? And can religion handle our need for rest and restoration?

Never are we so tired as when we are tired of ourselves. 'You can stand a lot if you can stand yourself,' runs our pithy saying; but sometimes you are the last person you can stand. That cry of the Psalmist has never become a mere echo from the past, 'Oh, that I had wings like a dove! for then would I fly away, and be at rest.' But that is no solution to the problem, for you can't leave yourself behind. Elijah tried. He broke away from Carmel after his single-handed success against all the priests of Baal; the thrill of that spectacular triumph had drained the last drop of his stamina. 'Let me out of this publicity,' he seemed to mutter, 'away from the clash of men and the smell of blood. Let me drop the whole business. I'm pulling out.' And so he headed for the desert and the deepest cave he could find, pulled his cloak over his head and went to sleep. Any of us can panic like that if we too become nervy and shaken and played out.

Perhaps we do not quite go so far as that. We are disappointed in ourselves and worried. We can muster only an ounce of ability to balance a ton of obligation. Or we have put everything we had into some cause and have seen no sign of advance. Or we have wrestled against a secret temptation, but, like an invisible millstone, it hangs round our neck and we never win free.

At which the Apostle Paul breaks in on our moody reflection. 'I too have felt the whip of unfulfilled intentions. I wanted to multiply my contribution to the Church and the Kingdom of Christ over and over again, and I was tripped and crippled by my physical disability. I pledged my honour to Christ; I fought for mastery; and yet again and again I was flung back shamed and impotent.'

And what did you do, Paul? How did you break through into abundant power? What steadied you and gave you reserves close at hand?

Paul replies: 'I did not do something more for God; I let God do something more for me. I stood still and let the winds of God blow through my life; I stopped complaining, stopped even promising, and let Him fill the silence of my mind with His comfort. I relaxed the tension of my muscles in order that the tides of grace might ebb and flow through my heart at His will. And He said, My grace is sufficient for thee: for my strength is made perfect in weakness.'

Dr. John Hutton has a sermon of excellent wisdom 'On Accepting Ourselves.' There can be no peace for us, he declares, so long as we thraw against the limitations life decrees for us. But we have grace to accept *ourselves* when first we have sense and faith to accept *God.*

Or we may be wearied by the unsolved mysteries of life. A black impenetrable darkness can loom up over our whole horizon till hope and faith are blotted out and courage is sapped clean away. We are not sure if the game is worth the candle! We are not sure if it is worth while fighting on or trying again! We are not sure if there is any one to care!

A young man or a young woman is struck down in the glory of life's opening strength, and it is more than we can understand or bear. Life loads us with one misfortune after another, and why? what for? A man who had kept the authentic gleam of faith in his soul was so distracted and tortured that he flamed out—'I will say unto God

my rock, Why hast thou forgotten me ? why go I mourning because of the oppression of the enemy ? As with a sword in my bones, mine enemies reproach me ; while they say daily unto me, Where is thy God ? ' And always Calvary's Cross stands starkly against the skyline of history, and the cry sobs through all the generations, ' My God, my God, why hast thou forsaken me ? '

Surely it is not fair ! How can we be expected to love honour, justice, purity, kindness, if all we get in return is the silence of an inscrutable Creator and bitter heaps of broken hopes ! This sort of weariness seeps right down to the lowest crannies of our living ; and who shall deliver us from the body of this death ?

But the doom of destruction need not fall flatly on our spirit, even in this mood of dereliction. Let a man rest himself in the positive certainties of God and no longer will he lie at the mercy of thick darkness. An aged member of our congregation once spoke to me of a well-remembered sermon by her old much-loved minister. ' Yon was a sermon you could lean against.' If that tribute can be offered for a contemporary word, how much more is it true for words that have been tested by the generations. ' Underneath are the everlasting arms.' ' The Lord is my shepherd.' ' He hath said, I will never leave thee, nor forsake thee.' You can lean against words like these !

Affirm passionately again and again the categorical certainties of God. Resign what is beyond *your* understanding to the understanding of God, what is beyond *your* strength to the unfailing strength of God. The responsibility for the ultimate shape of things has passed over from you to Him. The battle is no longer your puny striving matched against heavy odds. The battle is with the Lord of Hosts. God is our refuge and strength. O rest in the Lord.

Sometimes we wear ourselves out most of all by resisting God. The materialistic philosophers invite us to believe that this universe is ' nothing more than a mud pie made in the dark by two blind children, Matter and Force.' A strangely naïve simplification of our extraordinarily complicated existence ! It is a judgment which you can accept only if you agree to write off mother-love, pity, heroism, a sense of beauty, and a thousand other intangible realities.

If you venture so far as to allow the fact of a Creator, surely you must conclude that He has acted according to definite conceptions and intentions, that He has created the universe to run on certain lines. If life conforms to the basic design of the Creator, it will move forward with something of harmony and achievement. If we keep living against the grain of the universe, then we grow fretted and frustrated and utterly spent.

The truth is that the pressures of God are constantly brought to bear on us, and the only secret of rest is Obedience. Saul of Tarsus, the brilliant, impetuous, ruthless critic and tormentor of the Christians, knew what the Vision meant outside Damascus, when he heard One say, ' Saul, Saul, . . . it is hard for thee to kick against the pricks.' One incident after another, one experience after another, had been planted alongside his way, as if to hedge him in to one discovery and one direction. And life was intolerable until he should give in. Jeremiah plainly told God that He had deceived him and therefore he was no longer prepared to serve ; the message given to him had been laughed at, and he would not, and could not, go on. He writes : ' Then said I, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay.' Only ' in his will is our peace.'

Do you sometimes get a feeling of profound restlessness, as if you were not fitting in and the machinery of your life were jarring and grinding ? Then the pressure of God, the pursuit of God, is very near to you.

> Nigh and nigh draws the chase,
> With unperturbèd pace,
> Deliberate speed, majestic instancy ;
> And past those noisèd Feet
> A voice comes yet more fleet—
> ' Lo ! naught contents thee, who content'st not Me.'

Contentment, rest, peace of heart—all these are yours through joyous obedience to God.

SIXTEENTH SUNDAY AFTER TRINITY.

Divine Light.

BY THE REVEREND A. D. HARCUS, M.A., D.D., LONDON.

' For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.'—2 Co 4^{6}.

How often has Scripture used the message of Nature to make clear a spiritual truth but never more directly than in this verse. Natural light and all that man owes to it leads on to the thought of spiritual light and what that means to the soul of man. What is our experience of natural light, what does it mean to us ? And as we dwell on these qualities the spiritual message will be revealed.

1. *It illumines*, making darkness light. Every new day provokes a sense of wonder, out of the darkness of the night into the glory and freshness of a new day. Can we think of Christ leading us

out of darkness into His own most glorious light? The thought is difficult to grasp. The light of the gospel has been shed abroad for many generations, in a sense we never knew the darkness. How well He has kept His word—that 'he that followeth me shall not walk in darkness, but shall have the light of life.' There are so many declarations and promises of this kind in Scripture. It is a truth that is asserted again and again, now in simple direct language, 'I am the light of the world'; now in beautiful poetic imagery, 'The dayspring from on high hath visited us, to give light to them that sit in darkness and to the shadow of death, to guide our feet into the way of peace.' And it has come true, the promise has been generously fulfilled. Amid the uncertainties of life, the doubts, the despairs, to have the pathway illumined, to see it shining before us more and more until the perfect day, that is the gift of God who 'hath shined in our heart, to give the light of the knowledge of the glory of God in the face of Jesus Christ.'

It creates. However destitute we may be of scientific knowledge we know the sun to be the source of energy. Grim pictures are painted of a dead world in ages to come when the sun has lost its power. What sunshine means can be realized in a comparison of the arctic circle in winter and the glory of a garden in June. The creative power of light is shown by the ripening harvests in the fields, by the amazing colours of even the wayside flowers. The human heart as a garden, how often the illustration has been used; and the thoughts that can abound there are likened unto flowers in the summer. 'The fruit of the Spirit is love, joy, peace. . . .' Of the creative power of Christ in the lives of men and women let history tell. And this is true not only of the greater personalities, those who have made history, like Wycliffe, Luther, Wesley, Livingstone, and a host of others, but it is also just as true of ordinary folk, known to ourselves, whose witness and friendship have enriched us beyond measure. The light of the knowledge of the glory of God shined in their hearts with creative power multiplying the spiritual resources of the world just as the sunshine brings the harvest to fruition to supply men's bodily needs. 'And the earth was without form, and void; and darkness was upon the face of the deep. . . . And God said, Let there be light: and there was light.' And out of that gift sprang the world as we know it to-day, the world of life, of movement, of colour, of creative activity. And 'the people that walked in darkness have seen a great light,' the glory of God in the face of Jesus Christ. And out of that gift will spring the world of our hopes and dreams, the world of goodness, truth, and beauty, brought into being by the creative power of Christ in the hearts of those who trust and obey Him.

It redeems. This third power was not known when the text was written, the healing quality of light was then undreamt of. Perhaps the general truth was acknowledged, that sunshine brought health and strength but the qualities and virtues of the different rays were undiscovered. Now we know or are beginning to know something of these powers. They are both negative and positive. Negative in the destroying of that which is harmful and deadly, positive in building up new life and energy. How accurately the illustration fits. He has the power to search out and destroy the evil deep-seated within us.

> Thy kind but searching glance can scan
> The very wounds that shame would hide.

And His redemptive power, the power to cleanse and heal has been experienced by multitudes who praise His name to-day. And like the action of light, the working of His grace remains a mystery. Accustomed as we are to the marvels of modern healing, the effect of the light-rays has something of the miraculous in it. It is unseen, the light not different seemingly from an ordinary light, and yet what a startling change it can effect. The influence of Christ upon the soul of the believer, who can tell how it works, but the effects are miraculous. He cleanses and heals just as literally as He did in the days of Galilee.

In the face of Jesus Christ. Here is a dramatic contrast! The glory of God, and all that that phrase meant to the Jewish mind, the wonder of the universe as it is revealing itself to the modern man, these immensities are focused on the personality of Christ. Here is the meaning of life, the revelation of God's purpose. Even the word 'personality' tends to hide the simplicity of it all. As if St. Paul had tried to find the easiest word, free from doctrinal complications, the word to bring us right into the presence of Jesus Himself, to see His face. So the multitudes saw Him, not understanding who He was, but just knowing His grace and power. So little children can see Him to-day as they hear the stories of Jesus. So through the ages amid all the varieties of theological emphases men and women have seen Him in the gospel story, almost one might say the very changes of His countenance, from anger to pity, from sorrow to joy. And seeing His face has been for them like seeing the sun on a summer day, the shining into their hearts of the light of the knowledge of the glory of God.

> That one Face, far from vanish, rather grows,
> Or decomposes but to recompose,
> Become my universe that feels and knows.

Gambling—A Problem for Christian Ethics.

By the Reverend W. Lillie, D.D., Dulnain Bridge, Grantown-on-Spey.

The memoranda submitted by the representatives of the various churches to the Royal Commission on Betting, Lotteries, and Gaming indicate differences of opinion in the various churches. 'While some hold strongly the view that gambling is wrong in itself, others would not base the discussion on that particular judgment.'[1] There is general agreement that gambling under certain conditions and in certain forms has ill effects both on the characters of those engaged in it, and on the social and economic life of the country. 'The Church of England has never declared officially that gambling is wrong in itself,' although 'the Anglican Bishops, at the Lambeth Conference of 1948, have made their own views quite clear, for Resolution 44 . . . draws attention to the grave moral and social evils that have arisen in many lands through the prevalence of gambling on a vast scale.'[2] The Roman Catholic memorandum quotes 'a well-known Catholic moralist,' Father Davies, to the effect that 'betting is a luxury, but not in itself sinful,' and the memorandum goes on to say, 'Gambling though not in itself wrong may be wrong for certain persons. . . . In other words it may be the cause or occasion of wrong-doing.'[3] The Church of Scotland General Assembly makes a strong if not altogether unambiguous statement. 'Gambling in all its forms is contrary to the mind and spirit of Christ. It is sub-Christian, non-moral and anti-social, an evil in itself and evil in its consequences.'[4] There is a similar suggestion in many of the churches' statements that gambling is something unworthy of a Christian, but not a violation of the moral law; the Assembly resolution quoted uses the phrase 'non-moral' not 'immoral.' Gambling is regarded by the Committee of the Churches for Evidence and Action as contrary to such Christian principles as 'the stewardship of money' and 'the dignity of man,' but one looks in vain generally for a statement that it is contrary to the Natural Law. The consequence would be a recognition of one ethic for Christians and another for unbelievers in this matter. Only two statements by the churches appear quite explicit in stating that gambling is wrong in itself. The Methodist Church Conference states that 'gambling disregards both moral law and neighbourly regard,'[5] and the Salvation Army Guide to Membership states that 'gambling is, in essence, a form of dishonesty, since it consists of trying to obtain from another something for which no return is given.'[6] What is even more perplexing in these statements than the lack of agreement as to the wrongness of gambling is the lack of cogent argument on the part of those who hold gambling to be in itself morally wrong. Too often in the past the arguments of such people are patently rationalizations, arguments framed later in order to support views held on emotional or other grounds. It is only too likely that, in the condensed arguments which follow, I am doing the same without realizing it.

[1] Minutes of Evidence taken before the Royal Commission on Betting, Lotteries, and Gaming, Ninth Day.

[2] Geoffrey Martin, *Gambling and the Citizen*, 74, 75, 80.

[3] Minutes of Evidence taken before the Royal Commission on Betting, etc., Sixteenth Day.

[4] *Ib.*, Ninth Day.

[5] *Ib.*, Ninth Day.

[6] *Ib.*

I.

Elementary students of ethics are familiar with the views that an action may be wrong in itself (the deontological view), or that an action may be wrong because of its consequences (the teleological view). It is convenient in Christian ethics to separate the consequences affecting society generally and the consequences to the character of the agent in the action. Common opinion holds that a habit like gambling may be wrong in all three ways. (*a*) It may be wrong because of its ill effects on other people. No one doubts that drinking or gambling which leads a man to deprive his wife and children of the necessities of life is morally wrong. (*b*) It may be wrong because of its ill effects on the character of the person who has the habit. The excessive drinking which reduces a man to a continually besotted condition and causes a general degeneration in his talk and behaviour will everywhere be considered to be wrong. (*c*) An action, and consequently a habit, may be wrong in itself apart from any of its consequences. We can imagine a case where a man, who murders a person of evil character and influence is doing an action with apparently good consequences to society at large and possibly no evil effects on his own character, and yet many moralists would hold his action to be wrong, for they consider that for one individual to kill another is wrong in its very nature. We shall consider gambling in the light of these three standards in turn in the remaining sections of this article.

If this were a study in general ethical theory, it might be suggested that the consequences of an

action on society generally or on the character of its agent are what Richard Hooker calls ' signs and tokens which, being always annexed with goodness, argue that where they are to be found there also goodness is,' [1] and that the essential goodness or badness of an action is in the action itself. To defend such a view would require an ethical treatise, and, for our present purposes, if certain consequences are universally or even generally present as ' signs and tokens,' their presence can be used at least to corroborate an opinion of the goodness or badness of a habit like gambling.

II.

A difference between deontological and teleological theories of ethics, which has not been commonly noticed, is that, if we take consequences into account, the extent to which an action is practised will make a difference to its badness or goodness. Deontologically minded moralists sometimes argue that if an action is right or ethically neutral on a small scale, it is always right or neutral, however widely it is practised, and this is the end of the matter. It would seem obvious, however, that, if we take the consequences of an action into account, the moderate drinking of a limited number of people might have no evil consequences on society, while the drinking of a large number of people might have very evil consequences indeed, such as, for example, an increase of road accidents. It is similarly a possibility that gambling on a small scale may have little or no evil consequence, but that gambling on the scale on which it is practised in Britain to-day may have very evil consequences on our society. We need not consider here the case of the gambler who gambles away all his pay so that his wife and children starve. The wrong, indeed, is not altogether in the gambling here ; he would be doing the same kind of wrong if he were to spend all his pay on tobacco or drink. The evil consequences are not nearly so clear, and probably not so great when a man buys a shilling ticket in a raffle or sweepstake or makes a regular weekly investment in the football pools. Such a petty gambler does not seem to be doing anybody harm, and may have even deliberately decided that he gets more pleasure from his weekly flutter than he does from a packet of cigarettes. Yet there is some evidence to-day that, when millions of people do this, an injury is being done to the whole economic structure of society. Is it right that, at a time when all the available man-power of the country is needed for the production of food or exports, hundreds of thousands of people should be engaged in the organization of football pools ? The pool business is said to be the seventh biggest industry in Britain. Each gambling individual is doing his part to perpetuate this unhappy economic condition. There is some evidence that there are sometimes more evil consequences. A leading Scottish lawyer and a city banker independently gave me their opinions that gambling, and not intemperance, is now the greatest social evil in Britain. Both had the same story of the time wasted and the lack of interest in their work on the part of those whose minds seemed to be absorbed in the chances of horse races or football matches ; and occasionally worse followed. There is the little sum taken from the shop-till to meet the weekly obligation, the larger sum taken when the smaller sum is not missed, and finally, in an occasional case, disgrace and tragedy. It may be thought that the consequences are at any rate good in the case of those who gain money, but even this is doubtful. Mr. Geoffrey Martin tells how, of sixteen people who have won large sums from football pools, only two have laid out their capital intelligently ; ' several have wished that they had never won it : they simply did not know how to cope with the situation and found the worry and responsibility altogether too much for them.' [2] This view is amply confirmed by a similar investigation conducted by *The Picture Post*, a paper with a strictly neutral attitude to gambling.

It is fair to add that it is doubtful whether the consequences of gambling can be measured in such a way as to make a balance between its gain and losses—both financial and moral. It may be that the millions of people who get a little pleasurable excitement from their weekly gamble enjoy an accumulation of pleasure which outweighs the unhappy and even tragic consequences of gambling in a few cases.

III.

Does gambling do harm to the characters of those who engage in it ? St. Paul, if he be the writer of 1 Timothy, maintains that ' the love of money is the root of all evil.' Now the original motive to gamble seems to be as often the love of excitement as the love of money ; it is the ' little flutter ' that the gambler enjoys. There can be little doubt, however, that gambling stimulates and fosters the love of money and that, as the habit grows, the petty gambler becomes more and more concerned with the winning of money. The gambler may reply that he is not the only sinner in the matter of loving money ; most of us share, to some extent in this sin ; but the gambler does differ from other people in doing something that constantly excites and encourages this evil

[1] R. Hooker, *Laws of Ecclesiastical Polity*, bk. I. ch. 8 (ii.).

[2] *Op. cit.*, 68.

tendency of our nature. For the Christian our Lord's word is final, 'Ye cannot serve God and mammon'; and it is no accident that, as the craze for gambling has expanded, the desire to share in the public worship of God has become less in our country.

Ruskin, in *The Crown of Wild Olive*, has several arguments against betting, based on the ill effects of the habit on the gambler's character. One of these is that 'you concentrate your interest upon a matter of chance, instead of upon a subject of true knowledge.'[1] A Christian might express the same point by saying that a gambler relies upon chance instead of relying upon Providence. Although many people may see nothing very wrong in such an outlook, the thoughtful will recognize it to be one instance of Plato's 'lie in the soul'—a fundamentally false outlook on life, which is far more damaging to the soul of its owner than many wrong actions. It is the loss of reliance on God's providence that makes so many people willing to let their affairs be governed by chance. Gambling may indeed be defined as 'an agreement to determine the possession of value or money *by* chance.'

Ruskin goes on to say, 'You back opinions which you have no grounds for forming, merely because they are your own. All the insolence of egotism is in this.'[2] The egotism of the gambler may not be a conspicuous evil, but once again it points to a false outlook on the universe, an outlook where the fact that an opinion is your own matters more than the fact that it is true.

IV.

These things may be only 'signs and tokens' of moral evil. What is fundamentally wrong with gambling is that it is contrary to the Law of Nature, which Christians hold to be the Law of God. One principle of this Law is the principle of the *just price*. 'There is a price which it is reasonable and right to charge, and to take more, however willing purchasers may be to pay, is avarice.'[3] This applies to services given by human beings as well as to goods; a man should have a fair return for his labour. This aspect of the principle of the just price has been a source of much social reform and is emphasized in popular thought to-day. In the name of God and God's law men have demanded that the working man should get a fair return for the work he has done and that his labour should not be exploited. This is God's justice, proclaimed by Old Testament prophets, and by St. James, when he said, 'Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth.'[4] There is, however, another aspect of this Law of Nature, not so commonly recognized, that a man should not get something for nothing. St. Paul expressed it to the Thessalonians in pointed language, that 'if any would not work, neither should he eat.'[5] Gambling is in its very nature getting something for nothing or getting something very large for something very small. There are cases in a fallen world where one principle of the Law of Nature may be modified by another. In the case of inheritance, it may be that the principle of the just price is under present conditions modified by the principle of parental duty, although here, too, I consider the receiving of large sums of money, without the recognition of an obligation to duty or service, to be bad and productive of evil consequences. I am unable to think of any other principle of the Law of Nature which might modify the principle of the just price in the case of gambling. Our earlier sections have suggested that the habit of gambling is injurious both to the individual human soul and to the national economy. The reason that it is injurious in both cases is that it is contrary to one of the fundamental principles on which this world and the life of man have been created by God.

[1] P. 162. [2] *Op. cit.*, 162. [3] W. Temple, *Christianity and Social Order*, 31. [4] Ja 5^{4}. [5] 2 Th 3^{10}.

Contributions and Comments.

Was His Father Lying Dead at Home?

A Question of Exegesis.

'Yes, that's what I used to think—before I went to India.'

A young man and I had just heard a sermon by a minister in Ohio, prominent in his denomination. In speaking of the supreme claim of the Lord Jesus on us and ours, he had cited the instance of the disciple whom Jesus called to follow Him and so urgent was the call that the Lord would not give him permission to go and perform the last rites for his father, who lay dead at home. 'Yes,' I said, 'I used to think that that man's father lay dead at home and I wondered why the son should not bury his father before following the Lord Jesus. Now, however, what I have learned in India has given me an entirely different view of the passage, and I see that the father was not lying dead at home.'

When we examine what the commentators have written on Mt $8^{21f.}$ and Lk $9^{59f.}$, we shall find

various interpretations given in the attempt to make plain what Bruce calls a 'mystic, hard saying.' Even Edersheim understands the account to mean that the father lay dead at home. 'We feel morally certain,' he says, 'that, when Christ called this disciple to follow Him, He was fully aware that at that very moment his father lay dead.'

This was the view I held, but it did not seem satisfactory to me. One Sabbath in Kodoli, India, I was teaching the men's class and this passage in Luke was the lesson. I asked an illiterate farmer (a Christian man from the outcastes) what request this man made of the Lord Jesus when Jesus called him to discipleship. He replied (in Marathi), 'Let me go home and bury the old man first.' As I heard those words the meaning of the passage flashed through my mind. The use of the term 'old man' made it all clear. This term does not carry with it the contempt sometimes expressed in English by the use of those words; it is used of the father when he has grown too old to work and support himself and must be supported by the children. Similarly, 'old woman' is used of the aged mother. That this term, which to us seems rather harsh or impolite, may be a term of endearment can be seen from an incident related to me by our senior missionary. When asking the names of the children in a certain home he learnt that one boy was called 'Old Woman.' 'What?' said the missionary to the father, 'how can that be? That isn't a boy's name.' 'No,' admitted the father, 'it isn't; but my old woman (aged mother) was so dear to us that we named our boy after her.' The aged mother was called old woman, but with not the slightest disrespect.

The expression 'to bury the old man' as used in Marathi means to take care of the aged father after he is no longer able to earn his own living, till he dies and then to bury him. This may be illustrated by the use of the expression in a conversation I heard between two men in a train. They were Anglo-Indians and Anglo-Indians often take over into English the idioms of the vernacular. One of these men was telling about his home in Bangalore, where he lived with his wife and her aged father. The other man asked him, 'Why don't you move away from Bangalore to such and such a place?' He replied, 'That's what we plan to do, but my wife says, "Let's bury the old man first and then move."' Clearly the meaning was that they should take care of him till he died and they buried him, and after that they would be free to move elsewhere.

So, here, the young man asks the Lord Jesus, 'Give me permission to go home and take care of my old father till he dies and I bury him; then I'll come and follow Thee.' This, of course, might involve many years and was tantamount to an indefinite postponement of the call to discipleship.

Judging from the custom in India, a man in Palestine whose father was lying dead at home would certainly not be spending his time listening to some Teacher presenting His Message; for his whole attention and time would be given to the one duty of arranging for the funeral of his father. Indeed, so urgent is this in India, that among many people in the towns and villages there is the strict rule that as long as a corpse is in a house no family of that same caste may light a fire or have a meal. This has the advantage of inducing all the members of a caste to help those who are mourning their dead to dispose of the corpse at once. Cremation or burial follows almost immediately upon death.

After reading the above interpretation, Mr. S. D. Jessup of Sidon, Syria, wrote me as follows: 'I showed your letter to two of our missionaries who are most scholarly in such matters and both agreed in general with your interpretation. I showed your letter to two members of the Syrian Synod who know English. One said that he quite agreed with you, though he had never given the matter especial thought; the other seemed surprised and said that no other interpretation had ever occurred to him, nor would any other occur to a Syrian who knew the custom of the country.'

With this understanding of the request made to the Lord Jesus, His reply is to be explained as follows: 'Leave the spiritually dead to bury their own physically dead; that is, Leave the spiritually dead to care for thy aged father till his death and burial; they can do that work; but thou hast been called to other service, go thou and publish abroad the Kingdom of God.'

H. G. Howard.

Urun-Islampur, India.

Entre Nous.

Preaching.

To deliver and to publish a series of Warrack Lectures may well be included among the more dangerous of ecclesiastical occupations. For one thing such a series must challenge comparison with those series which went before and which bear the names of A. J. Gossip, James Black, J. S. Stewart, A. W. Burnet, and many another prince of preachers. For another thing, it inevitably provokes the

question, How has this man succeeded in carrying his own theories into practice? And for still another thing, it is in the last analysis to attempt to teach the unteachable. But let it be said that in *The Ministry of the Word* (Nelson; 6s. net), wherein we have the substance of the Warrack Lectures of 1949, the Rev. R. E. M'Intyre, D.D., emerges triumphantly from every test.

First and foremost, in the best sense of the word this is a practical book. Dr. M'Intyre writes: 'In preparing these Lectures I have had in mind chiefly the needs of those who will be serving Christ as ministers of a parish charge; that has been my experience, and my aim is to share with you such lessons as experience has taught me.' Further, Dr. M'Intyre speaks with the voice of authority. This book is as peppered with imperatives as the Epistle of James.

Very finely Dr. M'Intyre defines preaching thus: 'Preaching is the proclamation of divine truth with a view to conviction.' Of the choice of texts he says, 'You will choose that which best enables you to proclaim the glory of God in Christ and bring His grace home upon His people's needy hearts.'

One of the most attractive features of this book is that it has a pleasant pugnaciousness. Dr. M'Intyre has no patience with the man who criticizes the Bible with a penknife. 'Shakespeare did not write his *King Lear* simply that we might study his use of the semi-colon!' 'That the Early Church invented a Gospel and then fabricated a Christ to justify it, I declined to believe; first, because the Early Church, Paul included, could not have done it; and second, because the residual Jesus left by Form Criticism could not have created a Church to invent His Gospel for Him.' 'I would rather master a few supreme classics than keep pace with the leaders of thought as they pass into oblivion.' 'The scientific layman is ready to pour scorn upon theological word-jugglers who teach a doctrine of eternal punishment, and then explain that punishment does not quite mean punishment, and eternal does not mean for ever and ever. But he does not cry "Shame!" when the physicist defines Ultimate Reality as Mind-Stuff, though "by Mind I do not exactly mean mind, and by Stuff do not at all mean stuff."' Dr. M'Intyre tells of a minister who made the not uncommon claim or confession, 'I am an evangelist, thank God, not a theologian,' and says that it is roughly the equivalent of a doctor saying, 'I know nothing about scientific medicine, but am, thank God, a pure quack.'

There is a really magnificent chapter on 'The Use of the Old Testament.' There, indeed, the riches of the Old Testament are expounded. Dr. M'Intyre has a very helpful answer to those who would declare that he is finding meanings in the Old Testament which are not there. 'Gilbert Murray has declared it to be the very essence of a great book that it has fresh meanings for every age. He then goes on to say, "The author was not conscious of all those meanings; your interpretation of him was fanciful; you are reading into him ideas of other times; you find in him more than was intended." This is the very evidence that the book has life. It has latent correspondences with human nature, which time alone discloses.' But Dr. M'Intyre is treading on dangerous ground when he says, 'An interpretation may be evangelically sound even though it is based on a doubtful exegesis, just as Drinkwater's play *Abraham Lincoln* is "wrong in all its details, yet right in its essential message."'

Dr. M'Intyre quotes a fine story of St. Bernard. One of his monks had not faith enough to believe in the Real Presence but had faith enough to believe that he would be damned for disbelieving. Bernard burst out, 'What! A monk of mine go down to hell? God forbid!' But then to the poor doubter he did not say, 'Away with thee, lost wretch!' He said, 'Go and take the Holy Communion with *my* faith.'

WILLIAM BARCLAY.

Rūmī.

Once, long ago, a distinguished man, who was very kind to me, turned upon me in print because I had ventured on a short quotation from Rūmī, demanding angrily, 'And who *is* Rūmī anyway?' He was a great scholar; but he ought to have known something about 'the greatest mystical poet of Persia.' For many, Rūmī's works are an avenue leading well into the heart of Sūfiism; and so to some real understanding of mysticism as a whole. Hitherto, though old friends like Whinfield were ever at hand, Rūmī has been somewhat inaccessible to ordinary people. But he is so no longer. Before his death that expert on these matters, Professor Reynold A. Nicholson, had prepared a 'book of translations illustrating Sūfī doctrine and experience as depicted' by Jalalu 'Din Rūmī. And here it comes—*Rūmī*: Poet and Mystic (1207–1273) (Allen and Unwin; 8s. 6d. net)—only a selection, it is true, but with the easy skill of the real master. It is highly to be commended. For Rūmī is a most interesting thinker, with something that appeals to many minds.

A. J. GOSSIP.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

TITLES are misleading. The prospective reader of Professor F. C. GRANT's latest book, *An Introduction to New Testament Thought*,[1] will be quickly undeceived if he imagines that the book is a simple primer on New Testament Christianity. It is, *per contra*, a large and learned tome on the religion of the Bible written by one who is *au fait* with the latest trends in advanced criticism and replete with provocative *obiter dicta* on religion and life generally.

Let us take as example his last chapter which deals with New Testament ethics. When a writer tells us (as GRANT does) in the course of a few pages that ' the religion of the Bible is simply not concerned with politics at all,' that ' the Gospel is the greatest agrarian protest in all history,' and that we Protestants are paying dearly to-day because we have preferred conversion (on the Pauline pattern) to patient ethical indoctrination, we sit up, and take notice, and protest.

Has the religion of the Bible nothing to do with politics ? If GRANT is right, then Amos and Isaiah were pure transcendentalists with their vision completely averted from the human situation, and their dreams wholly centred in another world ; and all our Christian Socialists from Maurice and Kingsley to Archbishop Temple and Dr. George Macleod have been barking up the wrong tree. But we have a shrewd suspicion that the American Professor is wrong.

His second assertion, that the gospel is the greatest agrarian protest ever, seems, *prima facie*, equally absurd. But there is more in it than appears at first sight. Consider the ethics of Jesus as we find them in the Sermon on the Mount. They are redolent, from start to finish, of the life and ways of the countryside. To us who live in a highly urbanized and industrialized society, they come with all the sweet freshness of a wind that has blown over valleys and fields of springing corn ; they testify to another and nobler way of living than we know. This, unless we wholly mistake him, is the Professor's point. The Genesis story of the Garden of Eden and of man's expulsion from it is a profound myth of the transition from a primitive to a civilized life. This transition was the point of entrance of *political* evil into the world. For in our essential nature we are not ' economic men ' or ' political men ' (as our present-day ideologists suppose) but children of God, born upon earth and destined to be re-born for eternity. Some day (let us hope) we shall return to that profound conception of human life, if only we can get through this present world-wide ' time of troubles ' (to use Toynbee's phrase) which began with the break-up of Western society in the sixteenth century, and has been accompanied by endless wars and bloodshed as nations have fought for territory and markets and by the prostitution of modern science, culminating in the atomic bomb.

Professor GRANT's third thesis is also worth pondering. Simply stated, it is that the central concept of Biblical ethics is that of the family. In the idiom of Jesus, we are the children of God, meant to live as sons and daughters of our heavenly Father. But if a family is to live properly, it must have certain clear rules of behaviour. (' It will not do to dismiss the New Testament ethics—or, for example, the Epistle of James—as a mere survival from Jewish legalism or " a relapse into mere moralism." ') Paul tried at first to substitute ecstatic devotion to Jesus for rules of behaviour—but had in the end to fall back on them. Augustine's ' Love, and do as you like ' is equally dangerous. It is really a not too profound piece of antinomianism (' a characteristic little jewel turned off by Augustine's sparkling fifth-century rhetoric '). Both Paul (in his earlier phase) and Augustine are bad guides for us. The curse of modern Protestantism is that instead of patiently inoculating its adherents with moral principles it prefers Augustine's maxim and Paul's theory of conversion. Hence the total lack of discipline in modern Protestantism, in an age when society has grown barbarous and cruelty has flourished as in no previous period of history. And the remedy ? A return to ' mere morals ' ! It was

[1] Abingdon-Cokesbury ; $3.75.

the *moral* character of the Church in the first three centuries which enabled her to criticize and condemn the world ; and to-day the Church's witness must be the same. On the dark scene in which we live the Church must turn the pure light of another world ; and only by her ' achieved sanctity and self-discipline ' will she persuade men that she has in her hands the secret of the life that is life indeed.

The surge of interest in textual and historical study of Christian origins has in the younger generation been displaced by a concern for the theological statement of Christianity with a fresh emphasis on the Biblical basis for far-reaching dogmatic conclusions. Dr. Edward Thomas Ramsdell's *The Christian Perspective*[1] offers a powerful vindication of this attitude.

At the beginning of this century enthusiastic effort was being made to establish by scientific inquiry the primitive facts of the Christian religion in the conviction that once this was done reason would be guided to a proper formulation of doctrine. Reason was in charge, alike in the preliminary investigations and in any subsequent theological construction raised upon the foundations discovered. To-day it is maintained that this approach inverts the Biblical and psychological order. Before any reasoning takes place about the facts they hold us up with their demand for an immediate acknowledgment that they confront us as the Word of God. The first moment in religion is the recognition that we are at a crisis beyond which we can pass only after bowing to the authority of a revelation. Christ, the Bible, the Church are not presented for our examination that we may make something of them ; they come as the living Word of God telling us what God makes of us. Only on the basis of obedience to this Word can reason proceed with its activities.

Any clash between reason and faith is, according to Dr. Ramsdell, avoided by the recognition that a judgment of value precedes any reasoning. A decision of faith, made in an existential moment of crisis, sets the facts in the perspective in which they remain while reasoning proceeds. So in a sense the conclusion is in control from the start. No unprejudiced thinking is possible in real life. Thus no purely objective scientific information is conceivably procurable about personality lying within ' I ' and ' Thou ' relations. All that is possible in this region is intimate evaluations such as in fact constitute the Biblical witness to Jesus. Only those touched by His goodness have anything valuable to say of Him.

Dr. Ramsdell is, however, by no means uncritical of the newer School. He notes the amazing fashion in which Schweitzer, Bultmann, Barth, and Brunner can speak of the unimportance of the earthly life of Jesus. And readers who remain undaunted by his difficult speculative chapters will find reward in reaching the lucid and trenchant psychological and ethical treatment of the matter in the chapters on man and his sin.

Some readers of Dr. Ramsdell's book may not have the time or diligence to become familiar with all the writings he surveys. Those who wish to be theologically up-to-date but feel baffled by the verbosity and turgidity and fluidity of the output of many famous moderns will be grateful for Dr. E. L. Allen's seven little books[2] offered as *Guides to the Thought of Barth, Brunner, Maritain, Niebuhr, Jaspers, Heim, and Berdyaev*, which are brief but lucid and wonderfully adequate for their size. Those not impelled by them to the originals may have some confidence that they have really had the kernels of seven very thick-shelled nuts.

The fullest of these *Guides* is that on Barth. His theology is a reaction from Schleiermacher (on whom Hugh Mackintosh's not quite fair judgment is here accepted) and the Ritschlians (though Dr. Allen does not note that Barth is rather an advance from than a reaction to Herrmann) and the religious-historical school ; and it is largely influenced, as in his famous phrase ' *totaliter aliter* ' by Kierkegaard. Barth's impulse to theology came from his idea of what preaching is—a proclamation not of the preacher's opinions but of the Word of God to and about men. Revelation means that God is not discovered but discloses Himself, and this He does in the Cross and Resurrection of Christ. His latest work Dr. Allen regards as less uncompromising, but it includes a total repudiation of Natural Theology and holds the Trinity to be not a dogma arrived at by reasoning but a datum of revelation.

On Brunner Dr. Allen notes his slightly acid disavowal of any close relation to Barth, and chooses as most distinctive in Brunner's fertile output his doctrine of man, as a being whose nature is to be called to obedience to God in a social community. This means that love rather than the Kantian categorical imperative is the mainspring of action. But impulsive individual

[1] Abingdon-Cokesbury Press ; $2.50.

[2] Hodder and Stoughton ; 2s. net each.

acts of love like the good Samaritan's do not cover a situation such as is met with in an epidemic or an earthquake. Organization is then necessary; and this is true in many other relations. So with the realism which is always difficult to keep free from sophistry Brunner discourses on the institutions of a sinful world which in spite of their imperfections have to be accepted as ordinances of God to be made the best of in the practical interests of love.

Niebuhr and Maritain are both concerned with the bearing of theological doctrine on society and politics. Niebuhr has in the background of his thought his early insight into the working of American Capitalism in the Ford enterprise which he had when minister at Detroit. Maritain writes with experience of the changing relations between Church and State in France at peace and then in two wars and during an occupation.

The existentialism of Jaspers has won from Barth the enconium that it is 'almost prophetic.' Acknowledging the limitations of the academic traditional philosophy, Jaspers holds that existence finds men in 'limit' situations such as death, pain, conflict, guilt, in which the transcendent is encountered and reason finds that the message of tragic life is either despair or faith.

Heim, whose teaching Dr. ALLEN characterizes in the phrase 'Jesus our Leader' largely reiterates to a new generation Herrmann's emphasis on the impression of the Person of Jesus as the fundamental matter in Christianity. While his belief in a personal power of evil is meant to increase the seriousness of the issue it is doubtful whether this does not tend, like every attempt to explain evil, to lead to a facile optimism.

Along with Dr. ALLEN'S little *Guides* may be taken a fuller study—*Nicolas Berdyaev*, by Mr. George Seaver,[1] on the jacket of which is a really beautiful portrait of the Russian thinker. His is a philosophic mysticism identifying the Divine and the human and seeing in the victory of existential time over historic time the attainment of human freedom in God as the centre and meaning of life. In his dismissal of all idea of collective units and his stress rather on personality as the only reality Berdyaev has at his service the distinctive Russian word '*sobornost*' which means integrated fellowship without uniformity or loss of individuality. To Buber's 'I' and 'Thou' relation he would add that existence always contains a 'we' relation. One cannot say 'I' without affirming both 'Thou' and 'We.' This means participation in creative love which operates in eternity not in time and by which man realizes his mystic unity with God.

Is there any consideration that will prevent or overcome the apparent clash between reason and faith in all the various brands of authoritarianism or mysticism which claim to be truer to the facts of life which are expressed in personalism and existentialism and the belief in the direct impact of the Divine word? The Very Rev. W. R. MATTHEWS in his Essex Hall Lecture, *Reason in Religion*,[2] finds it in a refusal to identify reason and reasoning. If the essential function of reason is taken to be synthesis then analysis and logical inference are secondary features. The intuitive insights of morality and art are in some sense rational. Religion and philosophy alike aim at an interpretation of the whole of experience, religion tending towards complete understanding and philosophy towards a culmination in worship. Philosophy, as much as religion begins with faith, with the acceptance of data. But religion, as RAMSDELL has noted, includes in its beginning a value judgment of the special significance of certain aspects of what is given.

[1] James Clarke; 6s. net.
[2] Lindsey Press; 1s. 6d. net.

St. Paul in the Twentieth Century.[1]

By Professor A. M. Hunter, Ph.D., D.Phil., D.D., The University, Aberdeen.

Some eighty-five years ago Renan delivered himself of this judgment: 'After having been, owing to Protestantism, for three hundred years the supreme Christian doctor, Paul sees in our days his reign coming to an end. The writings of Paul have been a peril and a stumbling-block, the cause of the principal defects of Christian theology; Paul is the father of the subtle Augustine, the arid Aquinas, the sombre Calvinist, the sour Jansenist and the ferocious theology which predestinates to damnation.'

It is obvious that Renan did not love 'the ugly little Jew' from Tarsus. But it is no less obvious that the father of such a formidable progeny must himself have been a very considerable man, not to be easily prophesied out of his greatness by an accomplished writer who, as one of his critics observed, 'cared more for beauty than for truth.' In fact, of course, the prophecy has not been fulfilled. From Renan's day to ours no year has passed without adding fresh volumes to the already immense library of books about St. Paul. Renan underrated the true magnitude of his man, and it may safely be predicted that so long as Christianity lasts, men will turn afresh to these letters written from Corinth, Ephesus, and Rome which even his enemies admitted were 'weighty and powerful' (2 Co 10[10]). Karl Barth saw deeper into Paul's secret when he wrote in the Preface of his now famous commentary on the Romans: 'Paul, as a child of his age, addressed his contemporaries. As prophet and apostle of the kingdom of God, he veritably speaks to all men of every age. . . . If we rightly understand ourselves, our problems are the problems of Paul; and if we be enlightened by the brightness of his answers, those answers must be ours.'

What was he, this wandering little tent-maker from Tarsus whose writings have been such a ferment in Christian theology for nineteen hundred years? Mystic or mystery-monger, ecstatic or eschatologist, systematic theologian elaborating dogmas or hero of piety to whom Christ meant more than Christology, truest interpreter of the gospel of Christ or its greatest perverter? All these views have had their champions in the last fifty years; and we shall have to consider them. But we must first turn to the letters themselves and see what light fifty years have shed on problems of authenticity and provenance.

[1] The Lee Memorial Lecture for 1950 delivered in St. Giles Cathedral, Edinburgh, on 28th May 1950.

I.

Turn up a New Testament Introduction of fifty years ago and you will probably find that the first words on any of St. Paul's Epistles deal with authenticity. Open one of recent vintage, and in only one or two cases does the question seem to warrant discussion. The change is significant. In 1900 the ghost of Baur of Tübingen (who acknowledged as genuine only Romans, Galatians, and 1 and 2 Corinthians) was not yet finally laid, and there were still cranks like the Dutchman Van Manen capable of denying the genuineness of the whole Pauline corpus.[2]

Nowadays the only letters which are in real doubt are Ephesians and the Pastorals.

It must be confessed that the controversy about Ephesians has made little headway. Most British scholars accept it; many Germans reject it; and some, like Dean Inge, confess that when they read the letter in English they are sure it is Paul's, when they read it in Greek their doubts awake. Goodspeed's attempt to solve the riddle of Ephesians is interesting. Ephesians, he guesses, is an 'introduction' to the first collection of Paul's letters made by a Colossian (perhaps the runaway Onesimus) about A.D. 85 when the publication of Acts had revived interest in St. Paul who had been almost forgotten after his death. But, at most, it is a pure speculation; and some of us find it easier to accept the view which remained undisputed for eighteen hundred years in the Church.

What of the Pastorals? Was Paul the Pastor? It must be allowed, I think, that the case against the authenticity of the Pastorals has been materially strengthened in the last half century. When the linguistic objections are marshalled as P. N. Harrison marshalled them in 1921[3]—with an almost bewildering wealth of statistics—the conservative reply looks like so much special pleading. On the other hand, who can doubt that, say, in 2 Ti 4 we are listening to the authentic Apostle? The truth seems to lie with those (like E. F. Scott and Harrison) who hold a hypothesis of fragments. Some brief notes of Paul to Timothy and Titus probably fell into a disciple's hands. With these as nucleus he composed the Pastorals, issuing them in Paul's name—and not unreasonably. Did they not give effect to much of Paul's teaching, and

[2] In the columns of the *Encyclopædia Biblica*.

[3] *The Problem of the Pastoral Epistles*.

did they not incorporate genuine sayings of the Apostle?

So much for authenticity. Two problems of destination and provenance have exercised the critics of the last fifty years :

(1) Who were the foolish Galatians ?

(2) Where did Paul write his Prison Epistles ?

The older among us will readily recall the controversy about Galatia which Sir William Ramsay, fresh from archæologizing in Asia Minor, set agoing at the beginning of the century. Paul's addressees in the letter (he argued) were the people of Antioch, Iconium, Lystra, and Derbe in the *Roman province* of Galatia, not the Gauls in the North. Thus began a debate as heated as any ever waged over the site of Mons Graupius or Hannibal's route across the Alps. What has been its issue ? In 1920 C. H. Turner declared that Ramsay had ' swept all opposing theories from the field.' This is an exaggeration. The Germans (partly, I suspect, because the theory was not made in Germany) were by no means persuaded by Ramsay. But, in this country, we are now almost all ' South Galatianists,' and I cannot think of a recent British commentator on Galatians prepared to defend the old view.

Where did Paul write his Prison Epistles ? In Rome ? In Cæsarea ? Or in Ephesus ? Tradition points to Rome. Not many have favoured Cæsarea. But what about Ephesus ? In 1900 Lisco of Berlin stated the Ephesian case. In his *St. Paul* [1912] Deissmann murmured his approval. And in 1929 G. S. Duncan gave us his full-dress exposition of the theory. It was obviously an issue of some importance ; for, if established, we should have to revise our whole picture of St. Paul's spiritual pilgrimage.

Prima facie, the theory seems improbable. Does not Philippians refer to ' the saints of Cæsar's household ' and ' the Praetorian Guard ' ? But when we learn that the Greek *praitorion* means simply ' Government House ' and that there were many such in the Roman Empire, and that ' Cæsar's household ' was a sort of Imperial Civil Service of which (as we know from inscriptions) Ephesus had representatives, we are not so sure. Our confidence receives another blow when we ask ourselves : Is it likely that the ten (or so) friends of Paul named in the Prison Epistles all followed him to Rome ?

At this point we may rightly object that Acts says nothing about an Ephesian imprisonment. True, but Acts is a far from complete account of Paul's doings, and odd pieces of evidence in the Epistles (*e.g.*, 1 Co 15^{32} and 2 Co 1^{8}) plus some extra-canonical evidence [1] lend colour to the Ephesian theory. And it is undoubtedly true that the Ephesian theory provides a likelier setting for some of the data in the Prison Epistles. (For example, Ephesus only one hundred miles from Colossæ is a likelier refuge for the runaway Onesimus than Rome, which was eight hundred miles distant.)

How has the new hypothesis been received ? C. H. Dodd rejects it *in toto*,[2] and only one or two have gone all the way with Duncan. But most think it far from impossible, and judge the case for assigning Philippians to Ephesus to be strong. On the whole issue, some will prefer the testimony of tradition ; but the debate is still very open, and some of us never feel very confident when we speak of Philippians as Paul's ' swan song ' from Rome.

II.

From these literary problems let us turn now to the mind of Paul which the letters reveal. Paulinism was the name for it at the beginning of the century ; and though the word is not so fashionable now as then, there has been no lack of interest in the thing itself. We need mention only the name of Karl Barth to prove that ' the father of the sombre Calvinist,' being dead these nineteen hundred years, yet speaketh, albeit with a Swiss accent and a Kierkegaardian emphasis. The great man of Basel apart, however, we have had books in plenty on Pauline theology, books which, it may fairly be claimed, are less doctrinaire, less dull, and more vitally concerned with the living issues in St. Paul than were their counterparts at the end of the last century. Instead of cataloguing them, we propose to select three of the salient problems which they raise, and to indicate the commonly accepted answers.

Was Paul a Hebrew of the Hebrews, or a Hellenist of the Hellenists ? Forty years ago this was a very live issue.

That Paul here and there used Stoic terms like ' conscience ' or Stoic ideas like that of ' the inner law,' as his dialectical style sometimes reminds us of the Stoic diatribe, this was not new, this we expected in one who hailed from Tarsus. The matter became serious when, in the early years of the century, Reitzenstein and other German scholars began to assert that Christianity according to St. Paul was deeply in debt to the Greek mystery religions which, in Paul's time, offered salvation to many sick souls in fear of fate, the malefic influence of the stars, annihilation, and what not. The charge was that Paul had changed the gospel of Christ into a full-blown mystery-cult —' a generalized blend of Attis, Osiris, and

[1] *E.g.*, The Monarchian Prologue's statement that Colossians was written from Ephesus : ' The Apostle when bound wrote to them in Ephesus.'

[2] *Rylands Bulletin*, January 1934.

Mithras, wearing as a not too-well-fitting mask the features of Jesus of Nazareth.'[1] Paul might testify that to the Greeks his gospel was mere 'foolishness'; Reitzenstein and Co. knew better. It was not merely a matter of his having borrowed odd words from the Greek mysteries; his mysticism, his sacramental doctrine, his worship of Christ as 'Lord,' all came from the same source. They did not stop to consider that their knowledge of the mysteries was really very scanty, that this amazing transmogrification of the gospel must have taken place within twenty years, and that if Paul derived his message from his environment, he did what no other missionary has done—borrowed his gospel from the people among whom he worked.

The mystery hypothesis has now lost caste in the world of scholarship.[2] Looking back on it now, one wonders how Reitzenstein and Co. managed to 'sell' it to so many scholars. Had they completely forgotten not only Paul's own claims but his manifest debt to the Old Testament (in a Greek dress, of course), his rabbinical dialectic, his eschatology? In any event, other scholars (among whom let us name H. A. A. Kennedy) were not slow to leap to Paul's defence. They did not deny that Paul used words like 'salvation' or 'lord' also common to the mysteries; but they did assert that he used them differently, and that the Old Testament was a far likelier Pauline source-book than the liturgies of the mystery-mongers; and they flatly denied that Paul had turned a simple 'Galilean Gospel' into a cosmic drama of redemption modelled on the mysteries. In the ensuing rout of Reitzenstein and Co. none dealt more trenchant blows than Schweitzer, though it has to be confessed that his own attempt to interpret Paul's theology in terms of 'consistent eschatology' is hardly less grotesque. Now, at the end of the half century, the wheel has come full circle once again; for in his *St. Paul and Rabbinic Judaism* [1947] Professor W. D. Davies has successfully shown, at point after point, how Paul, despite his apostleship to the Gentiles, 'remained, as far as possible, a Hebrew of the Hebrews, and baptized his rabbinical heritage into Christ.' 'The stronger a man's natural quality,' said John Oman, 'the more likely he is to remain racy of his native soil.' So it was with Paul. Though we cannot deny that Hellenism was *one* of his 'tutors unto Christ,' we may be very sure that the sub-soil of Paul's thought remained Jewish to the very end.

Our second question is not unrelated to the first one. It is quite simply, Jesus or Paul? Who founded Christianity?

In the first two decades it was thoroughly discussed. Indeed, there was no burking of it. For if the Liberal picture of Jesus was true, how did 'the Christ cult' arise?

Wrede found the answer in current Jewish beliefs about a celestial man. Before Paul became a Christian he believed in a heavenly Messiah. On his conversion he simply transferred to Jesus this Christ dogmatic. His Christology really owed nothing to the historic figure of Jesus. Others, as we have seen, found a Greek answer. It was under the influence of the Greek mysteries that Paul turned Jesus into a redeemer God.

If few scholars nowadays level this grave charge at St. Paul, what has made them revise their opinion?

First, Schweitzer and others showed the Liberal Jesus to be a figment of the critics' imagination.

Second, the re-discovery of the eschatology in the Gospels—and, in particular, the better understanding of the Kingdom of God which we associate with Dodd and others—gave new and vast dimensions to the central Figure in the gospel story. It confronted us with One who knew Himself to be the all-decisive Person at a supreme crisis in God's dealings with men.

Third, scholars, like Denney who studied the self-revelation of Jesus in the Synoptic Gospels, recalled us to a Person who knew Himself to be the Son of God in a unique and lonely sense. (See, for example, the Q passage; Lk 10^{21-24}, Mt 11^{25-27}.) We began to see that the Christology of Jesus Himself revealed One who was not unworthy to bear the weight of the lofty claims which Paul made for Him.

Fourth, the gulf which had seemed to yawn between St. Paul and the Primitive Church was well-nigh bridged. Fifty years ago a clear contrast between Paul and the creed of the Primitive Church was almost a dogma of critical orthodoxy. All that is changed now. We have begun to discover how much Paul owed, theologically, to his Christian predecessors.[3] We have learned that the *kerygma* which he preached did not differ essentially from that of the earliest apostolic preachers.[4] To be sure, it fell to Paul to explore the fact of Christ in ways that never came within the horizon of the original Jerusalem apostles; but there is no record that they ever disagreed on the question of Christology. If Paul called Jesus Lord and set Him on the Divine side of reality, so did they. If Paul acknowledged Jesus' name to be the only

[1] N. P. Williams, in *Essays Catholic and Critical*, 391.

[2] E. R. Goodenough's recent attempt in his *By Light, Light* [1935] to prove the existence of a (Hellenistic) Jewish mystery-religion to which Paul may have been indebted has not persuaded the experts.

[3] See my book, *Paul and His Predecessors*, and J. Weiss, *The History of Primitive Christianity*.

[4] C. H. Dodd, *The Apostolic Preaching and its Developments*.

saving name under heaven and knew that one day he must stand before Him as Judge, so did those who were 'in Christ' before him.

All these things have helped to clear Paul of the charge of being the arch-corrupter of the gospel. As Vidler puts it in his recent book: 'The idea is now discredited (though it popularly persists) that beneath the surface of the Gospels we can unearth a purely human prophet of the Divine Fatherhood and human brotherhood who was transformed by St. Paul into a supernatural Saviour.'[1] We are realizing that to separate Jesus from Paul is as absurd as to try to explain the movements of the planets without reference to the sun. Historic Christianity stems from Jesus, not Paul; but the Apostle to the Gentiles was, if not the first, perhaps the greatest of His interpreters.

Let us take as our third and final question, What did Paul find in Christ and the gospel? It will raise the whole problem of Paul's mysticism, and enable us to note some recent trends in Pauline interpretation.

The answer of traditional Protestantism has been: 'Justification by faith.' So Luther judged, and in his hand the doctrine

> became a trumpet, whence he blew
> Soul-animating strains.

But our twentieth-century interpreters do not agree. 'That the so-called doctrine of justification is so prominent,' declares Deissmann, 'has less an inner than an outer cause. The fight against the Judaisers and the Law compelled Paul thereto.' Schweitzer too judges it a fragment, not the whole. It is, he says, 'a subsidiary crater which was formed within the rim of the main crater—the mystical doctrine of redemption through being in Christ.' And recently W. D. Davies has described justification by faith as 'one metaphor among many others employed by Paul to describe his deliverance through Christ.'

This last judgment seems justest. Justification, for Paul, is only the initial step on the way to salvation—the initial assurance of God's pardon to the sinner who confesses his faith in the atoning Christ—and it is only in Galatians and Romans where Paul has the Judaisers and salvation by works clearly in his eye, that it bulks large.

The answer commonly given to our question in modern times is: union with Christ. 'The religion of Paul,' says Deissmann, 'is quite simple. It is communion with Christ.' 'Union with Christ,' wrote H. R. Mackintosh, 'is a brief name for all that the apostles meant by salvation.' And Schweitzer's *magnum opus* on Paul's theology[2] is one long exposition of 'redemption through being-in-Christ' which he interprets in a mechanically eschatological way, so that, at baptism, the process of the believer's dying and rising with Christ, without any exercise of will on his part, 'starts working in him like machinery which is set in motion by pressing a spring.'

This is of course to make nonsense of the part played by faith in Paul's Christianity; but it poses the question, What does 'being in Christ' mean? Deissmann defines it as 'the most intimate fellowship imaginable of the Christian with the living spiritual Christ.' Just as the air we breathe is in us and fills us, and yet we also live and breathe in the air, so is Paul's fellowship with Christ.

Who can doubt that this is a true account of the matter, so far as it goes? But does it go far enough? Does it do full justice to all Paul's uses of the phrase?

Interpreters since Deissmann have rightly noted that the formula has often a *corporate* connotation, so that to be 'in Christ' means also to be included in 'the corporate personality of Christ which is manifest in the Church.' So it is in such a passage as Ro 8[1]: 'There is therefore now no condemnation to them which are in Christ Jesus.' Obviously being in Christ involves membership in the Ecclesia which is His Body. 'Christ and His People,' writes G. S. Duncan, 'form a corporate fellowship, so that to be in Christ means to be a member of that religious fellowship which draws its very life from Christ.' In short, Pauline mysticism is no flight of the alone to the Alone: rather (as Davies observes) being in Christ is a social concept; it is to have found the true community. And when a man by faith, of which baptism is the seal, enters that community, he enters mystically into the virtue of all that Christ, his Head, has done for him by dying and rising again.

This is new and true light on what being 'in Christ' means. We may welcome it without however being convinced that it is the best answer to our question.

The wisest answer, in my judgment, is to be found in Anderson Scott's *Christianity according to St. Paul* [1927], perhaps the best book on Paul's theology which the half century has produced. What Paul found in the gospel of Christ was 'salvation.' It was that for which his contemporaries, both Jewish and Gentile, were seeking. It was that which Paul found when the living Christ 'arrested' him on the Damascus Road and commissioned him as His herald. 'The gospel,' Paul said, in his greatest definition of it, 'is the power of God unto salvation for every one that has faith.' This salvation, for Paul, has three aspects. It is a past event, a present experience, and a future hope. As a past event, it rested on

[1] *Christian Belief.*

[2] *The Mysticism of Paul the Apostle* [1931].

' the finished work ' of Christ, and might be called justification (acquittal), redemption (deliverance), and reconciliation. All three described the initial stage in the salvation offered by God to men in Christ. To it man's right response was ' faith,' *i.e.*, utter trust in the living Crucified, of whose reality baptism was the sign and seal. But salvation is also a present experience. It means to be ' in Christ,' to live, by the power of the Spirit, the life that is life indeed in the fellowship of the new People of God, the Church, which is Christ's Body. This new life is one of sonship to God, its finest fruit is love, and its appointed nourishment is the Lord's Supper. Finally, salvation is a future hope. It can only be realized completely when with Christ's Parousia and the consummation of all things, sin and death are finally overcome and the redeemed, in heaven, are not only ' in Christ ' but ' with ' Him.

So to regard Paul's Christianity is to see it in its wholeness. It is to put justification and being in Christ in their proper places in his thought. It is to glimpse the true width and grandeur of Christianity according to St. Paul. And all of it lies latent in the first verse of the fifth chapter of the Romans : ' Therefore being justified by faith, we have peace with God through our Lord Jesus Christ ; By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.'

III.

No account of Pauline studies in the twentieth century would be complete without a word of epilogue on the re-discovery of Paul the man. Was it Chrysostom who said : ' Though he was an apostle, he was also a man.' Our twentieth-century scholars have disinterred the living man from the dead weight of Paulinism under which, at the end of the last century, there was a danger of his being smothered. Nothing better has been written on this topic than Dean Inge's essay on St. Paul in *Outspoken Essays* (First Series). ' In the nineteenth century,' he says, ' Paul was obscured behind Paulinism. His letters were studied as treatises on systematic theology. . . . The name of the apostle came to be associated with angular and frigid disquisitions which were rapidly losing their connexion with vital religion. It has been left for the scholars of the present century to give us a picture of St. Paul as he really was—a man much nearer to George Fox or John Wesley than to Origen or Calvin ; the greatest of missionaries and pioneers, and only incidentally a great theologian.' T. R. Glover also has done much to humanize the Apostle and make him less of a parchment saint or a Teutonic professor of systematic theology. But it was the men who went back to study the Anatolian lands where Paul's work was done, Ramsay and Deissmann, who did most to re-create for us the living man. These two, more than any others, delivered Paul ' from his eighth imprisonment in the paper bondage of Paulinism,' put him back into his proper milieu, ' the world of the olive tree ' and helped us to see him as he really was in life : a small, dynamic, fearless man moving restlessly among the cities of the Levant, raising either a riot or a revival wherever he went, working with his own hands to keep himself alive for his great task, writing non-literary letters (not stiff Epistles) to his spiritual children in Thessalonica, Philippi, Corinth, Galatia ; a man dominated by a great ambition to preach the gospel in Rome ; a man to whom Christ meant more than Christology and God more than the doctrine of God ; a man of almost polar opposites—physically weak yet immensely tough ; utterly humble yet also utterly sure of the great rôle God had called him to play ; tenderly affectionate yet also (when moved) stern, irascible, volcanic ; subject to depression, yet radiant amidst the storm and stress of life and invincibly sure of God and Christ ; a man of his times, a Pharisee captured by Christ, full of rabbinical dialectic, no sex-equalitarian, believing in mystical visions, in evil spirits, in a three-storeyed world ; a man speaking and writing the Koine Greek of the age with a Semitic accent, mixing with all sorts and conditions of men, Jewish and Gentile, and undergoing such hardships and persecutions as few men have undergone ; yet withal never for one moment doubting Him ' in whom he had believed ' and ' persuaded that he was able to keep that which he had committed unto him ' until the great day of the Lord.

This is the man who stands before us in the pages of Ramsay and Deissmann. Beside him the other apostles seem almost shadows. ' Alone he breathes and lives,' says Dean Inge, quoting Homer on the seer Teiresias among the dead, ' while they flit as phantoms.' Paul the man from Tarsus, Pharisee of the Pharisees, Apostle to the Gentiles ; first of Christian mystics ; most dynamic of Christian missionaries ; bond-servant of Jesus Christ, the man who under God did more than any other to set Christ's ' hallowed fire ' blazing in the world, the most illustrious name in the roll-call of the saints.

Living Issues in Biblical Scholarship.

Is there a Theology of the Old Testament?

By the Reverend A. S. Herbert, M.A., B.D., Professor of Old Testament Literature and Interpretation, Selly Oak Colleges.

In view of the many theologies of the Old Testament produced by Continental scholars during the last fifty years, to ask the question 'Is there a Theology of the Old Testament?' may seem unnecessary or even impertinent. It is a curious fact, however, that British scholarship has not been prone to writing such works. Davidson's posthumously published *The Theology of the Old Testament* (1904) is the only work by a British scholar to which one can refer. It is deeply to be regretted that Wheeler Robinson was prevented by death from writing the theology of which his *Inspiration and Revelation in the Old Testament* (1946) was to have 'constituted the prolegomena.' The form that it would have taken may be indicated by the relevant sections of his books *The Christian Doctrine of Man*, *The Christian Experience of the Holy Spirit* and *Redemption and Revelation*, and his essays in *Record and Revelation* (Oxford, 1938). But the question goes beyond a discussion of books on the subject. Inevitably one is involved in questions about the Authority and Unity of the Old Testament, its relation to the New Testament, the manner in which we approach the Old Testament as *preparatio evangelica*, the part it must play in a Christian Dogmatic. Is the study of the Old Testament to be a part of the comparative study of religion, is it the field of *Dogmengeschichte*, or can it furnish the material for a *Dogmatik*? How are we to deal with the problems raised by the fact that the Old Testament revelation is necessarily bound up with history. 'First the religion had a long history, so that to try to systematize it in a theology is like trying to count a flock of sheep that will never keep still. . . . Secondly, revelation in the Old Testament was mediated through history, so that it cannot be disengaged from history without reducing it to something like a valley of dry bones' (C. R. North in *Scottish Journal of Theology*, II. ii. 115 f.). How can one present a theology of a religion which has moved from the relatively unreflective faith of the nomad to the theological heights of Is 40–55, from the confident kerygma of Amos to the speculation and questioning of Ecclesiastes?

Obviously the Old Testament is not a theological text-book; neither does it contain a systematic theology. Indeed the nearest approach to a credal statement in Dt 6^{4} raises difficulties of translation and exegesis, as a glance at the R.V. and marginal readings shows. Also in Dt 26^{5-9} we have what has been described as the 'Historical Credo of Israel,' and it is possible to trace a similar pattern as the basis for some of the Psalms; cf. Ps 105 and 106. This is not theology, but such passages should be borne in mind as being, like the primitive baptismal confessions of the Christian Church, the starting-point of theology. No such development takes place in the Old Testament even in the Wisdom literature. Nevertheless, while in the Old Testament there is no articulated system, we can recognize that the Priestly strata of the Pentateuch reflected a firmly held theology, that the Book of Job is wrestling with a generally accepted, but inadequate, theology, and that in Is 40–55 there are profound theological insights. Equally clearly, however, there are considerable differences between the Priestly and other strata in the Pentateuch, between the Servant Songs and Obadiah (whose name means 'The Servant of Yahweh'), and between Job and Ecclesiastes. This simply leads us back to the original question, 'Is there an Old Testament Theology?'

The raising of the question at this time is an indication of the course pursued by Old Testament study during the last one hundred and fifty years. Before the nineteenth century (and by many since that date) it was generally accepted without question that the Old Testament was on a flat level of inspiration. For that matter it was in theory (though not in fact) regarded as on the same level as the New Testament. The theory broke down in practice, for many parts of the Old Testament were treated, not in their plain and obvious meaning, but allegorically in terms of the New Testament, or indeed in terms of a theology which required even some distortion of the New Testament. For those who accepted such a point of view the question would probably be meaningless. There could be no Old Testament Theology as distinct from New Testament Theology, and no Biblical Theology as distinct from Philosophical Theology. It was therefore necessary to find the doctrine of the Trinity in the seraphic hymn of Is 6, and the words of Gn 1^{26}: 'Let *us* make man in *our* image, after *our* likeness.' There are obvious difficulties in such a use of the Old Testament, but many of them could be disposed of by

the skilful use of allegorization. The weakness of the allegorical method is seen, however, not merely in its eccentricities, but in the fact that it may lead to widely different interpretations of the same passage, and that it must be firmly held within an authoritative theology. That is to say that it is bringing theology *to* the Old Testament and requiring the Old Testament to fit that theology, rather than seeking a theology *of* the Old Testament and so bringing the teaching of the Church before the tribunal of the Revelation in Holy Scripture. Further, there are parts of the Old Testament which are, as they must be, tacitly ignored by those who come to it with such presuppositions. The difficulties are in fact insuperable. (For a sympathetic and patient treatment of this point of view, cf. H. H. Rowley, *The Relevance of the Bible*, chs. 1 and 2, and *The Rediscovery of the Old Testament*, ch 1.) This would suggest that the presupposition should be questioned.

The last one hundred and fifty years of Old Testament study has relieved the pressure of the older difficulties—frequently by demonstrating that the particular difficulties arose out of an inadequate theory of inspiration and authority. The fact that the Old Testament as we have it is the deposit of a long history is now taken seriously. The historical situation and the character of the speaker or writer are recognized to be, with the actual words, the media of revelation. An important conditioning factor in the Divine revelation is, it would appear, the need of man; and the living situation which Moses or Deborah were called to meet was of a different kind from that confronting the eighth century B.C. prophets, and this in turn differs from that of the period of Antiochus Epiphanes. No less important is it to consider the difference in function between those through whom the revelation comes, for example, between priest and prophet. The recognition of these differences and the reasons for them, does not pre-judge the authority of the word, spoken or written. Neither does it necessarily suggest that there was a 'progressive revelation' from the beginnings of Israel's history until the end of the Old Testament period. Indeed there is much in the Old Testament, particularly as it is understood in the light of modern scholarship, which makes any evolutionary theory of Israel's religion untenable. It does, however, help us to recognize, and insist that we take seriously, the fact that Israel and her spokesmen were always heirs, and conscious heirs, to the insights of those who had gone before. We may sometimes see the mountain peaks emerging from the clouds which cloak the foothills, and appearing to float in the sky. But we know in fact that they are integrally related to the solid earth, and that the very shape and location of the mountain is only to be understood in terms of the geological history of the whole country. So we can never appreciate the words of Amos or Jeremiah without seeing them within their living situation and in relation to the continuing life of Israel. We may prefer the phrase 'continuing revelation' to 'progressive revelation.'

A whole set of problems and difficulties are thus disposed of, since they do not arise out of the Old Testament, but rather from a false theory of the Bible, namely that it is on one level of inspiration and authority, from beginning to end *ipsissima verba* of God, with a narrow and quite un-biblical understanding of the Word of God. Attempts to explain away the differences are both unnecessary and impertinent. Both the differences and the similarities are part of the data, and the historical approach has prepared the mind to accept the fact.

If, however, some of the *theoretical* difficulties have been removed, certain new *practical* difficulties arise. If this historical approach to the Old Testament is necessary to a true understanding, we must know, not only the history of Israel, but the living situations in which the various books (and often the various parts of individual books) come into being. This is primarily the task of literary and historical criticism. No less important for a proper appreciation of the message of the Old Testament is the work of the textual critic and the philologist. Other disciplines, too, must be called into service, for example archæology and the study of comparative religion. Many a passage in the Old Testament receives a new dimension of meaning in the light of Mesopotamian culture, or the myths and ritual of Ugarit. This is not to equate the religion of Israel with that of her neighbours, but to recognize the living situation in which Israel's religion took shape. That it could have been just another of these Semitic religions is recognized by the Old Testament writers themselves, notably by the prophets and the Deuteronomic writers. The battle against syncretism had often to be fought; the protagonists of the ancient tradition were often rejected; yet they gained the victory as the final acceptance of their words shows.

Enough has been said to indicate some of the important practical difficulties. We cannot always be sure that any particular document is a literary unity. We can be even less dogmatic about the date and historical situation in which some parts of the Old Testament arose. The task of presenting a History of the Development of Israel's religion is beset by innumerable and perhaps insuperable difficulties. Perhaps this too is in part due to an untested presupposition. The student of the Old Testament to-day is less

nclined than formerly to assume that the religion of Israel 'progressed' in a straight line, still less that it evolved, from recognizable humble beginnings to the magnificent product of the post-Exilic Age. He recognizes rather creative moments in Israel's history, initiated by men of God, notably the prophets; and the patient and loyal guarding of a great tradition, notably by priests and disciples of the prophets; while the majority either ignored or were only partially and very slowly won to the faith.

Now this is precisely the material for a theology of the Old Testament, as distinct from a study of the religious beliefs and practices of the Israelites throughout their history. We return to what we noted earlier. The Old Testament does not profess to offer a systematic theology. It is a record of revelation. Now revelation is not a catalogue of propositions about God; it is God making Himself known (in the Hebrew sense of this verb) to man, disclosing Himself to man. This is a meeting of Person with person. As this appears in the Old Testament, this comes through events of history, interpreted by those who were committed to the will of God, as acts of God. The classical and regulative self-disclosure of God according to the Old Testament is to be found in the events of the Exodus, the Covenant and the Entry into Canaan. As a part of these events, Moses is called of God to make known to the people the activity of God in this creative moment. They are to be His people, He will be their God, though they have not 'known' Him in any effective sense before. The Divine initiative and His self-disclosure as Saviour and Lord are thus made known within the events of history and in the life of a people. There is much more of His character and purpose which they could not know at that stage, and could only know as they responded to His rule in trust, loyalty, and obedience. But it is to Him who had thus revealed Himself that the prophets summon their people to return, and in this prophetic response come further insights as they see Him acting in living situations. To this revelation, the whole of the Torah bears witness, and it is celebrated in the songs of Zion. It is the faith of Israel, often forgotten or perverted, constantly renewed and creative of fresh insights, recognized by the New Testament writers as the heritage of the Christian Church, which it is the proper task of Theology to explore and express. Whether the categories normal to theological thinking are adequate to the task may be questioned. But full justice must be done to the personal, dynamic, and historical quality of Biblical revelation, and the fact of Israel as the people of God in whose life, responding and rejecting, this revelation has clothed itself.

Literature.

THE WORK AND WORDS OF JESUS.

THE want of Lives of Christ from the pens of reputable New Testament scholars has not infrequently been noted and regretted during recent years. There are, of course, notable exceptions, such as the short sketch by Professor H. G. Wood in Peake's 'Commentary,' and the larger works of Bishop Gore, Dr. Maurice Goguel, and the late Dr. C. J. Cadoux; but, none the less, the silence is remarkable. No doubt it is due to the depressing effect of Schweitzer's 'Quest of the Historical Jesus,' but even more to the influence of Form Criticism and the abundance of critical questions, still unsolved, on which the writing of a Life of Christ depends. Happily, the tide is turning, and Professor A. M. Hunter's *The Work and Words of Jesus* (S.C.M.; 12s. 6d. net) is a sign of what may be a new flow. So much progress has been made in the study of the basic questions, especially those relating to the Kingdom of God, Eschatology, the Son of Man, and the Servant of the Lord, that a period of reconstruction appears to be at hand.

Let it be said at once that Professor Hunter has shown great courage in this undertaking, for much that he says will be questioned by scholars who take a different view from his own; and it is much easier to object to this detail and that than to supply a better construction. He has also attained much success in providing a moving and virile portrait of the Person and purpose of Jesus.

The book contains an interesting discussion of the pre-critical period and the study of the Life of Jesus in the twentieth century, and gives a very competent account of the sources, the chronology, and the geographical, historical, and religious background. The Birth, Temptation, Early Judæan Period, the Galilean Ministry, and the Travel Period, together with the Last Journey to Jerusalem, and the Passion Story are treated in detail. A different method is adopted in the middle portion of the story, in which procedure by rather bold conjecture alone is possible. Here Professor Hunter finds an opportunity to discuss such vital themes as the Mighty Works of Jesus, the Training of the Twelve, the Kingdom of God (with a notable

leaning toward realized eschatology), the Teaching of Jesus concerning Himself and about His Death and the Future. It is in this part of his treatment that he shows admirable skill in relating and assembling the results of two decades of discussion, and in making them serviceable to the scholar and the general reader alike. The Appendices, occupying some sixty pages, give a critical setting to the Gospel sources, in Q, M, and L.

In general, Professor Hunter relates most closely the teaching of Jesus concerning Himself and the Kingdom to the ideas of the Son of Man and the Servant in their bearing on the doctrine of the Cross. Perhaps undue caution is displayed in discussing miracles and the Resurrection narratives, for the much praised work of Mr. C. S. Lewis has settled little in these fields except the thesis that miracles are impossible; but in these matters Professor Hunter will find many readers who share his views. The style is easy, and much knowledge is carried easily, while the quotations are never burdensome, but often very helpful and illuminating. The author is to be congratulated on a fine achievement and it is to be hoped that his book will find many readers.

VINCENT TAYLOR.

THE CONCEPT OF DEITY.

The Concept of Deity, by Professor E. O. James, D.Litt., D.D., Ph.D., F.S.A. (Hutchinson; 18s. net), based upon his Wilde Lectures delivered in the University of Oxford, promises that, although it is primarily intended for students of comparative religion, philosophy, and theology, the needs of a wider public have been kept in view. This broader purpose would have been more fully served if the style had been simpler and clearer, and the general design had been more easily apparent, but efforts to understand and appreciate will be richly rewarded. At the outset, Professor James takes up a very definite attitude upon certain points which have recently been matters of controversy. In the first place he thinks that comparative religion should not be confined to the higher religions only; secondly, the study should not be merely anthropological, descriptive, and scientific, but should be associated with a consideration of philosophical and theological implications. Further, he holds that the line of demarcation between Natural and Revealed Religion—which has caused so much searching of heart for Gifford Lecturers and others—has worn exceedingly thin, and revelation has become an inductive category for the interpretation of scientifically ascertained facts, instead of being regarded as a body of infallible dogmas from which everything else may be tidily deduced by means of the deductive method.

This attitude is full of promise, and the achievement is substantial. Primitive religion is respectfully treated in an illuminating chapter; Otto's idea of the 'numinous' is regarded as fundamental, and the purely social theories of Durkheim and Levy Bruhl are rejected. Neither do generalisation theories, such as those by which Herbert Spencer and Frazer seek to reduce the number of the gods, find much greater favour. Rather is attention drawn to the prevalent concept of the High God, or All-Father, which is the partial justification of the otherwise not well founded belief in an original monotheism. This belief in a High God, however, was not ritually effective. Such gods tended to retire from active service, and so did not contribute greatly to the triumph of monotheism over against polytheism.

Nature worship and the development of Indian pantheism are discussed in two chapters. As regards the latter the judgment of the author is adverse; the unification it brings is to be welcomed, but the sacrifice of the individual and the resultant fatalism are too heavy a price to pay, and pantheism 'cannot be the final solution of the problem of Deity.' Whether anthropomorphism, rooted in the doctrine of analogy, can be a safe guide in the construction of the concept of Deity is next discussed, and the struggle towards monotheism and the emergence of ethical problems in the long drawn-out dualistic conflict between good and evil is made to suggest religious insights of the highest value. The author holds that it was Moses and the Hebrew prophets who made the most notable contribution to the monotheistic evaluation of religious experience.

The most profound—and the most difficult—part of the book is in the last three chapters, in which the author carries out his purpose of going beyond description to a consideration of philosophical and theological implications. The development of the philosophy of theism, which he defines as 'standing between the two extremes of a wholly transcendent and a completely immanental principle,' is traced through the centuries. The traditional theistic proofs are brought into relation to the eighteenth century triumph of mechanism and rationalism, and to the transition to the attitude influenced by evolutionary concepts. The modern efforts of Bergson, Alexander, and Whitehead to transform emergence and creativity into Deity are trenchantly criticized, and their inadequacy is indicated in a quotation from Dr. C. C. J. Webb—'the religious consciousness demands not only a prospective but an actual God, already possessing all to which we can aspire.' Incidentally, a severely adverse judgment is passed

on Barthianism, on the ground that it is wholly on the side of transcendence, and fails to keep the middle path between this and a pantheistic immanentism. But it is allowed that Neo-Calvinism stresses the importance of bringing philosophical theism into connexion with the religious conception of God. An intensely interesting chapter deals with the topic of 'The God of Religion,' and the key to an adequate notion of Deity is found in the Christian emphasis on Incarnation with its deepening of the meaning of the Fatherhood of God.

The concluding chapter—on Revelation—is a little obscure and diffuse, but, with the help of a useful historical account of the development of the idea of revelation from its primitive beginnings in ecstasy and divination up to its highest embodiment in the 'Word become Flesh,' it carries further the author's initial contention that any rigid separation between Natural and Revealed Religion is no longer possible, and that more help may be got from the distinction between 'general' and 'special' revelation, based on the doctrine of 'degrees of disclosure and illumination.'

W. S. URQUHART.

CHURCH STRATEGY IN A CHANGING WORLD.

The Bishop of Sheffield, Dr. Leslie S. Hunter, was invited to give the Lichfield Divinity Lectures last year, and these have now been published under the title of *Church Strategy in a Changing World* (Hodder and Stoughton; 6s. net). On the jacket of the book the publishers declare that this is 'the most fearless and forthright book on Christian living and witness since Sheppard's *Impatience of a Parson*.' It is difficult to understand exactly what purpose a needlessly provocative statement like this serves. Many a likely reader may be put off by it, having suffered many things at the hands of the fearless and forthright in times past, and having by now concluded that forked lightning as an illuminant is apt to disappoint.

Most of all it seems to be unfair to Dr. Hunter himself, for he writes, as we might have expected, with great dignity and restraint, obviously aware that the problems to be faced do not yield their solution to us if only we scream loudly enough. Here, indeed, is a wise survey of the situation to-day as it reveals itself to the Bishop of an industrial diocese. The note of evangelical concern resounds through every chapter. Dr. Hunter feels that we have not yet done nearly enough in the effort to reach the artisan and the technician. We do not even fully understand the extent of the conditioning to which they have been subjected through the agency of the Industrial Revolution. 'They are mass-producing and mass-produced.' 'They are little interested in politics apart from wages. They may be deeply suspicious of the bosses, but they rarely attend either Trade Union or political meetings. They pass adult education by. They are not, in their present state, a good basis for a democratic state.'

When he comes to the chapter where he suggests what the Church's strategy ought to be, Dr. Hunter makes it plain that he will have no contracting-out by the Church from its plain duty to save Western culture and civilization. An evangelism that is prepared to rest content with winning men one by one is plainly not enough. 'It is only too true that for many a manual worker to join the local Church and become one of its membership means in practice stepping out of his class or the fellowship of his mates.' What the Bishop is out for is the conversion of whole groups and whole classes. 'Ever since the household of Chloe was added to the Church in apostolic days down to the Christian mission in contemporary India and Africa, the Church has drawn into its fellowship whole societies and groups, as well as converting individuals in the evangelical sense. It must be so.'

As to how this is to be done some more detailed suggestions follow, and many in all the churches will sympathize with the Bishop when he says that the Church to-day is cluttered up with organizations and societies which began as auxiliaries and have gradually become parasites. If we are to build bridges to reach those who appear meanwhile to be inaccessible, and to gain whole classes and groups, it might not be the least rewarding part of our strategical conception to come to an agreement with Dr. Hunter as to which of our many time-wasting organizations we could successfully and swiftly inter. Then the real task could be undertaken in earnest.

It will take some time before a Christian strategy likely to be successful in this new age is fully worked out. We should meanwhile be grateful to the Bishop of Sheffield that he so clearly shows us the beginning of the way forward.

R. J. WEDDERSPOON.

SAINT ANTHONY.

One of the most valuable of all series of volumes on patristics is the series entitled 'Ancient Christian Writers' which emanates from the Catholic University of America. The latest volume to appear is St. Athanasius, *The Life of Saint Anthony*, translated and annotated by Robert T. Meyer, Ph.D. (Newman Press, Westminster, Maryland; $2.50). The Life of St. Anthony is important because of two reasons. First, it is the most important document of early monasticism,

and, second, it is the inauguration of Christian biography. Undoubtedly St. Anthony was one of the greatest figures of the Early Church. Even pagans came to him saying, 'We must see the man of God.' Every generation will read again the story of his temptations, of his fight with the demons and of his conquest of evil. In the course of it Athanasius pays him a great tribute. 'He so championed the cause of the wronged that one would think that he himself, not the others, was the injured party. . . . It was as though a physician had been given by God to Egypt. For who came to him in grief and did not return in joy? Who came weeping for his dead and did not immediately put away his mourning? Who came in anger and was not transformed in friendliness? What down-and-out pauper met him, and seeing him and hearing him did not despise wealth and feel consoled in his poverty? What monk grown careless did not gain new fervour from a visit with him? What young man coming to the mountain, and seeing Anthony, did not promptly renounce pleasure and love chastity? Who came to him plagued by a demon and was not freed? Who came to him with tortured mind and did not find peace of mind?' It is the perfect picture of a father in God who could help others because he himself had been tempted.

Dr. Meyer has done his work well. The translation is excellent and full of grace. The notes are fuller than usual in this series and lay under tribute the very latest works and authorities.

WILLIAM BARCLAY.

AN INTRODUCTION TO THE NEW TESTAMENT.

'Introductions' to the New Testament by their preoccupation with problems of authorship, date, and the like, commonly fail to give any adequate impression of the faith and life of the New Testament itself. It is the prime merit of *A Fresh Approach to the New Testament,* by Canon H. G. G. Herklots (S.C.M.; 7s. 6d. net), that it seeks to lead us to the apostolic writings by the same route by which their first readers came to them. Canon Herklots rightly sees in the New Testament 'the propagandist literature of a widespread and successful missionary movement,' and sets us in the midst of it. First he brings before us the missionaries themselves, then he takes us to the mission-field and shows us the rival faiths which sought to possess it. Next he passes to the message, the gospel which the first missionaries proclaimed, and the moral teaching in which they trained their converts, discovering herein the factors which contributed to their success. (Of especial interest here is the use made of the Decalogue in the Epistles.) Then we see a mis- sionary party at work, and read rapidly throug one of their letters (Philippians in the Bishop c Bristol's lively translation). Other aspects c Church life are illustrated in a chapter on 'Hymn Creeds and Cathechisms.' Finally there is ex plained the process of transition from the preache message to the written Gospels. The whole admirably conceived and carried through, easil written in non-technical language, and whi eschewing arid detail, is in its small compass mine of the results of the best recent research. is most warmly commended to a wide circle c readers.

A. D. ALEXANDER.

Quite a number of books are still being writte on the ever-present subject of Communism an Christianity. One of the latest is *Communism an Christian Faith,* by the Rev. H. Ingli James, B.D B.Litt. (Carey-Kingsgate Press; 6s. net). It ma confidently be commended as a safe guide to a who wish to study the subject. Full justice is don to Marxism, and full attention is given to wha Marxism has to offer. Mr. James makes what h calls the Christian rejoinder most effectively, an he has obviously studied the whole questio thoroughly. The book deserves a wide sale, an should be particularly useful for the puzzle layman.

In the selection and editing of these vigorous straightforward, beautiful, and evangelical sermon —*The Religion of a Common Man* (James Clarke 7s. 6d. net)—his friends have provided a worth memorial of the preacher, the late Rev. Rober Prenter, M.A. One would wish to have hear these sermons, and to have reached through personal experience and not merely by the printe word the conclusion that the ministry they repre sent must have been singularly fruitful and lastin in its influence. This little volume will be a min of suggestiveness for preachers, and an inspiratio for them and other 'common men.'

This symposium—*African Ideas of God,* edite by the Rev. Edwin W. Smith (Edinburgh Hous Press; 21s. net)—in which twelve missionaries all with considerable experience, take part, deal with the possible answer to the question whether the indigenous African can be said generally t have attained to a belief in a Supreme Being The survey covers the southern two-thirds o Africa, and the data which have been collected yield a confused welter of conclusions, amongst which it is difficult to detect a general trend or principle of synthesis. The editor, Dr. Edwin

Smith, who has already many books to his credit, makes a valiant attempt to introduce order. The general impression produced is that three levels of belief may be discovered, and partially distinguished. The term dynamism is used to indicate a belief in magical properties and charms, unified by a conception of what is now known in anthropological writing as *mana*, a diffused power latent in every possible kind of object. Then there is ancestor-worship, by far the most significant element in African religion. This belief in spirits, which includes both human and non-human, may gradually acquire a fuller religious content, and become sublimated into a belief in a Supreme Being, sometimes personal but more often impersonal—on the whole, in Africa, a rather absentee Deity, whose powers are effectively exercised by lesser gods and spirits. His occasional manifestations are usually of a kindly character, and occur when the human situation is not adequately supervised by the lesser deities. The book is marked by a genuine desire not to go beyond the evidence, and reveals a liberal attitude on the part of the writers towards the indigenous beliefs which they so carefully describe.

Were You There? (Epworth Press; 3s. 6d. net), by the Rev. Allen Birtwhistle, M.A., B.Sc., consists of four meditations on the theme of Easter. It is an unusual kind of compilation. In each chapter a question is presented through a story or an event; then follow a brief account of the life of a great English Christian (Gilbert, Ridley, Bede, Tyndale, in succession), an act of devotion, and a development of the theme. Obviously it is not so much a book to be read as a book to be used in a church (Methodist) service. The author used its material at a Young People's Conference. An appendix consists of Bible Study Notes on the Cross, being in expanded form a Course followed by Cambridge University students in preparation for an evangelical campaign.

This revised edition of *An ABC of Psychology*, by Professor Eric S. Waterhouse, M.A., D.D., D.Lit. (Epworth Press; 5s. net), which has already been reprinted five times, is intended mainly for Sunday School Teachers and Bible Students, and will be a useful introduction to the study of more complete books. The author says that it is 'hard to be simple without being shallow,' but he has succeeded in his aim and has avoided the associated danger. The concluding chapter on 'Jesus as a Teacher' is admirable, and illustrates the truth that one chief aspect of the Incarnation was a profound understanding of human nature.

Dr. James Black's last volume of sermons has just been published by Messrs. Hodder and Stoughton. The title is *Days of My Autumn* (8s. 6d. net). Although ill, Dr. Black was able to prepare the volume for press and he wrote the Preface in which he says that the sermons were chosen by hearers for 'I am one of those luckless people who never can judge the worth or worthlessness of their own work.' He adds, 'I am comforted by the thought that in the long run the best, perhaps the only test of a sermon is the impression it makes on a hearer's mind and memory.'

Dr. Black had a field of his own as a preacher and the twenty-two sermons which form this volume are marked by characteristically careful expositions of the texts, are clear in thought and are directed to the one end—that his hearers should have a living and deep faith in God.

We have quoted one of the sermons, in slightly shortened form, in 'The Christian Year.' The choice was not easy, but the one selected shows particularly well Dr. Black's outstanding gift of making the Bible story vivid.

St. Ambrose on the Sacraments and on the Mysteries (S.P.C.K.; 10s. 6d. net), translated by the Rev. T. Thompson, B.D., was originally published in 1919 under the editorship of Dr. J. H. Srawley with the title, 'St. Ambrose On the Mysteries and the Treatise On the Sacraments by an Unknown Author.' But Dr. Srawley is now of opinion that both treatises are the work of St. Ambrose, and in this new edition (justified by their importance for the history of worship in the Western Church) he supports that opinion and seeks also to bring out their mutual relationship. Mr. Thompson's translation has been retained with a few necessary emendations, and some notes left by him have been included. Dr. Srawley has himself supplied the most of the scholarly Notes as well as the Introduction. It is a work to be commended to the student of Christian worship.

The Spiritual Exercises of Saint Ignatius of Loyola (Mowbray; 16s. net) is a translation from the Spanish of an important and influential book on the spiritual life. The translation is by the late Rev. W. H. Longridge, of the Society of St. John the Evangelist, who also supplies a commentary, some longer Additional Notes, and a translation of the *Directorium in Exercitia*. First published in 1919, the book reached a second edition in 1922 and a third in 1930. This is the fourth edition, and presumably it is an exact reproduction of the third, in which as in the second a few corrections and changes were made upon the first. Mr. Longridge appears to be still recognized, many years

after his death, by Anglican and Roman Catholic scholars alike, as one of the highest authorities on the works of St. Ignatius of Loyola. The 'Spiritual Exercises' are intended primarily for use in times of retreat and consist in the first place of meditations, contemplations, examinations of conscience, and other methods of prayer; in the second place, of counsels and instructions explaining how the general course of the retreat is to be adapted to various classes of persons or to individuals. The 'Directory to the Spiritual Exercises,' which is appended to the volume in a translation from the Latin, is an official body of instructions drawn up for those who give the 'Exercises' to others. It was first published in 1591, some fifty years after Ignatius had composed the 'Exercises,' and reached its final edition in 1599.

In attempting to estimate a book of this kind—*World Invisible*, by Miss Dallas Kenmare (Williams and Norgate; 8s. 6d. net)—the ordinary critic is rather non-suited by the assertion that much of its contents will be unintelligible to the 'average' man. But one can only hope that the number of those able to appreciate its beauty and spiritual insight will be much greater than Miss Kenmare expects. Her deep-seated regret is that 'in the materialistic realm there is too much blind faith; in the realm of the Spirit hardly any faith at all,' but her book should do much to create or deepen faith in those who are fortunate enough to read it. With some of the arguments they will profoundly disagree, but they will follow with deep interest the analysis of personality, which is said to be so elusive that introspection is insufficient and a person can unlock the mystery of his being only through outward relationship moved by the spirit of love, the supreme amongst the attributes of God. Indeed, the author comes very near to Lotze's principle that 'complete personality can only be in God while to man can belong but a weak and faint copy thereof.' She is favourable to the doctrine of several planes of being, and pays a tribute to Eastern philosophy's fuller appreciation of this. She holds that in the course of the individual life personality must develop through many changing phases, and that failure to realize this, along with the tendency to narrow love to attraction between the sexes, is the explanation of many difficulties in the marriage relationship. The chapter on 'The Personality of the Artist' is an excellent piece of work, especially the treatment of Shelley and D. H. Lawrence, and her exposition of freedom in relation to personality is both illuminating and inspiring. As already hinted, she is much influenced by Eastern philosophers, but is more positive than they are, and emphasises differences rather than identity. Her hope for the future of society might be summed up in her quotation from Schweitzer, 'The only conceivable way of bringing about a reconstruction of our world on new lines is first of all to become new men ourselves under the old circumstances.'

In the Study.

Virginibus Puerisque.

Amo.

By the Reverend Charles M. Hepburn, B.D., Crieff.

'The greatest of these is love.'—1 Co 13^{13} (R.V.)

One of the attractions of St. Giles' Cathedral in Edinburgh is the famous Thistle Chapel, where those noblemen who are elected Knights of the Thistle gather from time to time. Over their chairs or stalls are the knights' coats-of-arms with their mottoes above or underneath. For example, Admiral Viscount Cunningham of Hyndhope has a strange motto, 'Over, Fork Over.' Beneath the coat-of-arms of the Bonnie House of Airlie again is a French one, 'À Fin,' which means 'On to the End.' But under the shield of that distinguished nobleman, the Duke of Buccleuch, is a very small one, a Latin word of only three letters. It was, I should think, the first Latin verb many of you learned, 'Amo,' which means 'I love.' Nor could you and I choose a better motto, for love should be first and last and always. 'God is love,' Jesus said. Jesus also loved, as nobody else ever loved. Again the Apostle Paul said of the things that abide that 'the greatest of these is love.' So let's consider what is included in love.

Love then, for one thing, should include obedience. Once when a Scotch lad was leaving home for a post far away, his mother said:

'Robert, promise me something.'

Not knowing what it was he hesitated, so she said:

'Robert, you know that I wouldn't ask you for anything that wasn't right.'

Because, then, he trusted his mother he promised, and she asked him to read a portion of the Bible

every morning and every night. And Robert obeyed and fulfilled love's promise, and was later on a great missionary, Robert Moffat, who took the gospel to the native peoples of South Africa.

If, then, we love our fathers and mothers we will want to obey them too. And if we love Jesus we will give Him also our glad obedience. Isn't that, for example, the meaning of what we sing in one of our hymns

> Love in loving finds employ,
> In obedience all her joy?

Secondly, now, love must surely include 'preferring,' or putting others first. A doctor went off to town one day saying he would bring his two small girls a doll apiece, but when he got home they found, alas, he'd forgotten. One burst into tears, but her sister said with a resolute air, 'I don't mind. I would rather have my Daddy than my dolly.' She was practising that lesson of putting first and foremost the one she loved.

It brings to mind something Jesus said, 'Simon, son of Jonas, lovest thou me more than these?' So true love to Jesus means preferring Him, just putting Him before everything else.

And, lastly, love should include enduring loyalty. On the corner of an Edinburgh street, not very far indeed from St. Giles' Cathedral, there is a metal statuette of Greyfriars Bobby. Greyfriars Bobby was a dog, who, when his master died, followed his coffin to the graveyard at Greyfriars Church. And year after year, as long as he lived, he refused to go away from it: he guarded the spot where his master rested. Only a dog, a mere dumb animal, it may be said. But surely 'Amo' was Bobby's motto. May our love to our Master be as loyal as that.

The Story of Any Shepherd.

By the Reverend N. H. G. Robinson, D.Litt., Rothesay.

'What man of you, having an hundred sheep . . . ?' —Lk 15[4].

Some time ago I came across a dog which had been given a name taken from the Bible. It was called Naomi. It was only a puppy, but large and white, being a Samoyed; and quite recently Naomi had an adventure which fell out in much the same way as a well-known Bible story.

Naomi had a good home. She was well cared for and well fed and was perfectly happy; but one day Naomi discovered a hole in the hedge of her master's garden and she slipped away to explore the surrounding town. Very soon she was completely lost. When her absence was discovered at home, however, every one was greatly upset. Already it was getting late but the younger members of the family set off in search of their pet. For an hour and more they looked in this direction and that, but in the end they had to return home unsuccessful. Then Naomi's master set out and with longer, quicker steps covered a much larger part of the town; but still Naomi was not to be found. Then some neighbours, who liked Naomi, went for a midnight stroll with ears and eyes alert; but they too failed to find her. In the middle of the night her master was wakened by a bark and went to the garden to investigate; but it was a false alarm and Naomi was still missing. Next morning her master went out to call at the Police Station and to inquire whether perhaps Naomi was there; but on his way, turning a corner from one street to another, he spied the dog, dirty now and tired, and very soon Naomi was home. You can guess how pleased all the family were, for you know how pleased you would have been if it had been your dog. Every one was so pleased that they went and told their neighbours and their friends, as you also might have done. And then when it was all over Naomi's master suddenly realized that they had all behaved just as Jesus once said they would. You remember when He said it or something very like it? 'What man of you, having an hundred sheep, if he lose one of them, doth not . . . go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.'

It is the Parable of the Lost Sheep, of course. That at any rate is its correct title; but sometimes boys and girls and even grown-up people who allow themselves to become a little confused talk of it as the Parable of the Good Shepherd. And yet it is not that at all. It is not a story about a *good* shepherd; it is a story about any shepherd, about every shepherd who is worth his salt. 'What man of you, having an hundred sheep . . . ?' It is not a story about specially good people; it is a simple tale of people like you and me and ordinary folk like Naomi's master and an average shepherd long ago.

But why did Jesus take the trouble to tell a parable about such ordinary people, about people like you and me? Well, He had a very good reason. It was to teach us a lesson we should never forget. It was to show us in a simple but impressive and unforgettable way the manner in which God treats us who are His children. For if you and I, being perfectly ordinary people, can take so much trouble and worry over a dog, a dumb animal which cannot even speak to us, how much more is God concerned when we forsake Him

and despise His company and His house which is our home! And if you and I can go to such lengths to find the dog or the sheep that is lost, how much more God must do to bring *us* back whom He has called His children! How much more He has already done by sending Jesus His Son into the world! And if we can be so greatly pleased by the return of our pets, how much greater is the joy in heaven, how much warmer the welcome when you and I return to God's fold! If we, being ordinary people, can do so much, how much more does God do, who is perfectly good and who loves us with a perfect love!

Prayer for Our Threatened World.

Eternal God, we, who have seen,
in a moment, in the twinkling of an eye,
the very elements dissolve in fervent heat,
and life perish in atomic blast;
we, who have learnt afresh
that in the material world is no security,
would turn anew to Thee
in whom alone our souls can find salvation,
and base all our trust in Thee,
who wast and art and evermore shall be.

Most merciful God,
we confess that we and all men
have sought knowledge and power more than virtue and love,
and so are unfit to use rightly
the mastery we have won over Nature.
O God, in Thy compassion,
grant us yet a space to repent.
Avert from us the consequences of folly,
Forbid that we have to eat all the fruits
of pride and greed and hate.
Teach us how in brotherhood with all men
we may make new knowledge a blessing.

O God whose righteousness is like the great mountains,
in this sinful world,
give us patience and meekness to endure wrong
without avenging ourselves;
and courage to use our strength
to bring succour to the helpless;
and wisdom to discern the right way.
And as we pray thus, each for himself,
so we pray for the nations,
that they may be kept in paths of honour,
and maintain justice and freedom and peace.
And to God, the Father, Son and Holy Spirit
be glory, world without end.

AMEN.

The Christian Year.

SEVENTEENTH SUNDAY AFTER TRINITY.

Cyrus at the Gate.

'In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old.'—Dn $5^{30f.}$

The dramatic story of Belshazzar's feast is founded on popular history that cannot now be verified. The popular history, however, has the definite support of Herodotus the historian and Zenophon the Greek recorder, both of whom assert that Babylon was stormed by the Medes and Persians in a sudden night attack, while Belshazzar (the son of King Nabonidus, the last King of glorious Babylon) was feasting riotously, without any proper guard or watch.

Moreover, certain cuneiform inscriptions seem to support the general story. Rawlinson, for instance, translates this prayer of Nabonidus: 'As for Belsarra-usur, the exalted son, the off-spring of my body, do thou cause the adoration of thy great divinity to exist in his heart; may he not give way to sin: may he be satisfied with life's abundance.' This anxious prayer suggests the whole background of Daniel's picture.

Nabonidus, the real King, was a quiet, unwarlike man. From weakness or preoccupation in his own pursuits, he seems to have resigned the active rule of the Empire to Belshazzar, who acted as his General and Viceregent. This explains why, in various places, Belshazzar is called the 'King.' For if not King in fact, he was King in effect.

If the famous Nebuchadnezzar (Belshazzar is sometimes called his 'son,' but that means only 'heir') was the emblem of pride and haughty self-will, this descendant of his, Belshazzar, was the emblem of impiety and profanity.

Here is the dramatic story.

This ancient empire, which had lasted for centuries and had given the world most of its civilization, had grown slack and careless, and was now threatened by the young fierce Persians from the hills. Darius (or Cyrus), the Persian leader, must have had little real hope of conquering Babylon, the greatest power of the known world. But he found that the rulers of the city were his unconscious allies: for they took his challenge too lightly and committed the worst military blunder, despising their enemy and being foolishly over-confident. (Perhaps some of us to-day had better take note!)

According to the story, the violent and reckless Belshazzar was so foolishly confident that even while the Persians were digging themselves in around the city, he arranged a defiant feast to

show his contempt of Cyrus and his hordes. Then when the wine had driven any sense or balance from his mind, he suddenly remembered the cups of the Holy Temple. 'Bring me the temple vessels,' he cried, 'and I'll drink damnation to the Persians out of them.'

Now comes the touch of drama.

In their drunken orgy some one cried out in superstitious terror, 'Look! Look, my Lord! Behind you, my Lord.' And there on the wall at the back of Belshazzar's royal chair, some one had scrawled in chalk or coloured pencil these mysterious words, '*Mene, Mene, Tekel, Upharsin.*' Some in their terror swore that they actually saw a ghostly hand writing the letters. Be that as it may, all could now see the scrawled words chalked on the wall. What did the printed letters mean? No one could tell, not even their official soothsayers and magicians. At some man's suggestion they sent for Daniel to interpret the awesome words.

'You ask me, Sir, what these words mean? Too well I know. Even as I left the walls on the north side, I saw crowds of Persian warriors already scaling the ramparts. What do the words mean? I'll tell you. It means that you and all Babylon are doomed, self-doomed in your own debauch and godless licence. *Mene, Mene*—your lustful day is finished: it is now numbered and ended. *Tekel*—you are weighed in the scales, and your decrepit people in the balances. *Upharsin*—God, who cannot be mocked, has divided your ancient empire and thrown it in pieces to the Persians. . . . My Lord, the Persians are even now in the streets, and Cyrus is through your gates.'

To-day there are hordes knocking at our doors. Must our Western civilization crack or go under?

The supreme question that should concern us to-day, us and our civilization is—*Do nations and civilizations naturally grow old and decrepit like individual men and women?*

The answer is *Yes!* and *No!*

It is Yes in this double sense. (*a*) On the one hand, history is strewn with the relics of once great and virile civilizations that have worn out like old clothes and can now be patched together only by the ingenuity of archæologists—Babylon, Assyria, Ancient China, Egypt, Greece, Carthage, and Rome, now mere memories of a former greatness. (*b*) On the other hand, it is also as fully proved that ease, licence, and presumption can sap virility from a great people and make them effete.

So I say, Yes. Nations can and do become decrepit. Where *national character* has been eaten away by the slow acids of ease and indulgence (character, the only thing that really matters, character that is like the stiffening of steel)—then, alas, nations and peoples can sell themselves and their destiny. We have seen it happen again and again.

But equally I say, *No.* Neither people nor culture need ever grow old, like a decrepit man. Why? *Because a nation is being constantly recruited by fresh, young, and quick life!*

It is worth remembering that the tone of a people is not made by its middle-aged or old people: it is made (or unmade) by its young. The blame of degeneration may lie with the example of the old, or with the life and education they provide. But the vigour of a people's outlook depends entirely on its youth. Hitler knew this (it was part of his evil genius)—for he paid no regard to people over forty, except to silence them or push them into concentration camps, but he spent all his time and influence in twisting the young twigs for his own ends, bending them in crookedness and shame. . . . The youth of a land means everything, its reproach or its pride. If only the young men and women are keen, quick and strong in God, no nation need ever grow old or decrepit.

What are the virtues that may preserve any people or culture?

The answer is plain—*only the original strong virtues that first made the people and the civilizations great!* These are: (1) *Faith,* faith in something, faith in anything, so long as it has idealism and passion in its heart—most of all, faith in God, who calls for a strong and clean life, and faith in themselves and their own quality and destiny. Foolish people often ask, 'Does it matter what we believe, or whether we believe at all?' History gives the final answer: for it is just the record of man's faith, faith that has moved mountains, faith that is the spur of adventure, and the parent of dreams.

(2) *The power of discipline, and if need be, sacrifice, which a fine faith inspires.* Because we believe certain things to be bigger than ourselves, we learn to master and control our powers, and especially to cut out cancerous licence. I remember being puzzled in my first battalion with the odd fact that some of the men who had been 'wastrels' in civil life proved to be among our best soldiers. I talked this over with one of our captains, and he (an old 'regular') smiled and said, 'It is dead easy, Padre. These lads were good stuff wasted: and now for the first time they are braced by discipline.' He was right! No man, no nation, no culture that lives soft or refuses restraint and reverence can endure for long. This is why our Christian faith, which is real and living, always makes men heroes: for its people hear this call, 'If any man will come after me, let him deny himself, and take up his cross, and follow me.'

(3) *The belief that what we are and do matters*

significantly and that our acts and ways are eternally decisive. This is not egoism, but the common-sense of our faith, giving meaning, direction and fine seriousness to all constructive living. If we believe that we matter to God (so much so that only a cross can express it)—and that our personal conduct is important and perhaps critical for the well-being of the world, we shall live at our best and shall keep the great values clear. In my very marrow, I know that there is one supreme sin—to say or think that I don't count, and that whatever I am or do, it will be all the same a hundred years hence! But history, either for singing or sorrow, has been made by the acts of individual men—in our own day, by a bullet at Sarajevo or by the whim of a former house-painter! It is only blue ruin for any man to think that his good or evil matters nothing for the welfare of the world.

How do peoples and empires and civilizations fall? They crack by their own inner decay—by indulgence, impiety, profanity, and the sacrifice of the great virtues of faith, endurance, honour, and responsibility. Cyrus doesn't conquer Babylon: Babylon first conquers itself. When the lower appetites and hankerings poison a nation's soul, that nation falls because it has lost itself. Then, though we may not see it at the moment, there is that scrawled handwriting on the wall—*Mene, Mene, Tekel, Upharsin.* That may not seem to matter desperately while the land is quiet and the sun shines. But what if Cyrus be at the gates?

I wonder if Cyrus is at the gates now? [1]

EIGHTEENTH SUNDAY AFTER TRINITY.

God's Care and Ours.

BY THE REVEREND PRINCIPAL CHARLES S. DUTHIE, B.D., EDINBURGH.

'For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.'—Jn 3^{16}.

There is a degree of justice in the charge that Christians and especially Christian preachers have grown too fond of analysing the problems and diagnosing the maladies of the modern world. Our finger is too often upon the pulse of our age. Quite certainly it is our Christian business to know what is ailing. Only as we understand the sickness of our civilization are we able to bring the gospel with convincing and converting power to bear upon contemporary life. But the danger of diagnosing too much and too often is that we may be mesmerized by the sheer mass of evil that is in the world. When we view the Christian task in all its paralysing bigness and then consider the seemingly pitiful resources of which the Church disposes, we begin to wonder whether very much can be done to remedy matters. It is only one step further to a mood of secret or open hopelessness.

It is therefore good for us Christians, not once but often, to reverse the common order of our thinking: to start not with our Christian responsibilities but with our Christian assets, to begin not with the situation and what it demands of us *but with what Christianity gives to us that enables the Church to face any situation, and therefore the present situation.*

Now what *is* the thing in Christianity that gives the Church the power to look at an unredeemed world, with all the disturbing elements of evil in it, without losing faith and hope? That question can be put in another way. What is it that links the Church of to-day with the Church of the Reformation and the Church of the apostles? The thing of transcendent importance that comes to the Church out of the Christian past is the gospel, the Christian message, the astounding good news that God so loved the world that He gave His only begotten Son. *God cares. He cares for each of us. He cares for all of us. He will go on caring for ever.* And how do we know that He cares? Because He Himself has told us so, in the most compelling language of all, the language of a human life. A girl on looking back to the time when she first met her lover recognizes it as the beginning of a new life. 'It was then,' she will say simply, 'that he came into my life.' We know that God cares because He came into our life in Jesus Christ, laying Himself alongside us and taking upon His own heart our weakness and sin. This is the heart of our gospel, and it is here that more and more we ought to begin.

During the past fifty years we have witnessed a remarkable development in our understanding of the range and relevance of this gospel. Our fathers believed very vehemently that God cares for the individual soul. I trust we share something of their passion. But we have come to see, as they perhaps could not see, that from the beginning of his life this individual is part of an order of society, a pattern of communal living, by which inevitably he is shaped to good or evil. He is a member of various groups—the school, the family, the trade union, the Church, the nation; and each of these leaves its impress on him. We rightly conclude that the God who is concerned about the redemption of the individual is also concerned about the redemption of the setting in which he lives. Christianity is a circle whose circumference touches everything that has to do with people. The gospel bears upon the state of slums in Glasgow and the treatment meted out to

[1] James Black, *Days of My Autumn*, 11.

natives in South Africa. At this point, however, we must watch where we are going. *The improvement of the structure of human society must always be carried out for the sake of individual persons and the fruitful relationships in which they may stand to each other.* Professor Brunner does well to remind us that in our rightful concern for the betterment of the social order we ought not to forget that a day will come when all social orders will have vanished. In that day, God and the human soul, God and you, God and I will still remain. To make a junction between God and the soul is thus the first task of the Church. The Christian circle that has a circumference has also a centre. That centre is Christ, for we only have a great gospel because we have a great Christ at the heart of it. And so the junction between God and the soul is effected when it is brought home to the heart of the individual that it is in this Jesus that God the gracious Father comes to seek and to find and to claim him as His own.

> It reacheth me, it reacheth me
> Wondrous grace, it reacheth me
> Pure, exhaustless, ever-flowing,
> Wondrous grace, it reacheth me.

God cares. That is the good news we have to tell the world. But how can we share it with the man of to-day so that it alters his entire way of thinking and living ? How can we show him that Christianity is quite literally the biggest thing in the world and that if he misses it he is never, never going to find an adequate substitute for it ? There are at least two things we must do. First, *we must face the full difficulty of our task and seek from God the strength with which to fulfil it.* In this propaganda-ridden age we speak much of ' getting the gospel over to people.' And we come to assume, almost, that the major part of the Christian task of evangelism is that of getting people to understand what the gospel is. Our campaigners on the large Commando teams found it otherwise. Using every wise method available to them and talking the language of the people they were astonished at first by the genuine interest shown in personal religion in the shops and factories they visited. Men and women remained for hours to talk about God. There seemed to be—and there probably was—a real hunger for God. But as they went on they saw that it is one thing to interest men in Jesus Christ and quite another to win their allegiance to Him. We have not only to get the gospel over to people. We have to get it into people ; and this demands all the wisdom, the courage, the perseverance, and the love that by the grace of God we can muster. If I am tempted to think that I am doing enough to bring Christ to my fellows, I go back in thought to my grandfather, a fisherman who knew something of the ways of God in the great deep but more of His ways in the deeps of the human soul. When any one was in distress of mind or spirit he would rise in the middle of the night and pray with the whole strength of body and soul until he had reached some new level of insight or power which would enable him to give the help that was needed. Souls are not re-born without pain. If we sincerely desire to lead men into the Kingdom of God, we must be prepared to enter into the redemptive agony of our Lord.

That suggests the second thing we must do. *We must gain a fresh perspective which will show us just how the care of God is communicated to those who know nothing of it.* Generally, we see our situation like this. We are inside the Church with the gospel. Outside the Church are those who have not felt the power of the gospel. Somehow we must go out to them with our gospel and having won them bring them back within the Church. But this is far from being a complete picture. To the man outside the Church the gospel is more or less an unknown quantity. Christianity for him means the Church and the people who represent it. The gospel walks into his life in the form of John Smith of St. Andrew's Church who works by his side in the mill. If the care of God, which is the theme of the gospel, is going to lay hold of him, it must do so through the Christian fellowship and its members. John Smith must be a bit of the good news in his own person. What a challenge this is to the Church ! After one look at the Church, people around us ought to be saying ' Here are people with something so immensely worthwhile that we must find out more about it.' Do they say this about our Church and about us ? During Passchendaele in the first World War, when many hearts were heavy with sorrow and many hearts heavy with foreboding, some one thought it would be helpful to expose to the city of Glasgow the great affirmations of Scripture—' God so loved the world ' ; ' Let not your hearts be troubled,' and so on. A parade of sandwich-boardmen tramped through the city. An old Highland minister saw them marching. Unfortunately they had been compelled to bring out the old, the lame, and the blind. ' I could not see the mighty words of the gospel,' he said, ' for looking at the wretched sandwich-boardmen who carried them.' Is it sometimes like that with us ? The Apostle Paul had grasped very firmly the great truth that it is through people that God touches other people. In writing to the Romans about his long-delayed visit, he says, ' I am sure that, when I come unto you, I shall come in the fullness of the blessing of the gospel of Christ.' The true Christian not only carries the gospel of God's care

for others *with* him. He carries it *within* him, in the quality of his concern and compassion, in his willingness to give and to serve.

God cares for men. But it is His will that they should discover how much He cares by seeing how much we care. And the secret of such caring for us who find it so hard to love ? The secret surely lies in pausing to rediscover the gospel for ourselves. When our hearts are filled with amazement at the love with which God has loved us in Christ and that love is shed abroad in our hearts by the Holy Spirit who is given to us, we see men and women with new eyes. By the miracle which awes and humbles us, God's care has become our care.

NINETEENTH SUNDAY AFTER TRINITY.

The Consecration of Mind.

BY THE REVEREND T. TUDOR RHYS, B.A., B.D., HINCKLEY.

'My son, give me thine heart.'—Pr 23^{26}.

You might think that the Bible is the most sentimental book in the world. The two related Hebrew words for 'heart' occur eight hundred and fifty-one times and in the New Testament St. Paul uses the Greek equivalent no fewer than fifty-two times. But when, in the Bible, God is said to ask man for his 'heart' He asks for the consecration of memory, of conscience, of the emotions—in fact, of the mind and of all that is in the mind of man—'those thoughts that wander through eternity,' and those thoughts 'that do often lie too deep for tears.'

But why should the mind be consecrated ? A lover of pictures was showing his friend his collection of paintings. He pointed to an undoubted Botticelli, but with this reservation : 'When I say "undoubted," I mean that the two heads must have been painted in by Botticelli whatever member of his school painted the rest of the canvas.' If the head is the most important part of an angel then the mind is a most important part of a man.

But can we be more precise ? Why should God say to man : 'My son, give me thine heart ?' In other words : Why should God ask for the control of the human mind ? Why should our thoughts be consecrated ? The answer can be given under three headings.

1. *Man has his Source outside himself. God wants to be recognized at the Starting Places.* Man is a creature ; his beginnings lie beyond himself.

O Power Supreme !
Without Whose call this world would cease to breathe,
Who from the Fountain of Thy grace dost fill
The veins that branch through every frame of life,
Making man what he is, creature divine,
In single or in social eminence,
Above the rest raised infinite ascents
When reason that enables him to be
Is not sequestered.

What Wordsworth is saying here is that it is only from the point of view of the One beyond man that man himself can be understood and it is only from the standpoint of the eternal world that this world can be made intelligible. That is why, when man puts his mind to anything, God wants to be there at the start.

Everything starts in thought. 'First I think,' said the child, 'then I draw my think'—that is Art. So we can go on. 'First I think, then I build my think'—that is Architecture. 'Then I act my think'—that is Drama. 'Then I sing my think'—that is Music. 'Then I live my think'—that is Character. 'Then I become my think'—that is Destiny.

That is true in the good sense—'a good man out of the good treasure of the heart bringeth forth good things.' 'Thou didst well,' said the Lord to David, of his good intentions, 'that it was in thine heart.' But it is also true in the bad sense. Many a duodenal ulcer is a materialized worry. What happens in an unconsecrated mind is that God is not recognized at the starting-place —'the devil put into the heart of Judas to betray him.' And it was the worst that happened. God wants to 'get there first'—to come between the man and the worst, so that the best can take root and grow. A consecrated mind, on the other hand, recognizes God at the starting-point and God 'gets there first.' When Sir William Orpen painted a portrait of Archbishop Lang he made him look like 'a proud prelate.' A friend's comment was : 'That is what the devil meant him to be, but thanks be to God, it is not so.' Lang's mind was not 'sequestered' ; it had been consecrated to God.

2. *Man finds a Centre outside himself. God wants to be acknowledged in the Scattering Places.* Man has a wonderful gift, not shared, so far as we know, by any other creature—the gift of looking at himself as if he were looking at somebody else. He has the power of contemplating the world from a centre outside himself. What possibilities, urgent and practical, this opens out ! Man can 'set his mind' deliberately to the task of destroying himself and his world. Indeed, he is already considering the problem and imagining the possibilities.

There is a point at which thoughts meet and from which they radiate in all directions. Thought is a creative force. Professor Anderson of Yale University has conducted experiments to prove

that a student thinking out a mathematical problem weighs more than he does when he is not thinking about anything in particular! Thoughts are 'things' and they have weight. Professor J. B. Rhine of Duke University, Carolina, has shown that the power of thought can influence and determine the throw of a dice. In his *Autobiography* John Cowper Powys says that, when he was ill at the London Hospital, he used to project his thoughts upon the other patients to cheer them up and to make them better. 'I invented the trick,' he says, 'of concentrating my mind on variously coloured angels. I directed the attention of one set of coloured angels, purple ones, let us say, to one sufferer, and those of another colour —to another sufferer. In this way, as I lay in this great White Ship of Suffering, I felt I was not altogether wasting my time.'

Our Lord says 'love your enemies.' That is not Eros but Agape, not physical but mental—a disposing of the mind and a directing of the will towards goodness. You can make a man worse by thinking ill of him. But you can also help to make him better. A consecrated mind is a mind whose thoughts are harnessed to the power of God, the mind of a man who has let God in at the Scattering Centre from which all thoughts radiate.

3. *Man needs a Saviour outside himself. God wants us to Surrender to Him in the Secret Places.* Man is really what he is in the secret places of his thoughts. The real man is what he is when he is alone. Jesus said to the Pharisees 'but God knoweth your hearts.'

And what do we find when we search ourselves in the secret places? We find, for one thing, that it is there that the trouble lies. The modern French dramatist, de Montherlant, is only one of many who to-day are expressing the sense of loneliness of the human soul in an alien world. 'Wretched, O, wretched,' cries one of his characters, 'not to be encaged, but to believe oneself to be.' In other words, the problem lies in oneself, and help must come from outside.

In the eighth book of his *Confessions* Augustine describes what goes on in the secret places of the soul. When Mind commands the Body, he says, the Body always obeys at once. The Mind says to the hand: 'Reach this,' and the thing's done. The Mind says to the mouth: 'Say that,' and the word is out. But when Mind commands Mind very often nothing happens at all. It is because the Mind is divided against itself.

A consecrated mind is the mind of the man who acknowledges the strange truth that the only freedom a man has is the freedom to choose his own master. In other words: man needs outside help. The truth is that it is not against himself merely that a man is divided but against the One who is his Source, his Centre, and his Saviour. And to-day once more He is saying to man, only this time He is saying it through our Saviour: 'My son, give me thine heart.'

TWENTIETH SUNDAY AFTER TRINITY.

Two Attitudes to Life.

BY THE REVEREND RODERICK BETHUNE, M.A., EDINBURGH.

'And Jacob their father said unto them, Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me.'—Gn 42^{36}.

'And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.'—Ac 20^{22-24}.

These verses reveal Jacob and Paul at critical hours in their lives. Which of them faced the greater trial it is difficult at this distance to say.

But if there seems little to choose between the two situations, a wide gulf separates the attitudes of the two men towards their difficulties. Jacob, persuaded that more has been laid upon him than he can bear, says, 'all these things are against me,' and suggests that life had come near to breaking his spirit. Paul, on the other hand, sensitive to the fact that he had been hurt undeservedly, and aware that the prophecies of what awaits him at Jerusalem may well be fulfilled, faces the situation with enviable valour. 'None of these things,' he says, 'move me.'

Those two attitudes to difficulties exist side by side to-day. We live in times that are far from easy, and many endure suffering as great as any ever appointed to men to bear. Some, contemplating the world situation, are not only apprehensive but wholly dispirited; while others, observing that same situation, and equally aware as their neighbours of how menacing it is, succeed in keeping their courage intact. Some upon whom personal sorrows have come have lost heart and are tempted to give up a struggle that seems so unequal; while others, passing through as fierce fires of affliction, refuse to acknowledge defeat.

Since we are all involved in the world situation, and since to us, too, sorrow must come, if it has not already come, one question keeps pressing for an answer. Wherein does the secret of the braver attitude to life's difficulties lie?

1. Some suggest that it lies in the fact that there are difficulties and difficulties and that all

men are not equally sensitive to pain and sorrow and loss.

Similar as the positions of Jacob and Paul appear to be, they remind us, closer analysis reveals essential differences. Jacob was an old man, while Paul, if no longer to be reckoned young, was considerably his junior. Burdens which can be carried courageously at one stage in life are a different proposition at a later stage when one is less vigorous, less resilient. Furthermore, Jacob was a parent, bound by the tenderest of human ties to his children, while Paul, without family responsibilities, without even a home to maintain, had only himself to consider.

Such statements, let us admit, have point. There are difficulties and difficulties. We know that from our own experience. We have found it possible to face some almost nonchalantly, while others have shaken our wonted confidence. And as for the suggestion that men are not equally sensitive to pain and sorrow and loss, we admit that it, also, has point. A bereavement which leaves one home desolate leaves another home, so far as we can judge, unmoved.

And yet, having made such admissions, it is obvious to all of us that the whole truth concerning the braver attitude to life does not lie here. We have seen aged people undergo as searching experiences as ever befell their younger neighbours and bear themselves more courageously. We have known men and women who were as sensitive to pain and loss as it is possible to be who, under the most crushing of loads, carried their heads high.

2. Others, coming nearer the mark, attribute the braver attitude to will-power, to sheer grit, to a spirit that refuses to acknowledge defeat. Paul, they remind us, was a man of iron will, of inflexible resolve.

There can be no doubt that will-power does make a difference. As a nation we shall always remember the debt we owe to one who, when we stood in imminent peril and it seemed to many only a matter of time until we and all that we held dear were overwhelmed, rallied us by his eloquence and his will to win. His confidence was infectious. Men who had resigned themselves to a fate that seemed inevitable began to share their leader's determination.

What we have seen happen in the case of a nation have we not witnessed in the case of an individual? Recently I read the autobiography of a young South African, Murrough de Nesbit, which left me deeply moved. As a lad, full of the joy of life, he played games, he rode, he climbed, he swam. At the age of thirteen he lost both legs in a railway accident. His friends, anticipating with regret the limited life now open to him, pitied him, and, at the beginning, he pitied himself. Then, one night, in the dimness of a hospital ward, when sleep refused to come, he prayed as brave a prayer as any I have read or heard. 'God,' he said, 'don't let this conquer my mind.' And there and then he sought, by contributing his own will-power, to aid God to answer his request. In time he acquired artificial limbs and, incredible as it may seem, he not only walks and rides, but, discarding his limbs, he swims, and he dives from seventy-five feet. Having overcome his own handicap, he has, with the help of friends, established a colony to which all who are handicapped and feel that life for them is ended are invited to come that he may inspire them to make an effort comparable to his own.

Yet, admitting the contribution that will-power has made to, and the part it has played in, countless lives, is it true to say that in will-power lies the whole secret of the braver attitude to life? For myself, I feel that that is not true. There are sorrows, I am sure, which cannot be borne in the strength of will-power alone. I am equally sure that there are cases of men and women passing through some Gethsemane in which it would be an impertinence to say that they must show more grit. Moreover, the picture which Paul's words conjure up in one's mind is not that of a man who has set his teeth and is resolved to make the most of things.

3. Where, then, does the secret of the braver attitude to life lie? Is it not in the faith by which a man is inspired, in the faith which Jesus inspires in all who have contact with Him?

'None of these things move me,' said Paul, 'neither count I my life dear unto myself.' Why? 'So,' he continued, 'that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.' Quite clearly, he believed that God had a plan for him. In the course of things, sorrow as well as joy might be encountered, but God could make the sorrow as well as the joy contribute to His gracious purpose. Believing that, Paul, while acknowledging that the hardness of the roads appointed him was beyond his power to explain, bore his sufferings courageously, sure that what was meantime hidden from his sight would some day be revealed. And what he believed concerning his own life he encouraged others to believe about theirs, and in so doing proclaimed the message which the New Testament proclaims from beginning to end.

Some, I know, professing to have read this particular message of the New Testament, dismiss it, in a superior kind of way, as simply a faith. But don't all men live by some faith, if not by the Christian faith then by another? Some people, says Monsignor Ronald Knox in one of his

books, have 'got the idea that the less you believe the more clever and the more enlightened you must be.' But that, he continues, 'comes from looking at the thing in quite the wrong way. The difference between being a credulous person and being a sensible person is not a question of how many things you believe; it is a question of whether you believe the right things.' Well, who does believe the right things—he who accepts the New Testament message or he who dismisses it and believes something else? What is the alternative to the Christian faith? Surely that there is no over-ruling providence, that everything that happens to men happens at haphazard, that there is no explanation of suffering either in this world or in any other, a belief which leaves too many things unexplained.

The greatest argument for the Christian faith is He who inspires it, Jesus Christ. Every one acknowledges that His is the most peaceful, the least fretful, life ever lived. It was based upon and inspired by His belief in the Fatherhood of God, in God's interest in and love for every child of His hand. That being so, can we believe, as some ask us to believe, that it was based upon a delusion, upon a falsehood? Can we believe that all who profess to see light in His light and who, in the deepest, darkest experiences, bear themselves courageously, are consciously and wittingly deluding themselves and others? No, the one and only explanation of their courage is that through Jesus Christ they have discovered the secret of the braver attitude to life.

Have we discovered that secret? None of us knows what a day may bring forth, but we can decide now whether our attitude to the difficulties which may come our way is to be that of Jacob when he said, 'all these things are against me,' or that of Paul when he said, 'none of these things move me.' If we see in Jesus what Paul saw, his attitude will become ours, for in Jesus we shall have discovered its secret.

Ultimate Aims.

By the Reverend Thomas Shearer, B.D., B.Litt., Glasgow.

What is the ultimate aim of Christianity? This question can best be answered, I think, by comparing and contrasting Christianity with certain other systems. One such comparison is suggested by a recent newspaper correspondence, which discussed whether or not the ultimate aims of Christianity and Communism are identical. Marxist Communism is the most prominent example in the world to-day of what I may call atheistic optimism—that is, lack of faith in God combined with belief in an ultimate good. The logical contrasts to atheistic optimism are obviously atheistic pessimism on the one hand, and theism on the other. Our comparisons therefore fall naturally into a kind of imitation of the Hegelian-Marxist 'dialectic.' For the *thesis* of this 'dialectic' we may take atheistic optimism, as represented by Communism. The *antithesis*, revealing the logical weaknesses of the *thesis*, will be atheistic pessimism, of which Hinayana Buddhism may serve as an example. The *synthesis*, the answer in its turn to pessimism, will be theism, and especially Christianity.

For the purpose of this argument I am ignoring the political and economic aspects of Communism, and am considering only the 'dialectical materialism' of Marx and Lenin. Nor am I greatly concerned with the details even of that semi-philosophy. I am taking it only as a typical example of a point of view that has always had its supporters—the point of view that man need not trouble himself with God, but ought to seek as his ultimate aim the establishment of an ideal human society upon earth. And I am convinced that this point of view is not only wrong, but is not even logically tenable.

There is indeed one theory that gives a plausible motive for altruism in the absence of faith in God. This is the idea that the interests of the group—of the 'State,' the 'community,' 'society,' or some such collective abstraction—are somehow superior to those of the individual, and that the ultimate aim of the individual must be the service of such a group. But I am sure this is a fallacy. As the late Professor A. E. Taylor has argued, an individual animal or man has a degree of unity and a consequent appreciation of experience that a group of animals or men does not possess. A flock or a nation does not see or hear except in a figurative sense—when we say it does, we mean really that the individual members of it see or hear. But, on the contrary, 'a man is not said to see because his eyes see, or to hear because his ears hear. . . . As Plato long ago remarked, it is not the eye which sees or the ear which hears, but the *man* who sees with his eyes and hears with his ears. Scatter the flock or disperse the tribe, and there is still as much seeing and hearing and

feeling as before; resolve the individual animal or man into constituents of any kind, and seeing, hearing and all the characteristic experiences of sheep or men are abolished.' [1] The individual, in fact, is a *centre* or *subject* of experience in a way that the group is not. And this applies to more than seeing and hearing. The group has no *mental* experiences except those of its individual members. Only they can feel, and think, and rejoice or be sad. If they are in sorrow, the group has no compensating joy: if they are glad, the gladness of the group is no more than the gladness of its members. It is true that a well-organized group may add to its members' happiness; but it cannot subjectively feel happiness itself, and therefore in the last resort its success must be judged by the well-being of the individuals in it. A group that possessed great wealth and power, but whose individual members were all miserable, would manifestly not be successful at all. It is therefore almost the reverse of truth to say that the individual must work for the group: rather it is the group that exists for the benefit of the individual.

This notion of the superiority of the group is due, I think, to an ambiguity in the use of words like 'community,' which may refer either to an abstract whole transcending its parts, or to a number of individuals whose lives are inextricably bound together. Unfortunately the distinction is not always realized, and arguments valid only for one meaning are applied by confusion to the other. Recently, for example, I heard a speaker quote Am 5^{4-12} as scriptural evidence for the importance of 'community,' and thence deduce that the Church, the community of Christ, should act as a corporate whole. But Amos is not speaking of corporate action. He is denouncing those rich men (individuals) who by their selfishness are causing suffering to the poor (also individuals); and he is urging the rich individuals to reduce the suffering of the poor ones by giving up their selfishness. The passage may be taken as a plea for 'community,' but only in the second sense. It emphasizes the interdependence of men; but the men are always recognized to be individuals. It is sometimes suggested that individualism is mere selfishness; but that is by no means inevitable. I may work for the good of others. I may even place their good above my own. But work for the good of others is still work for the good of individuals—it is very different from setting the interests of the group above those of the men and women who compose it.

But if our ultimate aim is to be judged by its effect on individuals, Buddhism provides the perfect *antithesis* to atheistic optimism. According to the usual interpretation of Buddha's thought,[2] he did not believe in God (at least in the theistic sense) any more than Marx did; but his deductions from this unbelief were very different from those of Marx, and I think much more defensible. Marx said, 'There is no God: therefore man must make the earthly welfare of his own species the ultimate aim of his life.' Buddha said, 'There is no God: therefore the earthly welfare of man is an illusion. The only conceivable aim is to rid the human race of all desire, and so avoid the otherwise inevitable disappointment.' It was the fact of suffering that led the Buddha to this conclusion; and the same fact is the stumbling-block to all atheistic optimism. Suffering seems likely to exist so long as this world endures. It is unlikely, for example, that old age, death, and accident can ever be entirely eliminated. But even if these evils disappeared, there would still be the sufferings caused by changing circumstances. Change is inevitable. Even in that static classless anarchy which is the Marxist's dream of the millennium—could such a society be achieved—there would still be the changes caused by the mere passing of time. But change, though it may bring improvement, inevitably brings suffering too, if only in the struggle for adaptation to a new environment. Thus, anæsthetics may reduce the pangs of a mother in child-birth; but nothing can eliminate the pangs of the new-born infant in adapting itself to an unfamiliar kind of existence; and so through life. All our efforts, therefore, can only alleviate suffering—they cannot entirely remove it. But is it worth while to struggle for mere alleviation? Is it not more sensible (if there is no God) to follow the Buddha in giving up the struggle, and find peace by the crushing of all desire?

This conclusion is reinforced when we consider the alternatives. What merely worldly aim of life can fully satisfy? It is a commonplace that aims like money and idle pleasure, or even art and learning when pursued purely for their own sake, are only too apt to bring satiety rather than satisfaction. One way out would be to make, not any one of these, but a judicious admixture of them, the chief aim of life—to pass one's time in just as much money-making, as much study, as much pleasure, and so forth, as would prevent any one of them from palling, and give an agreeable

[1] *The Christian Hope of Immortality* [London, 1938], 40–41.

[2] I am aware that this interpretation is sometimes disputed; but that does not affect my argument, which concerns a point of view, whether correctly ascribed to Buddha or not. I use the name 'Buddha' only as a convenient symbol for this point of view. I might instead have used 'Schopenhauer'; but Buddha is a world-figure, comparable in influence with Christ and Marx, and Schopenhauer is not.

ariety. But even supposing a man were completely free to adopt such a way of life consistently and how many are ?), what would it be but a here pointless means of avoiding boredom as long s life lasted—an elaborate way of wasting time ? nd if life has nothing more to offer than an pportunity of wasting time, then (once again) is worth the struggle ? If, however, we seek to go igher, and adopt as our ultimate aim a more hilosophical conception—T. H. Green's ' self-lfilment,' for example—we find that this too epends for its appeal on some kind of belief in od. For what is the use of ' fulfilling myself ' if am merely a finite speck in a meaningless niverse ? What even, in that case, is there for ie to fulfil ? As for the Marxist aim—the welfare f the human race—the absence of faith in God educes that too to futility. As we have seen, we annot satisfactorily make the service of an bstract whole of humanity our ultimate aim. Ve might indeed work for the continuance of the pecies ; but that is worth while only when we ave proved that the species has some other eason for continuing, and some have doubted that -Schopenhauer, for example, thought all mankind would be better dead. And when we seek to erve individuals we find ourselves, in the absence f faith in God, faced with all kinds of unexpected ifficulties. For in what is our service of others to onsist ? Are we to help them to live longer ? nce again, that is worth while only if for some ther reason life itself is worth while ; and if life oks beyond itself for its justification, it cannot self be the ultimate aim. The same argument pplies to the cure of disease : it is worth while nly if the cured man has some further use for his ealth—otherwise the best cure might be extinction. Is the aim, then, to be human happiness ? hat sounds satisfactory at first hearing ; but how it to be achieved ? By granting all men's esires ? That, as we have seen, may lead only satiety, or at the best to a pleasant waste of me that is hardly worth the effort. Besides, as e have also seen, the very nature of life makes it mpossible entirely to eliminate sorrow. Arguents similar to these, I believe, will be found to pply against any conceivable aim that the heistic optimists may put forward. So we are ack at the Buddha's conviction of the worthlessess of all human endeavour ; and, if we leave out od, we may well share his conclusion that we can est serve others by teaching them to give up all esires, and so to avoid the pangs of disappointent that come when their desires are unfulfilled. This seems to me to be the only valid conclusion r an atheist ; but it is very unwelcome. Is there alternative ? Surely there is. If there is a eing, personal, infinite and eternal, uncreated, self-sufficient, untouched by death or the changes of time and space, then such a Being (whom we call God) can be a satisfying End-in-Himself. Notice that I have not chosen these attributes of God at random. I believe God must be all these things if we are to find in Him a truly satisfying End.[1] He must be infinite and eternal—One who is independent of time and space, has always existed, and must always exist—because otherwise time and space would be superior to Him, and therefore more worthy aims. He must be uncreated and self-sufficient, because He is not an ultimate aim if there is any other reason for His existence. He must be unchanging, because an ultimate aim that was mutable would reduce all life to chaos. I believe, too, that our ultimate aim must be a *personal* God, because only if He is personal can God be responsive to our approaches, and most men need a *responsive* God if they are to feel that His service is worth while.[2] But if God is all these things, He can be Himself our ultimate aim, giving direction to life, and significance to all creation.

Now, Christianity proclaims just such a God, and proclaims Him, because of its faith in Christ, more perfectly (as Christians believe) than any other theistic system. Christianity, therefore, provides the required *synthesis* of Marxism and Buddhism. Since it is realistic in its attitude to evil, it endorses the Buddhist criticism of atheistic optimism ; but on the other hand, through its faith in God, it restores to importance the Marxist aim of human welfare upon earth. Only (and this is the great difference between Christianity and Marxism) to a God-centred Christianity human welfare upon earth will not be an *ultimate* aim, but will be dependent upon, even a by-product of, the service of God. The service of God demands a ceaseless effort to secure the greatest possible earthly welfare of other men and women ; but it includes also much else—such as evangelism and worship—to which the Marxist, because of his materialism, is indifferent or hostile. Christianity is hostile to nothing except evil. If it seeks God first, it will find room in itself for all that is

[1] God may, however, have other attributes too. I have selected only those that are essential for my present purpose.

[2] It is true that Spinoza, who as a Pantheist did not believe in a responsive God, preached an ' intellectual love ' of man for God, desiring no return. But I am afraid the plain man's response to that is likely to be, ' Why ? ' ; and it is not easy to find an answer. Besides, it is at least arguable that Spinoza's own satisfaction in his ' God-intoxication ' was due in part to a residue of belief in a personal God, derived from his earlier Judaism, and colouring his later thought and feeling without his own knowledge.

innocent or good, and give to it all a value that would otherwise be lacking. Christians can claim 'all this and heaven too.'

This becomes clear when we consider, in the light of the Christian faith, those other ultimate aims that we had to dismiss as worthless when we left God out. The Christian faith in God makes these aims worth while, although (and indeed because) they are no longer ultimate. Even money-making and idle pleasure can have a place, though not a high place, in the Christian scheme of things—money-making to provide the necessary sustenance for lives that are on other grounds valuable: pleasure to give a needed respite (all the more enjoyable because now only occasional) from more serious tasks. Art and learning gain even more obviously from being done for the sake of God; and a life of varied interests, which in a Godless world would be mere time-wasting, becomes a high adventure when God is its aim. 'Self-fulfilment,' again, becomes worth while when the self to be fulfilled is a child of God; and the service of others is supremely worth while when they too are God's creatures, and God's immortal creatures. All the arguments against optimism, therefore, which seemed, and rightly seemed, so convincing in the absence of faith in God, are found to be rebutted as soon as God is given His due place.

There does remain one difficulty, the problem of suffering; but even this becomes less sombre in the light of the Christian hope. For, on the one hand, the certainty that God loves us, which is one great message of the Cross of Christ, makes all our suffering easier to bear; and, on the other hand, the promise of eternal life in fellowship with God, by offering us the hope of a complete cessation of all suffering, takes its sting from the pessimist's argument. Therefore, although even Christians cannot claim completely to understand the problem of suffering, it does not have on them the paralysing effect that it can have on other sensitive souls.

The ultimate aim of Christianity, therefore, must be nothing less than God Himself—obedience to His will, communion with Him, the bringing of other men into communion with Him too. As the old Scottish Catechism puts it, 'Man's chief end is to glorify God, and to enjoy Him for ever.' Nothing less will satisfy—nothing less will make even our subordinate aims worth while. And indeed it would be strange if it were otherwise; for it is an insult to God to put anything else before Him. 'Thou shalt have no other gods before me,' says the Decalogue; and Jesus Himself, when He is at His most practical, is constantly referring us back to God. Do this or that, He says, 'that ye may be the children of your Father which is in heaven.' 'Our Father in Heaven' must have precedence even over our brothers upon earth. Only so can we give to these brothers themselves the service that our Father commands.

Recent Foreign Theology.

Calvin Studies. One of the best known of modern students of Calvin, who was not merely a detached scholar but a convinced follower of the great Reformer, was Professor A. Lecerf, who died during the War. A number of his published essays, dating from 1927 to the year before his death, have now been collected and published, with an Introduction by A. Schlemmer.[1] These all deal with some aspect of the thought or teaching of Calvin—for example, the sovereignty of God, predestination, election and the Sacrament, the Church and the administration of the Sacraments, authority, the relations of Church and State, Capitalism—and are designed to recall Calvinists to the purity of their faith as it was expressed by Calvin. The first two of the studies are devoted to the doctrine of the sovereignty of God, which was fundamental to his teaching and which, the author holds, has often been misrepresented. Predestination, which does not figure until the end of the third book of the Institutes, is less fundamental than the conception of God, and Calvin's thought is carefully distinguished from that of Duns Scotus, with which it is often associated. He insists equally on the sovereignty of God and human freedom, and human responsibility is carefully preserved. All of these essays are worthy of attention, and though they first appeared separately over a number of years, there is little repetition. In view of present-day discussions not a few readers will turn with particular interest to the doctrine of the Church and the Sacraments. Many will regret that no further contributions from this enthusiastic exponent of Calvinism can be expected, though the view cited in the Introduction that Professor Lecerf was likely to be the last genuine Calvinist is unduly pessimistic.

[1] A Lecerf, *Études Calvinistes*, recueillies et introduites par A. Schlemmer [1949]. Série Théologique de l'Actualité Protestante. (Delachaux et Niestlé, Neuchatel and Paris; Swiss Fr. 6.)

Hellenism in the Epistle to the Hebrews. A detailed study of the concluding exhortation of the Epistle to the Hebrews has been issued by Dr. J. Cambier, under the title *Eschatology or Hellenism*

n the Epistle to the Hebrews.[1] The discussion entres in the meaning of the verb *μένειν* in the xpression *μένουσαν πόλιν . . . μέλλουσαν*, but his is studied in the context of the thought of the Epistle as a whole, and in the context of the surounding verses in particular. The author holds hat this is a closely integrated section, and that vhile the writer of the Epistle borrowed the anguage of Jewish eschatology his essential hought was quite different from that of the pocalyptic circles and was, indeed, fundamentally Alexandrine. To him the abiding city was wholly other-worldly, and not in a Kingdom of God in his world or in a New Jerusalem, which should be he heavenly counterpart of the earthly Jerusalem. Therein lay its stability and permanence. The vhole study is worthy of careful attention, and is both acute and learned. In the course of his liscussion the author breaks a lance with Professor O. Cullmann.

Ignatius of Antioch and the Fourth Gospel. The output of theological works from Switzerland continues unabated. Dr. C. Maurer, of Zürich, has now issued a careful study of the relations between Ignatius of Antioch and the Gospel according to St. John.[2] He first uses the evidence of the Rylands Fragment of the Fourth Gospel to show that it is possible that Ignatius could have had access to the Gospel, but highly improbable that the author of the Gospel could have had access to the writings of Ignatius, and therefore if there is direct dependence it is likely to be on the Gospel. Next he turns to the papyrus Egerton 2 to illustrate how the citation of more than one passage can be woven into a mosaic, and then to mixed citations of non-Johannine passages in Ignatius, and finally to the passages in Ignatius which recall the Fourth Gospel, reaching the conclusion that the use of the Fourth Gospel by Ignatius is virtually certain. In the second part of the book, the author examines the theological relationship between Ignatius and the Fourth Gospel, particularly in so far as certain basic ideas are concerned. These are 'the truth,' 'oneness,' and the interpretation of the Eucharist. He shows that Ignatius ills Johannine terms with a Gnostic meaning and s the first misinterpreter of Johannine ideas. The vhole forms a valuable study which is warmly to be commended.

[1] *Eschatologie ou Héllenisme dans l'Epître aux Hébreux : une étude sur μένειν et l'exhortation finale de l'Epître* [1949]. Analecta Lovaniensia Biblica et Orientalia, xii. (Desclée de Brouwer, Bruges and Paris, and Nauwelaerts, Louvain ; Fr. 40.)

[2] *Ignatius von Antiochien und das Johannesevangelium* [1949]. Abhandlungen zur Theologie des Alten und Neuen Testaments, xviii. (Zwingli Verlag, Zürich ; Swiss Fr. 9.80.)

A Beth-shan Stele of Seti I. All who are interested in the perennially discussed question of the Ḫabiru of the Amarna letters and the Hebrews should read B. Grdseloff's study of *A Beth-shan Stele of Seti I*.[3] The stele contains a reference to the 'Apiru, and the author gives here his translation of the text after a careful study of it in Jerusalem. It mentions the 'Apiru as located in the mountain of Yarmuth, which Grdseloff identifies with a site west of the Jordan between Beth-shan and the Sea of Galilee. He favours the equation of 'Apiru, Ḫabiru (or Ḫapiru as it should more probably be read, especially in view of some Ras Shamra evidence), and Hebrews, and thinks the reference to three thousand six hundred 'Apiru prisoners from Palestine in a text from the reign of Amenophis II., the references to the Ḫabiru in the Amarna letters, and the present reference to 'Apiru all fit together. Since he places the Exodus *c.* 1225 B.C., and shortens the Sojourn in Egypt to two hundred and fifteen years with the LXX of Ex 12^{40}, he accepts the commonly held view that not all the Hebrews went into Egypt. The complexity of this problem becomes ever greater, and it is well known that many scholars, in view of evidence from Nuzu, deny that Ḫabiru was originally an ethnic term at all. The present study is important because of its examination of one item of the available material, and establishment of the meaning of the text it studies.

Hebrew Ideas of Geography. Professor G. Hölscher has written a short study of the Hebrew ideas of geography, with special reference to three passages.[4] The first chapter deals with the mythical world-picture of the Hebrews and the supposed relations between earth, heaven and the ocean, while the second chapter deals with the geographical knowledge which is reflected in a number of passages. The author then turns to his three chosen passages and compares the restricted range of the conception of Gn 2^{10-14} with the wider range of the conception reflected in the P sections of the table of nations in Gn 10, and the yet wider range of the conception which stands in Jubilees 8–9. In each case the author provides a map to illustrate the ideas expressed in the texts studied, and shows how a fuller knowledge of the world and its peoples came to be acquired. An important part of the study lies necessarily in the identifications of the Hebrew names employed. It is enriched by copious references in the footnotes.

[3] *Une Stèle Scythopolitaine du roi Séthos Ier* [1949]. (Cairo : Le Scribe Egyptien.)

[4] *Drei Erdkarten : ein Beitrag zur Erdkenntnis des hebräischen Altertums* [1949]. Sitzungsberichte der Heidelberger Akademie der Wissenschaften, Phil.-hist. Klasse [1944–48], No. 3. (Winter, Heidelberg.)

A Ras Shamra Text. One of the Ras Shamra texts, first published by Virolleaud in 1933 under the title of 'The Birth of the Gracious and Beautiful Gods,' but more commonly referred to as SS, has given rise to a great variety of interpretation of its purpose and character. Professor R. Largement has now returned to its consideration.[1] He first reviews the varying theories and observes that in so far as they are positive they consider only a part of the text as the basis for their theory of the whole. There is a want of unity in the form of the text which increases the difficulty of its interpretation and the author of this monograph does not profess to solve all the problem. He gives a transcription and translation of the whole text, followed by careful notes, and finally offers a synthesis of its contents. He thinks the first part of the text describes two rites, one performed in or near the city and the other by the sea; the second part of the poem is an epic fragment which set forth the significance of the rites which preceded. He thus reconciles the ritual view and the mythical view which had earlier been advanced and seeks to integrate them into a view of the whole poem.

The Prophets. Professor Johannes Hempel, editor of the *Zeitschrift für die alttestamentliche Wissenschaft* and well known for a whole series of publications in pre-War days, has published his first post-War work in a short but valuable study of the prophets.[2] This is divided into three parts. In the first the author examines the historical and literary background of the prophets; in the second the call of the prophet, both mediate and immediate, and some ten of the prophets who were called; in the third the theology and thought of the prophets. The emphasis on the call is in line with much recent study, and many readers will value all that is said in this section. The ideas of the prophets which are here examined are ethical monotheism and its corollary in demand upon men, the conception of Nature and history, and the Coming God. In this final section we have a brief study of the thought of the goal of history and of the divinely appointed leader of the Messianic Age. Throughout, the treatment is fresh and a large number of prophetic passages are woven into the exposition, so that the author produces a work with a quality and approach of its own in this much cultivated field of the Prophets. Collected at the end are a number of notes with references to much recent literature. Unhappily many of the items are preceded by an asterisk indicating that the author had no direct access to them under post-War conditions. His own library is lost, and his book has been prepared without access to large libraries, under conditions which would discourage many scholars. Few living Old Testament scholars can bring a greater weight of scholarship to their task, and the chief value of Professor Hempel's book lies in the grasp and penetration he has brought to his study.

[1] *La Naissance de l'Aurore : poème mythologique de Ras Shamra-Ugarit* [1949]. Analecta Lovaniensia Biblica et Orientalia, xi. (Duculot, Gembloux and Nauwelaerts, Louvain; Fr. 50.)

[2] *Worte der Profeten* [1949]. (Töpelmann, Berlin.)

Hrozný Festschrift. A worthy tribute to the veteran Czech scholar, Professsor F. Hrozný, whose most widely known work has been associated with Hittite studies, has been planned to celebrate his seventieth birthday by the Czechoslovak Oriental Institute as a work of four volumes, of which the first two, running to nearly nine hundred pages between them, and including over seventy individual contributions by scholars from all over the world, have appeared.[3] It is impossible to record the titles of all the articles, which are written in English, French, German, Russian and Italian, or to indicate the range of the subjects. Most of the essays lie within the field of Hittite or Cuneiform studies, though a number range more widely. Here it must suffice to mention a few essays which are of more direct interest to the Biblical scholar. M. A. Beek studies Is 24–27 and argues that the section rests on an experience of an earthquake. M. Bič considers the sanctuary at Bethel and attempts to get behind our present documents to the original cultic significance of the shrine. D. Daube examines methods of Biblical criticism, and seeks to demonstrate that laws which are found only in late documents of the Pentateuch are already implied in earlier narratives. G. R. Driver finds light thrown on some Biblical problems by passages in the Ugaritic texts. S. N. Kramer adduces evidence of a Blood-Plague, comparable with the first Egyptian plague, in Sumerian mythology. A. F. Puukko studies traces of Levirate marriage in Oriental codes. J. J. Stamm examines the significance of the name Ammon, which he finds to be 'Little Uncle,' and J. Starcky studies the Divine name El, which he connects with the idea of leadership. This can give but little idea, however, of the riches of these volumes, or of the learning that is collected here. And two more volumes have still to appear!

H. H. Rowley.

Manchester University.

[3] *Symbolae ad Studia Orientis pertinentes Frederico Hrozný dedicatae*, Parts 1 and 2 (together forming vol. xvii. of *Archiv Orientální*) [1949]. (Orientální Ustav, Prague; $11.50 each part.)

Contributions and Comments.

'Be Ye Perfect!'

In the October [1949] issue of The Expository Times there is a children's sermon on Mt 5^{48}. The author speaks about the passage, 'Be ye perfect, even as your Father which is in heaven is perfect,' and calls this a 'seemingly impossible ideal,' but maintains that 'we shall find that we *can* live it.'

St. Matthew (or whoever the author of the Gospel was) seems to mean on the other hand that the ideal in question is not only 'seemingly,' but absolutely impossible to reach, as he places it in close connexion with the Lord's Prayer, given, as Luke tells us, to the disciples (Lk $11^{1f.}$). These are taught every day to pray: 'forgive us our debts' ('sins' Lk 11^{4}). Never will there come in the life of any disciple a day when he would not need to offer this prayer. The whole New Testament teaches us the same. The Lord alone could say: 'Which of you convinceth me of sin?' (Jn 8^{46}). Therefore the doubt arises whether the translation is correct.

The word 'perfect' means in English, as in my own language, perfect and nothing else than perfect, without fault, blemish, defect, or the like. About this there is no doubt whatever.

The Greek word, here rendered 'perfect,' comes, as can be easily seen, from a word meaning 'end,' 'goal,' 'ideal' (if you like)—this from a formal point of view. Now we can be connected with the 'goal,' an 'ideal' in two ways. We may have reached it or may at least be wandering ('walking' Ph 3^{16}) toward it, in the direction of it and not in the opposite direction. Ph 3 contains both these significations. In 3^{12} St. Paul thinks of the former meaning and says that he is not 'perfect.' In 3^{15} he thinks of the latter meaning and says that he is 'perfect.' At the same time therefore he (and every Christian) is perfect, 'walking' toward the goal, and not yet perfect, not having reached the goal, the ideal. The Lord cannot mean that the disciples (to whom alone the Sermon on the Mount refers, as only those are in communion with Him and can get the strength they need) were perfect in the sense that they had reached the goal or would reach it in this life. But He meant and could only mean that they ought to 'walk' in the direction toward the goal, the ideal, the right goal, the only goal which could be spoken of from His point of view, not the ideal the Pharisees had placed before men, but the ideal which God Himself had placed before them. And this ideal was He Himself, who 'maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust' (Mt 5^{45}) without making any distinction among men by excluding some from His kindness, in contrast to the Pharisees, who certainly shut out the 'sinners,' the 'publicans' from what they were ready to do to the members of their own 'class.'

It is of the utmost importance that this passage be translated correctly. If not, the scrupulous and conscientious will fall into despair, when they very soon find that the ideal is not only 'seemingly,' but in fact absolutely impossible to reach in this life, while those not so scrupulous and conscientious, necessarily making the same experience, subtract from the demands of the ideal and are soon so happy and satisfied with themselves. Neither consequence of the wrong translation is to be desired.

What the Lord wanted to tell His disciples was that they should—we may perhaps express it thus—take as their ideal God in His perfectness, nothing lower. And if we ask what this rather formal word means St. Luke shows us that thereby is meant God's mercy (6^{36}), in one word what St. Matthew says when he speaks about the sun and the rain.

There are several passages in the official translation of the Sermon on the Mount which give ample room for improvement. We might mention the word 'resist not evil' (5^{39}), further the verse 5^{22}, where the Lord forbids His disciples to follow the practice of the Pharisees of an excommunication in three stages increasing in severity. The portion 6^{25-34} or 7^{1} is misleading in its present translation.

For the above I am mainly indebted to the late Professor K. Bornhäuser of Marburg in Germany. His many books on New Testament exposition seem to be very little known in the English-speaking world. An abridged translation of his book on The Sermon on the Mount has been published in Madras in South India by the Christian Literature Society. He has written books on St. John's Gospel, The Lord's Birth and Childhood, The Addressees of the Epistle to the Hebrews, The Acts, The Passion and the Resurrection (posthumous), Day and Hour in the New Testament, and *Das Wirken des Christus durch Taten und Worte* besides a number of smaller papers in periodicals.

C. Sandegren.

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'Let the Dead Bury their Dead' (Mt viii. 22, Lk ix. 60).

Dr. Black's suggested paronomasia here is very interesting (The Expository Times, lxi. 219). I suggest, however, that the antanaclasis as commonly found may be differently understood. The point to notice is that the man so addressed was 'another of His disciples' who nevertheless wished to be allowed to return home and await the death of his father, so that, in view of the very short interval which necessarily elapses in the East between death and burial, he might be on the spot 'to bury his father' (cf. To 4^3). That Jesus implied that such a man was *ipso facto* 'spiritually dead' or that those not His disciples were 'the spiritually dead' to whom that duty should be left does not seem very convincing. May it not, therefore, be the case that 'the dead' here means 'the dead *disciple*' in the sense indicated by the practice of Pythagoras in placing a cenotaph in the place formerly occupied by a disciple who had left his School because he had ceased to accord to his discipleship his primary allegiance? If so, the text means that the true disciple is the one who does 'the duty which lies nearest,' in this case, 'goes and preaches the Kingdom of God,' whereas the 'dead disciple' is the one who allows a duty, good in itself but not of immediate concern, to prevent him doing the duty which is of immediate concern (cf. Lk 14^{26}).

T. M. Donn.

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Entre Nous.

Fore-Dawn.

Fore-Dawn, by Nicodemus (Rockliff: 10s. 6d. net), is a sequel to the same author's well-known volume, 'Midnight Hour.' Once again it consists of extracts from his personal journal. This time, however, the keynote is not the thought of an all-encircling gloom but the faint glimmerings of the dawn which is to come.

The book is obviously the product of a full mind. It is packed with quotations; every page is scattered with allusions. Here indeed, if anywhere, is its defect. It is not a book which can be appreciated except by some one who is equally well read. The author has a liking for unusual words like 'inconscious,' 'autopistic,' 'clerisy.' He has a quite undue fondness for sprinkling his pages with words in Latin, French, and Greek where English could just as well have been used. This is a pity because it is a habit which does not impress the scholar and which ruins the book for the man without the necessary linguistic equipment to understand it. These things are only part of the consequence that the book is an exceedingly self-conscious book.

The author's interests are obviously extremely wide. We see him listening to theological lectures, digging in his garden, attending a rugby football match, and, although he is not a parson, conducting a simple evensong in some little village hall. On everything he reflects and reflects to the most excellent purpose. He is possessed of a magnificent English style, especially when he writes of Nature, which he does with the passionate love of beauty of one who knows that this is God's world. Many of the most valuable sections of the book are wise and penetrating expositions of Scripture which really do throw a new light on the passages with which they deal. He can coin the epigrammatic phrase. 'No event is ever accidental unless we let it be so.' He quotes Martin Buber as saying that 'the history of Israel, the history that most matters runs not from success to success but from failure to failure.'

There is an extraordinarily penetrating comparison of Martin Buber and Nicolas Berdyaev. Buber, he says, is a man of the 'first,' Berdyaev a man of the 'second immediacy.' 'Buber has re-seen and re-illumined in his gospel of "meeting" man's duty to his neighbour, and he remains a glowing elder brother and counsellor in the world of men. Berdyaev has "voyaged on strange seas of thought (and spirit) alone," has made the "flight of the alone to the Alone." . . . One would follow Buber as a great friend; one would follow Berdyaev as a master of the mystery of being.'

There may be things which irritate in this book, as the rather intellectually snobbish preference for foreign words does, but the fact remains it is a privilege, for which we must be sincerely thankful, to share the self-communings and the excursions and the reflections of so fine and so well-stored a mind.

William Barclay.

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